









THE  
CLASSICAL JOURNAL;

FOR  
MARCH AND JUNE,  
1814.

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VOL. IX.

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ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν  
Νῆϊς ἔφους Μουσέων, ῥίψον ἄ μὴ νοέεις.

EPIC. INCERT.

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1814.

THE FOLLOWING  
**GREEK TRACTS**  
 ARE  
 INSERTED IN THE NUMBERS OF THE CLASSICAL JOURNAL.

*Already Published.*

- I. **CARMINA HOMERICA:** *Ilias et Odyssea a rhapsodorum interpolationibus stragata, et in latinam formam reducta; cum NOTIS ac PROLEGOMENIS, studio R. CARDI. WYNE KNIGHT.* 2d edition, with very many additions. \* \* A copy of the first Edit. (of which only a few copies were printed,) was lately sold by auction for upwards of £7.
- II. *A Chart of 10 Numerals in 200 Languages, with a Descriptive Essay.* By the Rev. R. Patrick, Hull.
- III. *Account of Herculaneum.* By the Rev. Mr. Hayter.
- IV. *An Introductory Essay on the Propositions of the Greek Language.* By Professor Moor.
- V. *Bishop Pearson's minor Tracts chronologically arranged.*
- VI. *T. Falconer's two Letters On the Oxford Strabo.*
- VII. *De Græcorum Verbis in Regulâ flectendis;* a C. S. G. Hauptmann.
- VIII. *G. Canteri de ratione Emendandi Græcos Auctores, Syntagma recens auctum.*
- IX. *Wasse On Latin Scholiasts.*
- X. *Oratio de Publicis Atheniensium Moribus,* a Valckenaer.
- XI. *Lamberti Bos regulæ præcipuæ accentuum.*
- XII. *Ruhnken's Animadv. in Xenophontis Memorabilia.*
- XIII. *Oratio de Linguae Arabicæ utilitate, antiquitate, et præstantiâ;* a Hyde.
- XIV. *De Ludis privatis ac domesticis Veterum:* a J. C. Bulengero.
- XV. *Fontes quos Tacitus in tradendis rebus ante se gestis videtur sequutus paucos indicat J. H. L. Meierotto.* reprinted. This is from a scarce tract in folio. 1795.
- XVI. *Notarum Romanarum ac Literarum singularium compendique scriptio in antiquis codicibus et monumentis obviâ Interpretatus, ex variis auctoribus collecta.*
- XVII. *Fragment of Longus—with Latin Translation.*
- XVIII. *Oratio de Constitutione Tragædiarum, et Sapientia civili, atque eloquentia ex earum Lectione haurienda.*
- XIX. *Remarks on the Miscellaneous Observations on Authors Ancient and Modern.*
- XX. *An answer to a late Book written against Dr. Bentley, relative to some Manuscript Notes on Callimachus.*

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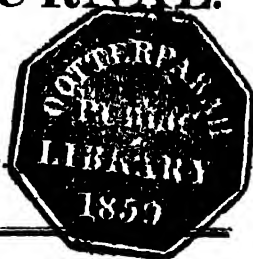
## DIRECTION TO THE BINDER

Put Plates 11, 12, 13, longways opposite p. 411.

THE  
CLASSICAL JOURNAL.

N<sup>o</sup>. XVII.

MARCH, 1814.



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A DEFENCE OF PUBLIC SCHOOLS.

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NO. III.

I PROCEED to speak of characters far more to the point, Historians, eminent Scholars, and Statesmen. If our Public Schools are deficient in producing these, particularly eminent Scholars and Statesmen, the question must be given up. I shall, as before, make some observations on the list here produced, and then see what can be said on the other side, not fearing to leave the result to the opinion of all impartial judges.

"The three best Historians that the English language has produced, Clarendon, Hume, and Robertson, were not educated at Public Schools." So says the Review.

We have already mentioned that Clarendon was sent to Oxford at thirteen years of age; he, therefore, may justly be enumerated among those educated at Public Schools, and certainly after that form, "to which the English are so much," and with great reason, "attached." Let us now examine more attentively the characters of Hume and Robertson as historians; and we are not disposed to detract in the smallest degree from their deserved reputation. Hume was fluent, perspicuous, eloquent; of copious, but correct, diction, and most happy in embellishing his narrative with those colors of rhetoric that are powerful in winning and disposing his readers on the side to which he had devoted his talents. At the same time, he was wanting in that which is most essential to the cool investigation of truth; fidelity, accuracy, impartiality. So negligent indeed is he in this respect, that his text is not unfrequently found to be in direct opposition to the very authority he quotes.—

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Robertson stands very high as a judicious, elegant, and discriminating writer; but, bating the amenities of style and language, it is extraordinary to think how little of new light has been thrown by his researches on the periods which he has so pleasingly, I had almost said superficially, illustrated. Let it be observed, however, that Robertson had the advantage of the highest public education in his country. But even if we should confine ourselves to our three greatest Public Schools, have we not Camden, the annalist of Queen Elizabeth, and the great and venerable father of historical topography, educated at Westminster? Have we not Gibbon,<sup>1</sup> who, though unfortunately prejudiced on one great point, has dispelled the darkness of the middle ages, and exhibited them as they stand in connexion with the more authentic periods of Roman History, - brought up at Westminster? Have we not also Coxe, educated at Eton, whose Histories of Austria, and of the Bourbon Kings of Spain, may surely be placed on the same shelf with any work of Robertson; and whose Life and Memoirs of Sir Robert Walpole have superseded all other accounts of the reigns of George I. and II. All these were bred as private gentlemen; and without taking into consideration the exceptions we have made, even as historical writers, they evidently turn the scale in favor of Public Schools.

In speaking of eminent Scholars, I must examine, as before, the list produced by the Critic. Among them we have such eminent names as "Jeremy Taylor, Cardinal Wolsey, Bishop Wilkins, Chillingworth, and Isaac Hooker." Most of these are well known as distinguished for their learning and great qualities; but who is this *Isaac Hooker*? Dr. Johnson mentions a singular character, who, in a very intelligent company was observed to utter only one word: this word, subsequent information has decided to have been "RICHARD." It is a pity this personage had not been at the Reviewer's elbow, that he might have prompted him to write *Richard*, instead of *Isaac*, Hooker. It is probable that this very accurate writer might have intended to put in this place the name of Isaac Barrow; but finding that Barrow had a Public School education, he put out *Barrow*, and let *Isaac* remain. Of Hooker's writings it is likely that the notable Reviewer knows as little as he appears to have done of the works of Ben Jonson; we will therefore,—after giving him his right name, as we have to Jon-

<sup>1</sup> It is to be lamented that, in consequence of his weak and sickly constitution when a boy, he was deprived of the regular course of studies, and was therefore many years incessantly occupied in recovering the ground he had lost. Had he been able to go through the regular education of Westminster, it is probable that his conduct would have been more steady, and his principles more sound.

son,—extract one sentence from the preface to his unrivalled work, Ecclesiastical Polity, which ought to be written in letters of gold for the edification and improvement of some writers: “*There will come a time, when three words, uttered with CHARITY and MEEKNESS, shall receive a far more blessed reward than three thousand volumes written with DISDAINFUL SHARPNESS OF WIT.*” Hooker was sent to Oxford at an early age.

Cardinal Wolszy was a member of the same University at eleven years of age, if we may judge from the appellation of “the boy bachelor,” which he received for taking his degree at fifteen. Bishop Wilkins went to Oxford also at the same age. The acute and wonderful Chillingworth, the great master of Locke in reasoning, was educated in the Public Academical School attached to Magdalen College, Oxford: and the eloquent, elevated, and holy Jeremy Taylor was so early instructed at Cambridge, that Antony Wood, in his quaint manner, says; “he tumbled out of his mother’s womb into the seat of the Muses at Cambridge.” It may be proper to observe that, of the other eminent characters mentioned, Cudworth, Tillotson, Middleton, Bentley, Bishop Sherlock, Stillingfleet, Spelman, Clarke, and Bishop Hoadley,<sup>1</sup> went early to Cambridge; Selden, Sir Thomas More, and Bishop Wilkins, to Oxford; and Archbishop King, and Bishop Usher, to Trinity College, Dublin.

We now come to the Statesmen and great political characters. Without strictly examining the whole list, which is full of inaccuracies, the following observations will, I trust, be sufficient to show how confidently we may appeal from the decisions of the Reviewer, on this important criterion. I therefore request the attention of the reader to the following circumstances.

When the Puritans obtained the predominance in the State, and particularly after the famous visitation by the *godly* Commissioners at Oxford,<sup>2</sup> the establishments of education lost their

<sup>1</sup> These two last were educated at Norwich School.

<sup>2</sup> When men so eminent for learning, piety, and every Christian virtue, as Sanderson, Hammond,<sup>1</sup> and Dr. Pocke, were reduced to beggary; when the Soldiers preached in the Public Schools and Churches against human learning, challenging the Scholars to prove their calling from Christ, and denouncing Greek as the sin against the Holy Ghost.—It may not be improper to mention here that these pious visitors, with Lord Pembroke at their head, found no great difficulty in dispossessing, among other eminent sufferers, Dr. Fell, Dean of Christ Church and Vice-Chancellor; but—Fell, the Doctor’s wife, “refused to budge.” Intreaties, commands, were all in vain: at last, after “seeking the Lord,” they put her by force into an arm-chair, brought her into the quadrangle, and locked the door!

<sup>1</sup> Hammond was educated at Eton, and first went there, according to Walker, “in his long coats.”

repute. These venerable seats,—which in the reign of Henry, Elizabeth, and James, had produced such characters in the political world as Sir Thomas More, Lord Surrey, Sir Philip Sidney, Sir Walter Raleigh; and afterwards, such men as Lord Falkland and Clarendon; and even the best and most accomplished of the Republicans, as Milton, Marvel, Whitelocke, and Selden,—were now filled with a generation as ignorant as they were canting and rapacious. Thus, during twelve or fifteen years there was a kind of lapse of that education, which had produced such characters as I have enumerated. During this period, Hugh Peters adorned the pulpit; and such monsters as “Praise God Barebones,” were called to fill the seats of the Senate. It was some years before the nation recovered from this intellectual hiatus, if the expression may be allowed. After the Restoration<sup>1</sup> the national education went on in its usual channel; but it was not till near the approach of the Revolution that the fruits were perceived. The reign of James II., it has been observed, was remarkably deficient in illustrious men. Sir William Temple was still respected and revered, among a race of venal and profligate courtiers. At length appeared Lord Somers, and the great leaders of his day; who were succeeded, in a subsequent reign, by Bolingbroke, Walpole, Townshend, Chesterfield, Pulteney, all educated at Eton or Westminster. These were followed by the great William Pitt, and his illustrious opponent Henry Fox, and the leading political characters of the middle of the last century. It really seems that the writer of the Review, from a natural hebetude of understanding, or from ignorant conceit, which, in him, even a public education could not cure, has run his head against the very point, which is most pregnant with illustrious examples, in opposition to his arguments. Let him look at the living. Let him look at the Houses of Lords and Commons. Let him look to the most eminent public characters: the Marquis of Lansdowne, Lord Grenville, Lord Grey, Lord Holland. Let him look at the great leaders of every party, Wellesley, Liverpool, Sidmouth, Canning, and Whitbread. Let him look at an eminent proof of the result of public education, in the Speakers of the House of Commons, whose situation requires an assemblage and union of the highest qualities of the mind; and he will find this arduous and honorable post almost universally occupied by men who have been educated at Public Schools; for instance, Cornwall and Addington at Win-

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<sup>1</sup> It is a fact, that Rochester was sent to Oxford after its puritanical regeneration. Educated among the saints of the day, at the restoration, like many others, he burst into the contrary extreme, and was notorious only for his talents and profligacy. Dryden was also sent to Cambridge during the ascendancy of the fanatics.

chester, Grenville at Eton, and Abbot at Westminster. <sup>1</sup> We may here remark that almost all the characters enumerated in *περὶ μέγας* of the political world were distinguished for their classical attainments in youth. We may refer to Fox's poetical compositions in the *Musæ Etonenses*. Wellesley, Grenville, Sidmouth, Abbot, and Canning, gained University Prizes. Nor ought we to forget the late accomplished Windham.

But even in the list of Statesmen produced by the Reviewer, we shall find that the greatest number enjoyed the advantage of a public education. Lord Somers, Sir Walter Raleigh, Hampden and Sidney, were members at an early age of the University of Oxford; the Earl of Strafford, Sir William Temple, Walsingham, Cromwell, the late W. Pitt, <sup>2</sup> of that of Cambridge; and Burke of Trinity College, Dublin. Sheridan, consigned likewise by the critic to private instruction, was educated in one of those public Schools, "conducted" in his own words, "upon the plan of the three first," and doomed by him to the same reprobation.

I cannot conclude these observations without earnestly begging the reader's attention to a striking fact, of which I proposed to speak when I took into consideration that part of the Critic's question, "whether Public Schools furnished wiser and *better* men?" I shall here entreat the reader to look at the list of Poets only, furnished by a few great Schools; and I do this because there exists a vulgar and almost proverbial error, respecting the moral character of poets. Many persons, for want of knowledge, consideration, or candor, are apt to think that the name of a Poet in modern days is synonymous with eccentricity, if not with profligacy. Now look at the list! With the exception of one only, in so large a list, which might still be increased, all are men, whose private life was irreproachable: their morals were as correct, as their talents were extraordinary. Of men so educated, and so mannered, who can speak without respect, not of

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<sup>1</sup> The conductors of those great establishments surely deserve the encouragement and remuneration which they, in general, receive from the state. We hail a head-master of Westminster exalted to the rank of Archbishop, as was the case with Markham: we congratulate the *otium cum dignitate* of so excellent a man, and so distinguished a scholar, as the present Dean of Westminster. Of only one, for many years master of Winchester, it may be said, he has been ungratefully neglected, Dr. Goldard. He may say to those whom he has so ably instructed—

Disce, puer, virtutem ex me, verumque laborem,  
Fœrtunam ex aliis.

<sup>2</sup> We confess our inability to understand the Critic's object in introducing Mr. Pitt here. That man, who, in his estimate, entailed such calamities on the country, had not, according to him, a public education! Of this great man we may truly say, that the chief fault in his character, an haughty reserve, would probably have been completely cured by an education at a Public School.

the poetry only, but of their private life?—Whether we contemplate the lofty morality and severe wisdom of Milton; the amiable sweetness of Cowley; the exalted and refined purity of Gray; the cultivated intelligence and mild Christian benignity of Addison; the kind-hearted amenity of Rowe; the retired seriousness and pensive accomplishments of Dyer; the lofty and impassioned piety of Young; the tender and religious enthusiasm of Collins; the hermit-like sanctity of Cowper. To these may be added Gilbert West, speaking of whom, Johnson says—in him, as well as Crashawe, the venerable names of poet and saint were united.

In this picture of the character of our best Poets, there is not the least exaggeration. Not one of them was marked by that overweening conceit, which the Critic asserts to be the general produce of Public Schools; nor disgraced by those glaring and eccentric singularities of conduct, which have sometime, characterized men of that class differently educated. Churchill is the chief exception; but it should be remembered that he ran away from School, and received a very imperfect and desultory education: had he been trained into life by a regular course of study, the roughness of his temper would have been smoothed by the collision of a large society; he would have been at least as good a Poet, and certainly a better man.

Having left the reader to consider this plain, but, I trust, convincing statement, I might make our cause still more triumphant by adding some remarks on those Poets, differently instructed, who have received from their contracted mode of education a tincture of vanity, which has stained their life with irritated egotism; or who have brought dishonor on the very name of genius by disgusting conceit, by nauseating affectation, or by brutal intemperance.

Such a poet, not educated at a Public School, Scotland may perhaps recollect; but I spare his name, respect his genius, and commiserate his fate; observing only, in opposition to his biographer, that the light, which led him astray, was *not* “light from heaven.”

I have dwelt the longer on this part of the subject, because Poets are by some considered as a suspicious race, as far as morals are concerned; but on this point we may as triumphantly appeal to their characters, as we might in philosophy to those of a Boyle and a Locke.

I leave these considerations to the public, to parents and guardians, who, from what has appeared in the *E. Review*, might hesitate on the best mode of educating their children. It will be recollected that I have not entered into the general arguments, which might be used for or against Public Schools. I have only answered, and, I hope, to the conviction of every impartial judge, the unaccountable statement of a writer, who thought he could annihilate these

institutions at a blow, as easily as a stroke of Harlequin's wooden sword can destroy the castles at Westminster Bridge Amphitheatre. But the blundering Pantaloon has aimed his blow with different effect: not a vane on the pinnacles of our ancient establishments has been moved; they regard not the wooden sword of such an assailant; nor are their children frightened by the knife of Shylock, or the swagger and jargon of ancient Pistol!

I have thus taken the pains of following step by step the course of argument, and examining the hostile positions of this great opponent of English Schools. However formidable his arguments, and confident his assertions, may appear to those, who have not attentively considered the subject, they have nothing more real than an African Mumbo Jumbo, which at first sight causes some alarm, but on a closer approach, exhibits nothing but rags and straw. The cause of Public Education has indeed had other defenders. The learned and excellent Dr. Vincent has triumphantly vindicated Public Schools, when they had received a partial, but serious attack. Mr. Copleston has no less triumphantly laid low the adversaries of the University of Oxford.

After all, it must be remembered that, although the enumeration of illustrious characters, brought by this writer against the system of Public Schools, has completely turned against himself; although, if I were required to produce a list of those, whose public services and private virtues have been produced and matured by a public education, I might reply,

“ Oec un fluctus me numerare jubes,  
Et maris Ægai sparsas per littora conchas,  
Et quæ Cætopio monte vagantur apes,—”

for Schools and Universities oppose an invulnerable front to attacks much more formidable than this;—yet it is not by the numbers of illustrious characters alone that their value is to be estimated. If I were called upon to state the chief advantage and excellence of Public Schools, I should say that it is their use in forming the *secondary* men; men who carry a cultivated taste, a liberal and manly understanding, and a mild intelligence, into all the retired walks of life, which pervade the country and adorn the city; which convert the Squire Western to an Allworthy, and the Parson of the parish “much bemused in beer” to the well-informed clergyman, whose conversation instructs, and whose intellectual attainments improve, the humble circle in which he is destined to move; and who does not disgrace his name and character, when called upon to mix with the most cultivated and elevated ranks of society.

In this point of view, Public Schools are most important to the

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<sup>1</sup> Alluding to the anglo-latimized alliterations so common in the Review, such as “pugnacious pamphlets,” &c. in which often the sole wit consists.

nation, and ought to receive from the State, which they are the means of improving and adorning, the most substantial encouragement. Great and distinguished characters are few, and their appearance often accidental; but these general effects are beneficial and permanent. Take away this source of improvement, and the face of society is instantly altered;

“ Ex illo fluere ac retro sublapsa referri  
Sic Britanum.”

I have now, I trust, proved to the conviction of every dispassionate judge how irrelevant and absurd are the Critic's arguments, and how false, utterly false is the assertion “that the English have done almost all that they have done in the arts and sciences, without the aid of that system of education, to which they are so much attached:”—False, in regard to great Poets, for the greatest poets and the best men were educated in Public Schools:—False, in Philosophy, because Locke and Boyle, one the most mighty developer of the powers of the understanding, and the other the great precursor of Newton, were educated, one at Eton, the other at Westminster; and both as eminent for their goodness and piety, as for their learning:—False with respect to Newton, false even with respect to Bacon, because the first was sent to one of our foundation schools, the other entered at Cambridge when the Colleges were conducted on the principles of our great Schools, and at a time of life when boys are often sent to Eton or Westminster:—False, with regard to Statesmen and eminent political characters almost all of whom were either brought up at Public Schools, or had the advantage of an early University education, when the Universities were conducted on the plan of Public Schools; where, surrounded by a number of noble and honorable youths, and having the same benefit of emulation and comparison, the young student acquired the accomplishments of a Surrey, or the learning of a Raleigh:—False, particularly in later days, when the value of Public Schools has been more justly appreciated: and when scarcely any, except those who were publicly educated, have made a very distinguished figure in the Senate.

We give up Actors, Painters, Physicians, and Soldiers: we have indeed brought a few instances, for no other purpose than to convict such a reasoner of the irrelevancy of his arguments and the inaccuracy of his assertions.

Such are the advantages which we derive from the general system of English classical education. The time may come, when popular frenzy, under the name of the “rights of man;” a bigoted ignorance, under the mask of spirituality, may subvert, as far as their power will extend, these establishments, the great nutriment of our national character; when Lord ———, like another Pembroke, may enter the Universities, to purify them from

*ungodliness*;—but I sincerely pray, that the day may be far distant; and that learning, liberality, cultivated taste, and genuine Christian morals, may long distinguish those seats of education, and that there, at least, they may “linger, ere they leave the land!”

Nov. 15, 1813.

L.

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*Oratio de Constitutione Tragædiarum, et Sapientia civili, atque Eloquentia ex earum Lectione haurienda.*

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*Habita cum in Troædis Interpretatione progrediretur Bozhornius.*

Extracted from *M.<sup>o</sup> Z. Bozhornii Emblemata Politica et Orationes*, Amstelodami, 1635, 12mo.

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QUOTIENS tot vitæ, et studiorum præsidia necum agito, Auditores, nihil ex his se commendat amplius, quam sapientia, et facundia, magnæ et invidendæ dotes. In illa divinarum humanarumque rerum cognitio, et, quod potissimum est, contentus ineptiarum. Legata ejus facundia est, sed erecta illa, quæ jam majestatem et robur accepit. Utramque in Poesi veterum habemus, et sapientissimi quique eam coluere. Unde Musarum disciplinam Plato appellabat, in qua in ordinem animus cogeatur. Quæ virtutem, quæ rectam rationem, quæ animi purgationem, moresque compositos ex sapientiæ præscripto inducit. Poesis ista variis olim sub formis latebat, quibus sine ulla difficultate animos sibi commissos et trahebat simul, et docebat. Cum alii mysteria, alii occulta sacra disciplinam suam appellarent: alii fabularum, alii Musices, alii postremo divinitatis nomen et opinionem ei indidere. Quippe cum Philosophia, splendore suo exuta, tanquam scortum contemni cæpit, tunc deum cepta est Poesis assimari. Et ex quo natæ in Thracia Ciliciaque ineptiæ Græciam invasere, Epicuri Atomique Heracleti, Thaletis aqua, Anaximenes spiritus, discordiæ Empedoclis, Diogenis dolium, omnia non sapientiæ, sed verborum plena esse cœperunt. Divisa etiam in partes Philosophia habebatur. Ad Musicam Pythagoras, ad Astronomiam Thales, in solitudinem Heraclitus, ad amores Socrates, ad castitatem Carneades, ad laborem Diogenes, ad voluptates Epicurus suos provocabant. Tunc Homerus Philosophus habebatur. Ad ipsum tanquam ad sapientiæ omnis sacrarium accedebant. Illius alumnus et æmulator erat Plato. Ut dubium non sit Homero quam simillimum Platonem esse. Quippe uterque divinus fuit. Sic quidquid in Platone et qui disciplinam ejus exceperunt, admirantur, id totum ab Homero emanavit, ut ex Oceano Mæotis, ex Mæotide Pontus, ex Ponto Hellespontus, ex Hellesponto mare: quæ sententia et verba sunt Maximi Platoniorum. Nam res omnes humanas Homerus iuspexit; ne quis cæcum fuisse credat antiquis, Nec tamen oculorum ista, sed animi judicio explorabat. Et, quod mira-



bimini in somnio de rebus maximis, de excidio Trojæ, de Ulysse suo cogitabat. Ubique circumferebatur. Corpus eundem locum servabat, animus totam terram amabat. E terra in cælum ferebatur. Ubi cum Sol et Luna suo more liquebatur, cum ceteris astis consistebat, et propemodum cum Jove universa moderabatur. In populus mortales inspexit, et illa sapientiæ arcana, Tragædiam et Satyræ invenit. Tragædias enim jam agebant homines, cum adhuc nomen ignorarent. Satyræ merebantur, cum nemo eam appellaret. Petebant quippe bona, sed non intelligebant. Et talia ipsa visa et ceptaque quæ non erant. Sic bonis utebantur, ut mox carent, sic malis, ut multo miseriores redderentur. Sordebat virtus, vel quod nimis diu exulta, vel quod prima specie austera videretur, vel quod libido animi et voluptas magis placeret: quam novam semper excogitabant, priorum contemnebant, et dum læta sectabantur, in calamitates incidebant. Turpia vituperabant, se tamen fugiebant, felicitatem mirabantur, non virtutes. Bella aversebantur, pacem autem insolenter habebant. Deos invocabant, tanquam deorum possent, neglegebant, tanquam qui poenas non irrogarent. Timebant eos ut qui perjuræ acerrime vindicarent, pejerabant autem quasi ut Di non essent, aut res humanas non curarent. Inde nota tot scelera, tot mala, Satyiarum et Tragædiarum argumenta. Fallitur qui in Poetarum modo scriptis hæc querit et invenit. In omni ætate, omni vita habemus. Nemo est, qui materiam illis non dedit: reges, populus, sapientes, pueri, juvenes, viri, senes, femine in Græcia, in Italia, in Thracia, ubique terrarum. Nec mirari debetis, Auditores, in hoc numero sapientes censi. Illi enim calamitate citius agitur. Calamitates autem Tragædiam constituere. Aliter tamen hic sapiens, aliter populus se gerit. Populum voco, qui impetute sequitur, non rationem, nebram virtutis, non ipsam, et voluptatem putat, atque dolorem, in quo non habet. Fecit Socratem nunquam ingemisse, non quod calamitatem non haberet, sed quod contemneret. Quippe illa sapientem premit, non prosternit. Qua elacitate vinum Alcibiades, eadem venenum Socrates bibit. Et tamen dum bibit, Tragædiam egit. In qua pulcherrimum spectaculum edebatur, deam in quod oculos omnes convertant. Sapiens cum dolore commeditur; adversum minus, et supplicia, et tormenta componitur: cum strepitu mortis, et horrore carnificis irridens exultat: cum libertatem semper adversus reges et principes exponit: cum soli Deo suo cedit: cum triumphator et victor, ipsum, qui adversum se sententiam dixit, ludificatur. Vicit enim, qui quod contendit obtinuit. Dicam breviter; ex flagitiis mortalium odium Fortuna concepit, ex odio ejus nata calamitates, ex calamitatibus neces, carceres, exilia, eversiones. Sic et Satyræ, et Tragædiam, et Comædiam accepistis. Nam causæ calamitatum scelera fere mortalium sunt, quæ cum nostri amore occæcati vix dignoscere aut videre possimus, scelera tamen esse ex eventu Dii ostendunt: a quibus mala non merentibus imponi, nefas est cogitare. Ea autem Satyræ sibi perstringenda vindicavit: in qua aut risus, aut indignatio dominantur. Calamitates, sunt et publicæ, et privæ, et leves, et horrendæ. Quæ et Tragædiam et Comædiam absolvunt. Inter utramque vero tantum interest, quantum inter Socratem et Epicurum. In Comædia perjuræ

lenonum, amantium furor, artes servorum, petulantia meretricum, assentatio parasitorum, indulgentia aut severitas parentum, commensationes adolescentum, domesticæ seditiones, postremo denique ea omnia, quæ in vita humana privato cuique usu veniunt. Tragedia autem longe alia dicenda monendaque suscepit, mascula illa, plena horroris, magni spiritus, et majestatis. Quæ tanquam regina et domina rerum humanarum, privata illa, et tumentum domi nata, tanquam infra se contemnit, ac cothurno suo innixa atroces illos regum, et principum casus invadit, ut eorum cogitatione accensus erectus animus, ex alterius fortuna disceret, quomodo utrique aptare se debeat. Unde Tragediam, quasi summi quaudam purgationem, eleganter, ut omnia, Plato nominavit. Quemadmodum enim, ut morbum tollant, corpus pravis humoribus oppletum potione aliqua purgare solent filii medicorum, ita etiam illa exemplis aliorum, affectus, præsertim regum et principum, donat, aut inducit, quibus vel malum depelli possint, vel bona provocari. Adversus crudelitatem, superbiam, ambitionem, ceterasque illas pestes Rerumpub. sola hæc remedium invenit. Nemo enim facilius illas cavet, quam qui natus ex his calamitates in aliis detestatur. Stupra et raptus feminarum non potest non odisse, qui ruinam imperii Trojani, qui expulsum Tarquinium, totumque nomen Regum apud Romanos sublatum deberi istis jam accepit. Judex, quoties penam imponit, non tam illos cogitat, quos punit, quam exemplum: quod ubi oculis primum, mox animus incedit, ab ejusmodi flagitiis avocet eos, et ad magnæ præclaræque intendit. Nec aliter supremus ille omnium arbiter et moderator, in illa cura rerum humanarum, mala sæpe imponit, et quia mererentur illi, quos tangit, et ut caveant ceteri, ne paria in se convertant. Sic ut penæ in paucos, exempla in omnes deriventur. In illis aliorum mala, extra periculum ipsi, non tamen extra metum, contemplamur; in his non alia de causa, quam quia metuimus, anspiciunt felicitatis. Igitur quod in schola Socrates, aut Zeno, id in scena ille, qui Tragediam proponit. Nisi quod hic amplius agat, quia cum exemplo loquitur, et prius ipsum, quam verba, ostendit. Nihil autem æque urget, pungit, impellit. Nemo dubitare potest, quia videt exemplum; ex quo prius præcepta præoccupat animus, quam audit, et cum jam audit, tantum confirmatur. Qui, quo tandem loco, qua fortuna sit, et remedium hic et solatium caput. Utrumque ex aliorum malis. Solatur se, quia paria non accepit, et affectibus medetur, qui alios et a virtute, et, quæ ex ea nascitur, felicitate transversos egere. Triplicem animi statum, pro fortunæ diversitate, et Platonici tradidere, et nos quotidie in nobis aliisque experimur. Aut in summa, aut medicæ felicitate, aut despecti ærumnis in extrema calamitate versamur. Quemadmodum non tantum inter alios, sed et nosmet ipsos discrimen sæpe fortuna interponit. Ubi dulcedine felicitatis adeo inescatus est noster animus, ut ad eam nihil desideret amplius, sui oblitus, attollit sese altius et quia fortunam suam non capit, ignatus eam corrumpit sensim, et mox subvertit. Et sua æstimat, quæ non habet, et ignorat, quod jam fortuna intendit, quæ in horas mutatur. Cui ad summam felicitatem deest aliquid, quod aliorum comparatione discit, dubius est, et constare sibi non potest. Nam majora aut bona, aut mala expectat. Assurgere nequit, quia alios

adhuc se majores videt, premere se non potest, quia plures etiamnum minores se novit. Cum in extremis ærumnis miseri, deformati, abjecti agimus, magnitudine malorum oppressus animus seipsum contemnit plerumque et exstinguit. Ita ægre devorare possumus, quod frequentissimum in vita humana. Tunc extra spem et metum positi, dum bona non capimus, et ita occupati malis sumus, ut graviora non possint imponi, nos, alios, cælum ipsum, atque Deos, tanquam leves et iniquos, fortunam tanquam cæcam accusamus. Qui hic componere sese, atque tumidos illos animi affectus dicant an fluctus constituit sedare, vel audiat Tragædiam vel legat. Sic in aliis seipsum et videre poterit, et solari. Præsertim qui publico se jam aut impendit, aut parat. Non hic calamitates modo, magnæ illæ et atroxes, sed causæ etiam exhibentur. Quot verba, tot præcepta et exēpla: quibus instructus animus utriusque fortunæ capax, et utraque major reipub. tuto se committit. Hic Seneca tanquam arbiter dominatur: qui Tragædiæ leges implevit, aut nemo. Extra Troadem non ibo: de qua alias dicentem me audistis. Nemo hic fidem meam, sed se sequatur. Pro me sententiam feret, quisquis majestatem, et, quod in ea potissimum est, sapientiam capit. Credite, auditores, in una hac Tragædia doceri, quod in tam vasta librorum mole, quibus imperiorum arcana, et instituta promittuntur, aut frigide dictum est, aut desideratur. Quidquid hic auditis, quidquid legitis, pungit, accendit, inflammat. Troja cecidit, opus immortalium Deorum. Priamus jugulum gladio succidendum præbuit, quod cani asperserant, quod præ senectâ jam nutabat. Sanguinem suum percussori dedit, quem reliquum adhuc exsangue fere et maceratum corpus habebat. Vitam ferro finit, quam totiens ferro servarat. Gladium excepit, cum suum vibrare, cecidit, cum stare vix posset. Amputatum caput, quod paullo ante plenum majestatis diadema gestabat. Postremo denique diu vixit, ut sic moreretur. Multis malis fortuna exemit, ut majoribus et potissimum huic servaret. Hecuba atque Andromacha regno, maritis, liberis, propinquis exutæ, inter infestissimos hostes, servæ, captivæ, precarium spiritum trahunt. Unum hic discite, magnæ fortunæ fragilitatem et vices rerum humanarum. Quæ nihil esse patiuntur, quod est, quæ majores omnibus et pares, reges ipsos, et regna invadunt. Nihil ignorat, qui pauca hæc capit. Nihil fortunæ, sed omnia et bona et mala sibi debet. Se ipsum extra se non querit, et dum se invenit, quidquid extra se contemnit. Invenit autem sese, qui ea ubique lege se componit, qua vitam et fortunam accepit, qui etiam cum mutantur omnia, sibi constat, et quod suum est sibi servat, major omnibus, et par sibi. Hoc est fortunam nec magni facere, nec deplorare; quæcunque eveniunt ita amplecti, ut necessaria, et quæ non possunt evitari; configere cum casibus, et triumphare. Hoc Hecuba, hoc Andromacha, hoc Troades docebunt. Et quæ non etiam præcepta ex Agamemnone, Pyrrho, Ulysse, ceterisque in hac scena hauserimus? Ut debent præmia et poenæ merentibus imponi, arcana scilicet, victi clementer haberi, magna potestas usurpari, legationes institui et geri, motus sedari, postremo denique ea omnia, quæ civilem prudentiam et artes imperatorias absolvunt, singulis pene verbis hic inculcatur. Quæ majestati rerum adæquata non minus attollunt animum

nostrum, quam res ipsæ. Nec enim sapientia tantum animus in hac calamitatis scena, sed et eloquentia roboratur. Frustra ad Rhetorum præcepta confugimus. Pueri sumus, cum sapere nos putamus. In scholis disertissimi oratores, in foro et repub. elingues. Tantum refert, quid, ubi, et quomodo dicamus. Qui in *Ægypto* nati sunt et non nisi illum fecunditatis auctorem Nilum videre, cum alibi cadentes imbres conspiciunt, novitate perculsi, naturam rerum ruinam minari arbitrantur. Ita qui in umbra scholarum sub ferulæ imperio educati, cum a declamationibus, quæ frigore suo quartanam auditoribus incutiant, ad res serias agendas devenere, in alium terrarum orbem delatos se opinantur. Dudum me puduit hujus sæculi, ex quo inscitiam ejus propius inspexi. Doleo sane, me, qui ut vix adhuc assequi possim, ita veneror antiquitatem, inter hæc ingeniorum flagitia et lasciviam versari. Quamdiu cum malis sæculi, et corruptis artibus collectabimur! Libet tecum expostulare, natura, sive mihi mater fueris, sive noverca; cur illis temporibus me non genuisti, quibus aut non erat eloquentia, aut florebat. Mallem lucem non vidisse, quam hac ætate vivere, qua bonis artibus quidam ineptiarum candidati bellum indixere. Peculiaris quidam animi æstus me impellit, et ignoscite ardori meo, auditores. Mores sæculi sunt, qui eam mihi necessitatem imposuere, ut has commoti animi querelas apud aures vestras deponerem. Veneratio antiquitatis est, quæ animum meum extra me jam rapit. Sed lamentorum forsani satias vos cepit, et remedium postulatis. Frustra in deplorando morbo medicus occupatur, qui ejus expellendi modum non præscribit. Utinam et meæ, et vestræ expectationi hic possim respondere! Viam quæro, cujus beneficio ad antiquitatem possimus penetrare. Invenisse me opinor. Tragœdia est, in qua mascula illius eloquentiæ vis tenet principatum. Alibi languet, hic vivit; alibi lenocinium auribus, hic animis facit. Affectus et animorum concitatio, quæ præcipua aut sola Eloquentiæ pars est, hic dominantur. In ipsa viscera Tragica illa majestas se expandit. Alios sensus, naturam pene aliam, iis, apud quos agit, victrix imponit. Græci una cum Trojanis captivis in Chersoneso detinebantur, cum primum per tempestates licuisset in patriam inde transmissuri; sed petebant Achillis manes, ut ad tumultum Polyxena mactaretur. Abducenda erat Polyxena e sinu Hecubæ matris, et in conspectu ejus ad cædem trahenda. Ardum hic negotium, et haud scio, an humano majus agebatur. Destinatur huic operi non Agamemnon aliquis, ut nemo loquitur, sed disertissimus Græcorum Ulysses. Quid expectatis, auditores? Videte vim Tragici eloquentiæ et majestatem. Adit Hecubam, victimam poscit, persuadet, abducitur filia, mactatur. Deus immortalis! Quod homini ingenium fuit, quæ animo sapientia, qua providere rationes potuit, ut odia contra Græcos in Trojana regina exstingeret, iram adversus Achillem Hectoris sicarium in matre sedaret, impetum contra Pyrrhum Priami parricidam in uxore cohiberet, misericordiam erga unicam, quæ supererat, filiam in parente compesceret, lacrymas quæ cædem innocentis puellæ in femina exhauriret, Hecubam in summa orbitate luctuque, quasi objecto Medusæ capite, sensu omni atque humanitate spoliaret. Equidem magnus sit licet, quod Trojam Ulysses expugnaverit: mihi quod vetulæ mentem debellarit, paullo major

videtur. Certe illud cum multis, hoc solus fecit. Ibi dolo mutum et inane Palladis simulachrum aggressus est. Hic palam cum matre pro cæde filiae obtinenda certavit. Tunc in corpora ferro desæviit, hic non ante sanguinem fudit, quam in animum oratione penetravit. Sapientiam Ulysses habuit, et ex sapientia Eloquentiam comparavit. Divino hoc comitatu accinctus omnia horrenda subiit, omnia adversa superavit, lasciviam novercantis Fortunæ et provocavit, et devicit. Inhospitalem terram peragravit, infestum mare transmisit. Cum feris et barbaris colluctatus, ubique victor, ubique triumphator, quia ubique et sapientiam et eloquentiam circumferebat. Quod in Troadis scena, et videmus, et admiramur. Hic non tam auribus, quam animo judicamus. Non ut vulgus solet, qui in oratione nihil amplius, quam linguæ facilitatem, dictionem rotundam, periodos elegantes, mollem compositionem solet laudare. Nec enim, ut ille loquitur, solis pulchritudinem Cimmerii, aut maris naturam mediterranei, aut Epicuræ Dei essentiam possunt æstimare. Hæc sacra non intelligunt nisi excitatæ illæ mentes, quas a plebe et ratio, et virtus et sapientia secrevit. Ut Socrates cum in terris decumberet, in cælo esse videbatur, et cum Diis somniabat. Nos orationem altam, magnificam, Tragicam quærimus, quæ animos secum nostros longe supra terram omnesque terrenos affectus, quales ambitio, amor, ira, luctus, alia, extollat. Quæ vim animis faciat, et uno impetu vel donet mentem, vel evellat. Astyanax ad eadem postulatur. Andromacha mater ipsi vult, consultum; in sepulchro Hectoris mariti sui abscondere statuit, et vix potuit, cineribus non turbatis. Ita loquentiam existimate, et in Seneca aut hoc aut simile legetis. Maritus aut filius ad eadem postulatur. Utrique hoc pectus devovi. Conjugales et materni affectus in me colluctantur. Nec rapi cineres mariti pati possum, nec filium jugulari. Alterum tamen eorum Græci imponunt. O mentis, et consilii inopiam! Fluctuat inconstans animus, et in utramque partem commovetur. Nunc me, nunc filium, nunc maritum cogito. Filium trucidari, cum parens sim, non sustineo: Hectorem sepulchro erui, et ludibrio Græcorum cineres ejus exponi, quia conjunx sui, non possem tolerare. Utrumque spectaculum natura repudiat. Ad flagitia ista dextra fatiscit, vox hæret, animus me relinquit. Alterutrum tamen facere oportet, quia alterutrum postulatur. O me afflictissimam omnium scæminarum! Testor immortales Deos, æcerruncare me scelus non posse. Aut Hectoris manes turbandi sunt, aut Astyanax mactandus. Verba et lacrymæ, ubi estis? Verba desunt, et tamen calamitates novum defecere. In hoc pectore et animo acerrime decertatur. Maritus et filius meus colluctantur. Utrique vellem optulari, sed non possum. Si Hectoris cineres quiescant, Astyanax mactandus est. Si Astyanax servetur, ossa Hectoris mei per mare, per terras spargentur. Quantum Hectori amoris mei accedit, tantum Astyanacti discedit. O scelus! o necessitatem! Quid ago! Obiit Hector, cineres ejus dissipentur. Astyanax meus tantum vivat, Astyanax servetur, illa mei, illa Hectoris imago. Hoc est affectus excitare, et naturam aut sequi aut extorquere. Talis eloquentia Tragicorum. Ut nihil falsum, aut ignavum, aut dissolutum admittat. Nihil quod artis tantum præceptis continetur. Hanc quærimus, et utinam invenire possimus! Imo in

Tragedia jam invenimus, sed utinam velimus imitari! Non ut quædam de Priamo, qui jam diu abiit, adhibere possimus, aut apud sæculi illius Trojanos loqui, aut aucem aliquem, qui nunquam vixit, commendare. Sed ut sapientia instructus animus dictioni suæ majestatem possit commodare. Talem esse oportet, qui in masculæ illius eloquentiæ palestra velit certare. Talem in oratione requiro voluptatem, quæ magnitudinem ejus conserveat. Talem requiro voluptatem, quam virtus et sapientia non delectentur. In oratione lenocinia et fucum non contemnimus: sed aliud est quod æstimamus: et majestatem dico, et motus illos et igitur unanimum, quibus excitari non possunt nisi illæ animæ, quæ propius cælo deluxere. Ita Socrates primum corpus, in corpore animam, et anima virtutem quærebat. Multa dixi, Auditeres, plura adhuc possem, sed quæ omnia in una Troade habetis. Fateor, in bonæ mentis tyrocinio adhuc versamur, et judicium nondum ætas roboravit. Sed aures, oculos, animos vestros interrogate. Ne quod attinet, testor vobis, nihil mihi gratius esse, quam in hanc scenam penetrare. Ubi linguam meam magnitudo calamitatis resignat. Ut in Cræsi filio naturæ repagulum disruptum est, cum extrema parenti alius intentaret. Loquimur hic cum Priamo, qui dudum excessit: Trojam videmus, quæ dudum exarsit. Cum Trojanis pectus laceramus, cum Hecuba ploramus: cum Priamo jugulamur, cum Hectore rapimur, cum Pyrrho, cum Agamemnone, cum Polyxena versamur. Magnæ res, magnæ calamitates, magna proinde sapientiæ et eloquentiæ exempla. Vos igitur ad Tragediam hanc ite, et ubi asses alibi, hic aures aut lacrymas commodate, Legere hic et audire oportet, ne similia de nobis aut scribant posteri aut legant. Gravissimas quidem clades hic edimus, sed extra periculum estis. Achilles ab inferis emergit, et tamen terra se non expandit: ardet Troja, et tamen extra incendium stamus. Plorat Hecuba et lamenta non audimus. Cadit puer Astyanax, et tamen ejulatu ejus non commovemur. Sic mala aliorum discimus, nec sentimus. Discimus autem, ut possimus cavere. Quin etiam discenda, quæ sequamur. Sapientia et eloquentia primas hic partes faciunt, et ultimas absolvunt. In hac illam, in illa hanc utramque in Seneca, et potissimum in Troade, æstimamus.

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IN CARMINA EPODICA EURIPIDEA COMMEN-  
TARIUS;—AUCTORE G. B.

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NO. I.

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Juxta cum aliis rei metricæ imperitissimis ipse olim pro certo habui, Euripidem versus nomine Epodicis nullo ordine et consilio tornare esse solitum. Nuper vero de metris accuratius aliquid meditato mihi videor intelligere, Epodos non minori arte

elaborari quam carmina Antistrophica. Inventum meum haud ita pridem divulgavi in hujus Diarii particula, N. xiv. p. 376. At quæ tempore illo perfunctorie attigeram, ea latius sum persecutus in eodem Diario, N. xv. p. 140. et ibi monui septem exempla posse adduci ad meam rem commodissima; at rectius dixissem loca numero circiter quinquaginta adhiberi posse. E quibus undecim a me dudum sunt in ordinem redacta. Reliquis manum ultimam in præsentī mecum constitui imponere. Ea nempe lege se Tragicus sæpissime obstringebat, ut eadem foret mensura versuum primi et secundi carminis Epodici, eadem tertiū et quarti et deinceps similiter per reliqua versuum paria. Unde lusus ille Poeticus deductus fuerit, quis usus, quæ venustas non meum est anquirere. Illam Spartam ab aliis ornandam lubens relinquo. Mihi quidem satius erit edoceri, qua ratione verus et vetus ordo cantibus Epodicis nunc tandem restitui possit.

Hecubæ v. 931. et sqq.

Τὰν τοῖν Διοσκούροιν Ἑλέναν }	ἀλλ' ἀλάστο-	
κάσιν Ἰ-	ρός τις οἷζυς	
δαῖόν τε βούταν αἰνόπαριν κατάρρα }	ἐκ πατρῴας	
διδούσ' (ἐπεὶ μ'	γᾶς ἀπήλασ')	10
ἐξῴκισ' οἰκ-	ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πά-	
ων γάμος	5 λιν μήτε πάτριον ἴκοιτ' αὐτὶς οἶκον.	
οὐ γάμος		

V. 12. Vulgo ἴκοιτ' ἐς οἶκον. Literas αὐτ' οἱ οἱτ' omisissas reposui.

Hecubæ v. 1071. et sqq.

Αἱ αἱ	γυναῖκες ὤλεσάν με,	15
Θρήκης	γυναῖκες αἰχμάλωτοι·	
εὐσπλον εὐ-	δεινὰ πεπόνθαμεν,	
ιππον Ἄρει	ὦ μοι ἐμᾶς λῶβας·	
γένος κάτοχον	5 ποῖ τράπαμαι;	
τᾷ λογχοφόρῳ	ποῖ πορευθῶ;	
ἰὼ Ἀχαιοί	ἀμπτάμενος οὐράνιον αἰθέρ'	21
ἰὼ Ἀτρεΐδαι,	ὑψιπετὲς εἰς μέλαθρον, ἔνθα	
αὐτῶν βοᾶν	πυρὸς φλογέας	
βοᾶν αὖ βοᾶν,	10 κύων ἀφίησ'	
ἴτ' ἴτε	ὅσσων αὐγὰς,	25
μόλετε	ἢ τὸν ἐς Ἄδα	
πρὸς Θεῶν. κλύει τις ἢ οὐκ	μελανοχρῶτα παρθμ-	
ἄρκεσσι; τί μέλλετε;	ὦν ἄξω τάλας.	

V. 6. Voces *ἰὼ λογχόφοροι* sedem habent circum *Θεήκης*. Eas trajeci in *τῷ λογχόδομῳ* mutatas. V. 10. Propter *αν* excidit *αν*. V. 13. Vulgo *οὐδεις*. V. 16. Vulgo *αἰγμαλωτίδες*. Utraque vox proba. Cf. supr. 810. Troad. 33, 673. V. 22. Vulgo *μέλαθρον Ὠρίων ἡ Σείριος ἐνθα*. Inter hæc *Ὠρίων* nascitur e *κύνων* prave scripto: cujus gl. est *ἡ Σείριος*, ubi istud *ἡ* est compendiosa scriptura pro *ἡγουν*. Vid. Bast. in Bredow Epist. Paris. p. 47. et sqq. Doceri velim, a quo astronomie pento dicatur *Ὠρίων ἀφίεναι φλογέας αὐγὰς*. De Cane stellâ in hanc rem omnia sunt pervulgata.

1015. *Ψεύσει σ' ὁδῷ τῇσδ' ἑλ-  
πίς, ἥ σ' ἐπήγαγεν  
θανάσιμον  
περὶς ἄδαν.*

Reliquam Cantûs partem in Antistrophica disposui. Vid. Append. Troad. p. 196.

Orestes v. 970. et sqq.

<i>Μόλοιμ', οὐρανοῦ</i>	<i>δίκων ἐς οἶδμα πόντου κύμασι λευ-</i>	}
<i>μῆση τε χθονὸς,</i>	<i>καινόντων</i>	
<i>τεταμέναν πέτραι ἀλύσεσι χρυσέαις,</i>	<i>σάλων Γεραστίαις πρὸς ἡόσιν</i>	}
<i>φερημέναν δίναισι βῶλον ἐξ Ὀλύμπ-</i>	<i>ἀρματεύσας.</i>	
<i>οἱ, ἴν' ἐν θρηνίῃς</i>	<i>ὄθεν δόμοισ-</i>	
<i>ἀναβήσασμαι</i>	<i>ι τοῖς ἐμοῖς</i>	20
<i>τρέφοντι πατρ-</i>	<i>ἦλθ' ἀρὰ πολύστονος</i>	
<i>ι Ταντάλῳ</i>	<i>Μαιᾶδος τόκου, τὸ χρυ-</i>	
<i>δς ἔτεκε γενέτορας</i>	<i>σόμελλον ἀρνὸς ὅπῳ</i>	
<i>ἔτεκεν ἐμέθεν δόμον,</i>	<i>ἐγένετο τέρας</i>	
<i>ας κατεῖδεν ἄτ-</i>	<i>ὀλοὸν Ἀτρεὺς ἱπποβουκό-</i>	25
<i>ας, τὸ μὲν ποτα-</i>	<i>λου λόχευμα ποιμνίῃσιν</i>	
<i>νὸν διώγμα πῶ-</i>	<i>ὄθεν ἔρις πτερωτὸν αἰλίου μετ-</i>	
<i>λων τεθριπποβά-</i>	<i>έβαλεν ἄρμα τὰν τρὸς ἔσπερον κέ-</i>	
<i>μονι στόλῳ Πέλοψ ὅπῳτε πελάγε-</i>	<i>λευθον οὐρα-</i>	
<i>σι διεδίφρευσε, Μυρτίλου φόνον</i>	<i>νοῦ προσάρμο-</i>	30
	<i>σαν ἐς ἁῶ</i>	
	<i>μονόπωλον.</i>	

V. 1. Codex Heberianus omittit *καί*: mox *μέσον* in *μέση* mutato, e *ταν* erui *τε*. Similiter in Troad. 1083. correxi *τε* legendo *τὰς*. Cf. Horatianum *Pacis eras mediûsque belli*. De *τε* sic posito, vid. Elmsl. ad Heracl. 131. V. 3. Vocis *ἀλύσεσι* gl. est *ἀλωγνίμασι*: itaque deleui. V. 6. Ita Codex Harleianus. V. 7. Nihil hic habet *γέροντι*. Dedi *τρέφοντι*. Cf. Hipp. 624. *ἐκθρέψας πατὴρ Λυσιπ.* Fragni. iv, τοὺς θρεψάντας γονεῖς. V. 11. Vulgo *δύμων οἱ κατεῖδον ἄτας*. Constructionem non expedit. Reposui *δόμον ἃς κατεῖδεν ἄτας*. De usu pronominis *ἐς* vice *ὅσος* multa profudit Schæferus ad Rosium v. Λογιζόμενος. Quod ad *δόμος κατεῖδεν*, sæpe rebus inanimatis oculis aures et quoslibet sensus tribuunt probati scriptores. Notum est illud



Ciceronianum *parietes conscios*; quod citatur a Valekenærio ad Hippol. 420. Unde emendari potest ejusdem fabulæ v. 1026. Εἰ μὲν γὰρ ἦν μοι μάρτυς οὗτος εἴη' ἐγὼ. At quid sibi velit Hippolytus, dum optabat testem adesse talem, qualis ipse fuerit, plane nescio. An castum voluit, an vivum testem! Minime gentium. Oculatum testem adhibere si potuisset, nil ultra quæsisisset. Lege omnino, Εἰ μὲν γὰρ ἦν μοι μάρτυς οὗτος ὅμι' ἔχων: Simili fere modo *parietes conscios* advocat Hippolytus v. infr. 1077. Ὡ δῶματ' εἶθε σθένεα γιγνέσαινύ μοι, Καὶ μαρτυρήσαιτε. V. 17. Ald. πόντος λευκοῦμασι πρὸς Γεραϊστίας ποντίων σάλων. Verbis transpositis eiui λευκαίνοντων e λευκοποντίων. Exstat λευκαῖνον ὕδωρ apud Homerum Od. M. 172. Construe οἶδμα σάλων λευκαίνοντων πόντον κύμασι. V. 31. Vulgo προσαρμόσασα. At metrum et sententia postulant προσάρμοσαν; ut conjungi posset cum ἄρμα. Nempe currus solis jam paraverat cursum ad Hesperum, post vero dapes Thyestæas, viam selectam iterat versus Auroram. Προσαρμόσας exhibet Codex, quem ipse contuli, benifice mihi in usum commodante Ricardo Hebero. Unde suspicor in aliis MSS. inventum iri προσάρμοσαν. Compendiosa scriptura syllabarum *an* et *as* finalium vix dignosci potest. Porsonus lectiones Aldinas male mutavit in v. 15, 27, 28. Potuit quoque veram reponere in v. 6. Potuit quoque citare ex Hesychio Ἱδιόσιν ἄρματεύσας et Ἑσπερον κέλευθον. Carmen vulgo Monostrophicum redigere conatus sum in alium ordinem sed parva feliciter. Vid. Append. Troad. p. 148.

V. 1280. Τάχα τις Ἀργείων ἔνοπλος ὁρμήσας  
πυλὴ βοηδρόμῳ μέλαθρα προσμίζει·

1286. Ἀμείβωμαι κέλευθον  
πάντως σκοποῦσα πάντα.

Huc retraxi πάντως quod legitur in v. 1292.

1291. Ὡ Διὸς ἀνείκον κράτος  
ἔλθ' ἐπὶ κύμασιν ἐμῷσι φίλοις·

V. 1294. et sqq.

Θεῖντε καίνετ' ὅλλυτε,  
δίπτυχα δίστρυ' ἐκ χειρὸς  
φάσγαν' ἰέμενοι,  
τὰν ἀλάστορα λει-  
πάγον, ἃ πλείστους  
ἔκτανεν Ἑλλάνων

δάρατι παρὰ πόταμον ὀλομένους, 7  
ὅθι δάκρυα δάκρυτι συνέπεσεν  
σιδαρύοισι βέλεσιν ἀμφ-  
ὶ τὰς Σκαμανδρείους οἴνας. 10

Gl. φονεύετε ad latus verbi θεῖντε expuli. Porsonus ejecit θεῖντε. Mox vice λειποτάτορα dedi ἀλάστορα. Quoties Helena audiat ἀλάστορα, εἰρινὺς, ἄτη, et simile quid, monui ad Troad. 902. et ad Iph. T. Vid. Classical Journal N. xv. p. 148. Oritur λειπ e voce proxime adjacenti.

V. 1355. et sqq.

Διὰ δίκας  
ἔβα θεῶν  
τις νέμεσις

εἰς Ἑλέαν  
δακρύοισι γὰρ Ἑλ-  
3 λάδ' ἀπασαν ἐπλη-

σε διὰ τὸν  
ὀλόμενον

7 Ἰδαῖον, ὃς ἤγαγεν  
Ἑλληνίδ' ἐς Ἴλιον.

Ante Ἰδαῖον ex-tat Ἰάδιν. delevi gl. manifestam: mox Ἑλλαδ' in Ἑλληνίδ' (Helenam) mutavi. Mire sum lapsus ad Troad. Append. p. 151. dum alium ordinem proposui.

V. 1560. et sqq.

Τέλος ἔχει δαίμων  
τέλος, ὅπα θέλει·  
μέγαλα δέ τις  
νέμεσις βροτοῖ-  
σι δι' ἀλυστόρων·  
τάδε δι' αἱμάτων

ἔπεσεν ἔπεσε 7  
μέλαθρα διὰ τὸ  
Μυρτίλου· κ δι-  
φρου πίεσημα. 10

Vice δύναμις, quod non intelligo, reposui νέμεσις.

Phoenissarum v. 325. et sqq. ἐπαυδὸς ἄ.

Ἡ ποθεινὸς φίλοις,  
ἡ ποθεινὸς Θήβαις  
ἔρημον πάτερ-  
ον ἔλιπες δόμον·  
ὄθεν ἑμάν τε λευ-  
κόχροα κείρομαι,

δάκρυ' ὅσος' ἀνιῖσα, πενήθη κόμαν,  
ἀπεπλος φαργών, τέκνον, λεύκων  
δυσσοφ-  
ναῖά τ' ἀμείβονται  
ἀμφὶ τρύχῃ τάδε. 10

Hæc carmina Epodica nonnisi in editione mea reperies. Antistrophos versus olim detexi Append. Troad. p. 152. Aliam viam imit Seidlerus de Vers. Dochm. p. 253. Sed Proodis Mesodis duobus et Epodis, quas fingit Vir μετρικώτατος, facile carebimus. V. 7. Vulgo Δακρυόεσσαν ἱῖσα. Valek. δακρυόεσσ' ἀνιῖσα. Ipse emendavi δάκρυ' ὅσος' ἀνιῖσα. Euripides usurpat χίχροα—όσα in v. infr. 1479. Adī quoque Musgr. ad Herc. F. 626. τάματ' ὅσων ἔξανιετε: qui citat Philon. Jud. p. 359. ed. Turn. πηγὴν δακρύων ἀνιῖς. Eadem metaphora dicitur αἷμα ἔξανιέτω in Iph. T. 1460. V. 9. Exstat σκότια ante ἀμείβομαι: glossam manifestam olim delendam jussi; et nunc metro præceptum confirmatur. V. 10. Τρύχῃ pithum producit. Ditrochæus igitur Choriambho respondit.

344. et sqq.

Ἐγὼ δ' οὔτε σοι  
πυρὸς ἀνήψα φῶς  
ἐν γαμηλίοις  
ματρὶ μακαρία  
νόμιμον ὡς πρέπει·  
ἀνυμέναια δ' Ἰσμ-

ἐπαυδὸς β'.

ηνος ἐκηδεύθη  
λουτροφόρου χοαῖς,  
ἄνα τε Θηβαίαν  
πόλιν ἐσιγάθη 10  
σᾶς νύμφας  
εἰσοδος.

V. Reposui γαμηλίοις vice γάμοις. Cf. Med. 1022. Πρὶν λούτρα καὶ γυναῖκα καὶ γαμηλίους Ἐυνὰς μ' ἀγῆλαι λάμποντας τ' ἀνασχέθειν. Legi tamen potest γάμοισι modo scribas μάκαρι cum σοι jungendum ματρὶ. V. 8. Vice χλιδᾶς dedi χοαῖς. Ad morem illum Noster respicit quem commemorat Hesychius. V. Λουτροφόρος—ἐκκαλῶν δὲ

οὕτω καὶ τὸν φέροντα τὰ λουῖτρα—ἔτεροι δὲ (ἐπεὶ lege) παῖδας εἰς τοὺς γάμους λουτροφόρους καὶ τοῖς ἀγάμοις ἀποθανούσι τὸ αὐτὸ ἐποιοῦν. Illud παῖδας tuetur Photius cuius verba sunt ἔπεμπον δὲ ἐπὶ ταῦτα τὸν ἐγγυ-  
τάτω γένους παῖδα ἄρρενα καὶ οὗτοι ἐλουτροφόρουν. Verum et ibi syn-  
taxis postulat παῖδας ἄρρενας.

362. et sqq.

ἐπωδὸς γ'.

\* Ἀλαστα τὰδ' ἐστὶ σίδα-  
ρος αἵμασιν Οἰδιπόδα  
εἴτ' ἔρις εἴτε πατὴρ ὁ σὸς αἴτιος  
εἴτε τὸ δαιμόνιον, κατεκώμασε  
πρὸς ἐμὲ γὰρ κακῶν  
ἔμολε τῶνδ' ἄχῃ.

V. 1. Inepte vi l'go ὁλοῖτο τόδ' εἶτε σίδαρος. Reposui vocem Euripi-  
deam ἄλαστα Cf. supr. 341. ἄλαστα μαρτὶ ἄδε. Hipp. 877. Troad.  
1236. Herc F. 911. Electr. 1185. Henrich. Ἀλαστα, μίαια. Mox,  
δώμασιν Οἰδιπόδα huc trajectis, dedi αἵμασιν. Redde Anglice *The  
word hath rioted in the blood of Oedipus* Κῶμος est tumultus homi-  
num vino plenorum et per metaphoram dicitur de illis qui sanguine  
exhausto insaniunt.

Phœnissarum 832. et sqq.

\* Ἔτεκες ὦ γαῖ  
ἔτεκες τὸ πρῖν,  
βάρβαρον ὡς ἐδάην ἀκόαν ἐδάην, ποτ' ἐν οἴκοις,  
τὰν ἀπὸ θηροτρόφου φοινικολόφου δρεάκοντος  
γένναν ὄδοντοφυῇ θή-  
βαις κάλλιστον ὄνειδος.

5

\* Ἀρμονίας δέ ποτ'  
εἰς ὕμεναίους  
ἤλυθον οὐρανίδαί, φόρμιγγ' ἵνα τείχεα φήβῃ,  
γᾶς Ἀμφιονία τε λυγρὰ ποτε πύργον ἀνέστα-  
σεν, ποτάμων διδύμων πόρην ἀμφὶ μέ-  
σιν, Δίρκῃ χλοερότροφον ἃ πεδι-  
ον πρόπαρ ἱερὴν μή-  
νου καταδεύει.

10

\* Ἰὼ θεὰ κερόεσσα προμάτωρ  
Καδμείων βασιλῆας ἐγείνατο  
μυριάδης δ' ἀγαθῶν ἐτέρας ἑτε-  
ρας μεταμειβομένα πόλιν ἃδ' ἐπ' ἃ-  
κροῖς ἔστακεν Ἀρ-  
εὺς στεφάνοισιν.

15

20

V. 1. Vulgo ποτε. Erui τὸ πρῖν. Alii fortasse dabunt πάλαι. V. 3.  
Vulgo ἀκόαν ἐδάην ἐδάην. At Tragici inter vocem repetitam verbum  
aliud interponunt. Vid. Seidler de Vers. Doch. p. 278. V. 9. Vulgo  
φόρμιγγί τε—τάς Ἀμφιονίας τε λείρας ὑπὸ πύργῳ ἀνέστα. Construc-  
tionem non expedio. Membr. exhibent πύργοι. et cum illis Fl.  
quoque ἀνέστησαν. Verum ipse nihil dubito quin an compendios-

scriptum oculos Brunckii scellerit. Vix dignosci queunt αν et. ας in Codicibus seculis decimi tertii et quarti. V. 12. Redde ᾧ quā ubere. V. 15. Ε θ' α erui θα. Nempe Io post mortem utpote Dea colebatur.

1371. et sqq.

Ἀνάγεται  
ἀνάγει-

τε κώκυτον ἐπὶ  
κάρα τε κτύπους  
2 λευκοπήχ-  
εἰς χερσίν.

1512. et sqq.

ἐπαυδὸς ἄ.  
Τίς ἢ Ἑλλας ἦ  
τίς βάρβαρος  
τῶν προπάρειθεν ἔτλα  
• εὐγενετῶν ἑτεροῦ  
αἵματος ἀμερίνου κακῶν τοσῶνδ'  
ἀγμονέυμα νεκροῖς πολύστονον;

Hæc quoque carmina Epodica non nisi in editione mea reperies: in reliquis pro Monostrophicis habentur. Ipse olim Strophas et Antistrophas detexi Append. Troad. p. 143. Aliam rationem aggressus est Scidlerus de Vers. Doctm. p. 333. quæ tamen nostræ cedat necesse est, in vehementer fallor.

1522. et sqq.

ἐπαυδὸς β'.  
μάτρος ἐμᾶς διδύ-  
μοις τε γάλακτος  
περὶ μαστοῦς,  
πρὸς ἀδελφῶν δ'  
οὐλομένοις· αἰ-  
κίσματα τ' ὄσσαν,

Inserui τε ut διδύμοις conjungi possit cum vocibus ἐπὶ δάκρυσι in antistrophæ præeunti: mox dedi περὶ μαστοῦς pro παρὰ μαστοῖς. Subaudi οὖσι scil. ἀδελφοῖς. Dein οὐλόμεια in οὐλομένοις mutatur. Denique ε. δίσσαν erui τ' ὄσσαν quibuscum arctissime coherent voces subsequentes τοιαῦτ' ἄχῃ φάνερα, τάλαιν' ὡς ἐλελίξω. Alil. exhibet νεκρῶν. voluit fortasse κούρων. Idem sonant αἰκίσματα ὄσσαν ac δυσκληῆς θέα apud Æschylum in Prom. 249. Unde corrigas Prom. 119. Ὅρατε δεσμώτην με δυσπύτμον θεόν. MS. unus θεῶν. lege θέαν. et cf. ibid. 69. Ὅρατ' θέαμα δυσθέατον et Λυκρὸν θέαμα apud Euripidem in Troad. 1158. plura dabit Beckianus Index.

1540. et sqq.

ἐπαυδὸς γ'.

Ὅτοτοι  
ὄτοται  
λεῖπε δόμους σοῦς, αἰ-  
ῶν' ἄλαον φέραν,  
• πάτερ γεραί-  
ε, δεῖξον, Οἰ-  
διπόδα, σὸν ὄμμ' ἀ-  
εῖλι, ὃς ἀμφ' ἀ-

ἑρίον σκότον ὄμμ-  
ασι τοῖσι βαλῶν  
ἔλκεις μακρόπνου  
ζωάν' κλύεις ᾧ  
5 κατ' αὐλῶν  
ἀλαίνων,  
γῆραιον ποδα δεμνί-  
οις δύστανος ἰαύων;

10

15

Voces male dispositas in ordinem redegei, et mendosas emendavi.  
 V. 7. Ε μέλεον erui ἀελίω. Solennis est locutio δείξαι ἀελίω. Cf. Soph.  
 El. 426: ἡλίω Δείκνυντι Orest. 812. ἐς αὐγὰς ἀελιοιο δειῖσαι et ῥέθος ἀελίω  
 δείξον. Herc. F. 1204. V. 8. Vulgo δς ἐπὶ δώμασιν Ἰέριον σκότον—  
 βαλῶν. Olim volui ἀραιὸν κότον ἀνόσια σοῖσι βαλῶν collato v. supr.  
 1068. καταβαλῶν ἀραισι τέκνα μέλεος, et δώμασιν reddito *familiae*.  
 Sed istam conjecturam esse falsam metrum ostendit; quo duce expuli  
 δώμασι uatum fortasse e prava lect. var. vice ἡμασι. Quod ad ἀριον  
 σκότον cf. Theogn. 1004. Τάρταρος ἡέρδεις. Unde recte Suidas Ἰερόεις,  
 σκότεινος. Quod ad ἡμασι βαλῶν cf. v. supr. 964. μέλαιναν κηρ' ἐπ'  
 ἡμασιν βαλῶν.

1555. et sqq.

ἐπωδὸς δ'.

Πόλιον, αἰθέρος  
 ἀφανὲς ἢ νεκροῦ

εἰδῶλον, ἀναρθρον,  
 2 ἢ πταινὸν ὄνειρον.

3

V. 2. Vulgo νέκυν. Constructionem non expedit. Junge εἰδῶλον  
 cum ἀφανὲς: de quibus pendent αἰθέρος ἢ νεκροῦ. Quid velit apud  
 Nostrum—αἰθέρος εἰδῶλον liquet e simili locutione Aeschylea πῆθεριον  
 κήνυγμα (quod exponit Eustathius per αἴριον εἰδῶλον) et Sophoclea  
 καπνοῦ σκία: et νεκροῦ εἰδῶλον imitatur Homericum illud νεκῶν εἰδῶλα  
 καμνόντων. Mox ἀναρθρον probe restituit Valckenaerius ex Hesychii  
 gl. Ἄναρθρος, ἀτονος ἀσθενής, Εὐριπίδης Οἰδιπόδι.

1578. et sqq.

Ἐπωδὸς ε'.

Οἱ. Τῶν μὲν ἐμῶν τεκέων φάνε-  
 ρον κακόν· ἃ δὲ τάλαιν' ἄλο-  
 χος τίνι μοι, τέκνον,  
 ἄλετο μόρα;

δᾶκρυα γοεῖα φάνερα  
 δοῦσα, τε θεμένα τέκεσι  
 μαστὸν, ἔφερον ἔτρεφε τέκν',  
 4 εἰ γέ τις, ἀτεκν' ἀραμένα.

6

V. 7. Metro reperto vera quoque scriptura Euripidi restituitur.  
 Vulgo, ἔφερον ἱκετὶς ἱκετὰν αἰνομένα. Unde erui ἔτρεφε τέκν' εἰ γε τις  
 ἀτεκν' ἀραμένα. Quam facile ἔτρεφεν in ἔφερον hoc quidem loco delabi  
 potuerit ecquis non videt. Mox τέκν' ἀτεκνα est oxymoron a librariis  
 semper fere offensum. Simile quid peccatum reperies in Promethei  
 loco mox citato. Quod ad sententiam cf. omnino Aeschyl. S. C. Th.  
 921. Locum valde depravatam obiter emendabo. ἔνων τ' ἐπακτῶν  
 στιχας Πολυφθόρους ἐν Ἀΐδος. Δυσαίων πέφην' ἃ τεκῶσ' ἐκ Προπάσων  
 γυναι-κων, ὅποιαι γ' Ἀινόγαμοι κάκλυνται. Inepte vulgo τε πάντων.  
 Exercitus Argivorum fuit undique collectus. Cf. ibid. 580 et 1018.  
 Στρατεύμ' ἐπακτῶν. Mox e vulgatis δαισιδυσδαίμων erui αἶδος δυσαίων.  
 Post Ἀΐδος subaudi δόμοις. Deinde in σφιν latet πεφην: inter τεκοῦσα  
 et προπάσων excidit ἐκ ut saepe alibi. vid. ibid. 1059. Γένος ὠλέσασα  
 πρέμνοθεν οὕτως lege ὠλέσας' ἐκ πρέμνοθεν. Denique e τεκνόνονοι erui  
 γ' αἰνόγονοι. Exstat αἰνομόροις ibid. 895. ubi bene citat Blomfieldus  
 Il. X. 480. δ μ' ἔτρεφε τύτθον εὐδσαν Δύσμορος αἰνόμορον. quanquam  
 displicere poterit ibi αἰνόμορον propter versus finem ὡς μὴ ὠφέλλε τεκέσ-  
 θαι: unde patet legi debere αἰνότοκον. Hesychio fivente Αἰνότοκος,  
 κακὴ γίνεσιν. Similiter Agamemnon dicitur πατὴρ αἰνοπατὴρ in Choeph.  
 313. Paris αἰνόγαμος in Helen. 1130. et αἰνόλεκτρον in Agam. 714.  
 unde restituitur αἰνόγαμοι Aeschilo: ejus in cantu antithetico lege

Τάχ' ἄν τις εἴποι, τίνες Δόμων πατρῶων λαχαί; Περὶ τῶων μάλ' ἤχην αὐτὰς Προπίμπει δακτύλῃ γῶος αὐτότονος αὐτοπήμων. Vocibus transpositis dedi περὶ vice ἐπ' et αὐτὰς vice αὐτοῖς. Dein εἰ γέ τις est formula usitata; quam alii aliter variant: Soph. Œd. T. 1137. Εἰ καὶ τις ἄλλος Plato Euthyphrone p. 54. ed. Fischer. εἴπερ τις ἄλλος idem. in Phædone p. 238. εἴπερ τις πῶποτε καὶ ἄλλος. V. 8. Solenne est φέρειν vel synonymum τίκτειν et τρέφειν in eadem sententia. Cf. Hom. Il. X. 421. Eurip. Electr. 969. Med. 1349. Hipp. 624. Œd. T. 827. Aristoph. Pac. 628. Mire variant libri inter ὀρώμενα, ὀρώμενα, αἰρώμενα et αἰωρώμενα. Ipse dedi ἀράμενα: licet valde dubitarim de αἰρῆσθαι an a Græcis usurparetur eodem modo ac nostrates *to bear*, dictum de femina puerum utero gestante. Si πρόβον sit αἰνώμορον apud Homerum hic legi potest αἰνώμορος.

1597. et sqq.

Ἐπιδὸς γ'.

Χαλκόνροτον δὲ λαβοῦσα νεκρῶν πάρα  
φύσγανον, εἴσω σαρκὸς ἔβασεν ἀ-  
κίνακιν ἐν δὲ τέκνοις ἔπεσ' ἀμφοῖν.  
ταῦτα δ' ἐν ἡματι τῷδε συνήγαγεν  
ἀμετέροισι δόμοις θεὸς ἄχθη  
κού ποτ' ἔρις τάδε πάντα τελευτᾷ.

V. 3. Edidit Porsonus cum MSS. nonnullis ἔβαψεν ἄχει δὲ τέκνων ἔπεσ' ἀμφοῖν τέκνοις. At vice ἄχει tres Codices ἀγχι unus ἀγχι alter ἀγχει duo ἀχη Membr. ἔχ. i. Cant. pro var. lect. ἀχι. Ipse autem ex ἀχι et τέκνων conjunctis effluxi ἀκίνακιν. Vox rarissima inter poetarum fieri nequit quin corrumpatur: mox collato v. supr. 1476. Ὡθεὶ σίδηρον, ἐν δὲ τοῖσι φιλτάτοις Θανοῦσα κεῖται περιβαλοῦσ' ἀμφοῖν χέρας, non dubitavi reponere ἐν δὲ τέκνοις—ἀμφοῖν. Var. lect. quam Schol. commemorat; σὺν τέκνοις β' ni fallor ex hoc loco fluxit unde aliquis corrigere poterit ibi ἐν δὲ πατρὶσι φιλτάτοις; sæpe enim τοῖσι et πατρὶσι permutantur vid. Elmsleius ad Heracl. 216. V. 5. ἄχθη exhibet unus MS. V. 6. Porsonus Ὡ πάτερ δὲ ταῦτα τελευτᾷ. At hæc plane abundant post sententiam præeuntem. MS. unus τὰδ' ἐπιτελευτᾷ unde erui τάδε πάντα τελευτᾷ. et paulo ante collato v. supr. 365. ἔρις—αἷτιος εἴτε τὸ δαιμόνιον et 811. Ἐρις θεὸς τάδε μῆσατο mihi vix dubium videtur quin ἔρις huic quoque loco restitui debeat. Voluit dicere Antigone hæc mala divinitus immitti a Deo majorum gentium non minorum.

Med. 131. et sqq.

\* Ἐκλυον φωνάν  
ἔκλυον δὲ βοᾶν  
τᾶς δυστάνου Κόλχιδος,  
οὐδ' ἐξώπιος· ἀλλὰ, γε-  
ραῖ, ἐπάϊξον  
ἀμφιπύλου γὰρ

ἔσω μέλαθρον  
βοᾶν ἔκλυον,  
οὐδὲ συνήδομαι  
ἄλγεσι δώματος·  
ἐπεὶ μὴ φίλον  
κίερανται, γύναι.

16

Vice οὐδὲ πῶ ἡπιος, quæ verba nullum aut humilem sensum præbent, reposui οὐδ' ἐξώπιος, subaudito ἐγώ. Nempe Chorus, hæc locutus,

convertit oculos ad eam scenæ partem, quâ vox auditur et unde Medea est exitura. V. 5. Quid velit λέξον non video. Restitui ἔπαixon. Medæ ejulatibus perterritus in scenam intrabat Chorus, et, Nutricem, diu nimis ab herâ absentem, jubet ut Medæ se comitem adjungat. Illud ἐπ' vulgo sequitur λέξον.

207. et sqq.

Ἰαχὰν αἶον  
πολυπόων γόων,  
λίγυρα δ' ἄχῃ  
μόγερα βοᾷ  
τὸν ἐν λέχει προδόταν κακόνυμφον  
θεοκλυτεῖ δὲ παθοῦσ' ἄδιν' αὐτὰν

Ζηνὸς ὀρχίαν θέμιν, ἃ νιν ἔ-  
βασεν Ἑλλάδ' ἀντίπορον διὰ  
κυανέαν πόντου κλῆδ'  
εἰς ἄλμαν ἀπέραντον.

4

V. 9. Vulgo δι' ἄλ νύχιον ἐφ' ἁλμυρὰν πόντου κλῆδ': Quoties aliquis dicitur Euxino per Hellespontum navigare, toties fere, mentio facta est de saxiis concurrentibus nomine Cyaneis. Cf. Med. 2. διαπιδάσθαι—κυανέας Συμπλήγαδας, ibid. 1259. κυανεᾶν λιποῦσα Συμπλήγαδων πετρεᾶν. Androm. 792. ἐκπερᾶσαι ποντίαν συμπλήγαδα. 856. ἃ διὰ κυανέας ἐπέρασε πλαγκτάς: sic enim lego vice ἐπέρασεν ἀκτάς. Cf. Herodot. 1v. 85. πλεε ἐπὶ τὰς Κυανέας καλεομένας τὰς πρότερον πλαγκτάς Ἑλλήνες φάσιν εἶναι. Bene igitur Hesych. Πλαγκταί, οὕτω πέτραι τινες καλοῦνται (ἀπὸ) τοῦ πλάζεσθαι ἀκτάς ἃς ἐνιοι Συμπλήγαδας καλοῦσιν, Iph. T. 241. κυανεᾶν Συμπλήγαδα Πλάτῃ φυγόντες. ibid. 392. κυανεαὶ κυανέας Σύνοδοι θαλάσσα. ibid. 893. διὰ κυανεῖς—πέτρες. Bene igitur κυανεὰν reposui; bene quoque ἀλυγν. Cf. infr. 1283. ἐς ἄλμαν. Hipp. 150, 751. et tria loca alia dat Index Beckianus. Exstat quoque vox in Pers. 397. et apud Hesychium ex incerto Scriptore allegantem Τετραέλικτον ἄλμαν.

Hippolyti v. 160. et sqq.

Φιλεῖ δὲ τῇ δυσ-  
τρόπῳ γυναικῶν  
ἀρμονία κακὰ δύσ-  
τανος ἀμάχανός τε συν-  
οικεῖν ὠδ-  
ῖον καὶ  
δυσφορτύας· δι' ἐμᾶς ἤξεν ποτε νήδους ἄδ' αὐ-  
ρά, ἢ τὰν εὐλόχων οὐρανίαν τόξων μεδέουσιν  
Ἀρτεμιν αὐτεῖν  
κ' αἰὼν πολυζήλ-  
ωτος εἴη μοι  
σὺν θεοῖς φοιτᾶν.

5

11

Sensum hujus loci olim aperui, vid. *Classical Journal* N. ix. p. 201. at verba non usquequaque persecutus sum, de metri ratione nihil suspicatus: quod uti nunc video, postulat ἀμάχανος τε vice ἀμαχανίας et καίων pro καίμοι et εἴη μοι vice εἶ. Quod ad αἰὼν πολυζήλωτος. Cf. Med. 243. et Simonid. fragm. xii. ζήλωτος αἰὼν. unde corrigi debet. Orest. 961. ὃ τ' ἐπὶ μακαροῖς Ζηλωτὸς ὦν ποτ' οἶκος: ibi edidit Porso-

nus e conjectura Musgravii Ζῆλος ἄν. Mihi vero placet ἔκαστε μακαρίζεις Ζηλωτὴς πρὶ αἰῶν et in antistrophico ἄταν αἰματῆρον. Nascitur οἶκος vel οἶκος a πρᾶγα var. lect. vice οἶκων in v. 956. Corrigi debent et alia duo loca, quasi parietes de una fidelia dealbati. Alter est Sophocleis ad finem Œdipi Tyranni, alter Euripides in epologo Phœnissarum. Utrosque sic lege. In Sophocle

Ἦν πάτρας Θήβης ἴνοικοι λούσσει, Οἰδίπους ὄδε,  
κλεινὸς ὅστ' αἰνίγμ' αἰοῖδου καὶ κράτος γνώμη κύρου,  
εἰς ὅσον κλυδῶνα δεινῆς ξυμφορᾶς ἐλήλυθα.

et in Euripide

Ἦν πάτρας κλεινῆς πολιταί, λούσσει, Οἰδίπους ὄδε,  
Σφιγγὸς ὃς μόνος κάτεσχευ τῆς μαιφόνου κράτη,  
Οὗτος, ὃ Ζηλωτὴς αἰῶν καὶ περίβλεπτος τέχνης  
Ἦν, αἰτιμὸς οἰκτρὸς αὐτὸς ἐξελαύνομαι χθονός.

Nisi me omnia fallunt, Tragicus uterque suam scripturam, si vivus esset, agnovisset. In Sophocle vulgatur αἰνίγματ' ἥδη καὶ κράτιστος ἦν ἀντήρ. Idem versus exstabat quoque inter Euripidea, exceptis ἔγνω καὶ μέγιστος. Atqui collato Œd. T. 398. γνώμη κυρτῆσας vix dubium videtur quin eadem phrasis huic quoque loco restitui debeat. Collatis quoque Œd. T. 193, 237, 586, 758. Œd. 373. Antig. 60, 166, 173, 873. in quibus omnibus κράτος sonat imperium, patet Sophocleum esse κράτος hoc etiam loco. Mox ex αἰνίγματ' ἥδη erui αἰνίγμ' αἰοῖδου. Simpliciter αἰοῖδς a Sophocle vocatur Sphinx: cf. Œd. T. 36. Σκληρᾶς αἰοῖδου et ab Euripide in Phœn. 1596. dicitur ἔγνω Σφιγγὸς αἰοῖδου σώμα: unde fluxit ἔγνω vice ἥδη. At more Sophocleo unum verbum ἐκέρουν cum duobus nominibus, utcumque diversis, construitur. Vid. Interpretes ad Electr. 435. et loca ibi citata. Denique quod ad κλεινὸς — Οἰδίπους. cf. Œd. T. 8. Ὁ πᾶσι κλεινὸς Οἰδίπους. Sententiam postremo, quam Sophocles uno versu expressit, alter Tragicus duobus ornavit in Phœn. 49. τυγχάνει δέ πως αἰνίγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαδὺν, καὶ σκῆπτρ' ἔπαθλα τῆσδε λαμβανει χθονός. Hujus verba nunc attingo. At in ipso limine id notabile evenit, quod inter Sophocleos exstiterit olim versus ex Euripideis interpolatus, et vicissim inter Euripideos locum habuerit versus e Sophocleis haustus. Nempe sic vulgo legebantur verba Euripidea inter Sophoclea Ὅστις οὐ ζήλω πολλῶν καὶ τύχαις ἐπιβλέπων. quæ mutavi in Οὗτος ὃ Ζηλωτὴς αἰῶν καὶ περίβλεπτος τέχνης. Quam facile ὁὗτος ὢ in ὅστις οὐ delabi possit, equis ignorat, nec videt ΖΗΛΩΤΟΣ Αἰῶν vix distare ab ΖΗΛΩ ΠΟΛΙΤΩΝ: mot de τέχνης et τύχαις permutatis vid. Prom. 87. Denique cum περίβλεπτος quodam casu in ἐπιβλέπων mutaretur, fieri non potuit quin et voces transponerentur. Hactenus de corruptelarum origine, quod ad linguam, monui supra Ζηλωτὴς αἰῶν exstare in Med. 243. et nunc mones quod αἰῶν περίβλεπτος conferri possit cum βίος περίβλεπτος in Androm. 89. nec multum distet Herc. F. 508. Ὁρᾶτε μ', ὅσπερ ἦν περίβλεπτος βροτῆς: neque Sophocles in Œd. T. 383. suam opem denegat ad illustrandam Euripidis sententiam scribendo τέχνη τέχνης Ὅσοι παρ' ὑμῖν ἐσθλὸν φυλάσσει. Quibus similia loquitur Euripides in Med. 296. et sqq. Postremo vice



non reposui ην et αὐτὸς pro αὐτὸς: ut οὗτος et αὐτὸς conjungi possent. Quam belle hæc omnia procedunt, dum ἄριμος et περιβλεπτος, οἰκτρὸς et ζηλωτὸς sibi invicem respondent. His tandem dispositis ad Epodica carmina redibo.

Hippol. 1137. et sqq.	στρ.	αντιστρ.
Ἐγὼ δυστυχίας σᾶς		ἴσον συζυγίαι τὸν 5
δάκρυσιν διοίσω πότμον ἄποτμον		χαρίτων γόνον, τὸν τάλαν' ἐκ πάτρας
τάλαινα μάτερ, ἔτεκες ἀνόνα-		τὸν οὐδὲν ἄτας αἴτιον ἐπέμπ-
τα, τὶθηνούμεναι θεοῖς	4	εἰτε τὸν γᾶς ἀποικον.

V. 4. E vulgatis ἀνόνατα θεῶ μὴνίω, quæ nemo intelligere poterat, erui ἀ. νόνατα τὶθηνούμεναι. Hesych. Τὶθηνούμενος, τρέθων ubi citat Albertus CEd. C. 1043. οὐ πότνια σεμναὶ τὶθηνοῦνται τέλη θνατοῖς; μοχ ἴσον erui ex ιωιω. perpetuo heroes audiunt ἰσόθεοι. V. 6. χαρίτων emendat Reiskius vice χαρί, ης: dein pro τὶ τὸν MS. Fl. ἥ τόνον vero proxime: voluit τὶ γόνον. Sed τι pertinet ad v. 4. initium scilicet vocis τὶθηνούμεναι. Redde Anglice. *Ye bonds of affliction that have nursed the godlike son.* V. 6. Vulgo πατράας γᾶς. At γᾶς spectat ad v. 8. ubi ἀποικον dedi viæ ἀπ' οἰκων.

ibid. v. 1263. et sqq.

"Ὅση τὰν θεῶν		πτανὸς ὀρμάσῃ, φύσιν	
ἀκασμpton φρένα		τὰν δρεσκάων τε λύ-	14
καὶ βροτῶν ἀγεις, Κύπρι,		κων πελαγί-	
σὺν δὲ ποικιλότροπος	4	ων θ' ὅσα τε	
ἀμφιβαλῶν		γᾶ τρέφει	
ἀκυτάτῳ		ἀλιός τ'	18
πτέρῳ ποταῖται ἐπὶ γαι-	7	αἰθόμενος	
αν ἄσταχυν τ' ἐπὶ τε πόν-		δέρκεται ὕδρ-	
τον ἀλμυρόν.		ας τε; σὺ δ', ὦ	
θέλγει δ' Ἐρως	10	Κύπρις, ἀπάντ-	
χρυσοφαῖς, ἐφ' ὅτων		ων βασιλῆδα τιμᾶν	
μαινομένα κραδίᾳ		τῶνδε μόνᾳ κρατύνεις.	24

V. 1. Pro σὺ dedi ὄση. cf. Nostri verba apud Athen. XIII. p. 599. Γ. τὴν Ἀφροδίτην οὐχ ὄσῃ ὄση θεός. supr. 558. συνείποντ' ἂν οἶα Κύπρις ἔρπει: et Soph. Aj. 118. τὴν θεῶν ἰσχὺν ὄση. V. 4. Ποικιλόπτερος Epi-thetou Cupidinis apud Græcos poetas infrequens. Reposui ποικιλό-τροπος: cui simile est illud Sapphicum de Venere Ποικίλοφρον. Audit Amor δόλιος, αἰμυλος, μυθόπλοκος. Aliis fortasse placebit Σὺν δὲ παῖς αἰλότροπος, quam vocem exponit Hesychius per ἀλλοιότροπος. V. 8. γαῖαν εὐάχτην venio intellexit. Repono ἄσταχυν et reddo *fertilem*. α nonnunquam in illa voce vim augeat. Legere possumus εὐαγῇ. V. 11. Vulgo ὦ—ἔρορμάσει. V. 14. Vulgo σκυλάκιων. Inde erui τε λύκων. Hesychio teste Λύκος est animal terrestre et τοῖς ἰχθύς. Anglice *shark*. V. 20. Tautologum est ἀνδρας. Vide Epodi initium. Restitui ὕδρας. Hesych. Ἐδρε, ὁ ἔχρς. Exstat ὕδρας pluralis in Heracl. 950. Reliqua carmina mox recensebo.

*The following is a detail of the Lectures given at Gottingen in 1800. We hear that similar Lectures have been given every year with the exception of the years 1812 and 1813.*

## CATALOGVS PRAELECTIONVM

PVBlice ET PRIVATIM

GEORGIA AVGVSTA

Per Semestre Hibernvm clolccc Inde a Die xiii. Octobris Habendarvm.

*Gottingae Typis Henrici Dieterich.*

Academiae Georgiae Avgvstae Prorector THEOPH. IAC.  
PLANCK D. Cvm Senatv.

### RECITATIONES THEOLOGORVM.

D. G. J. PLANCK, priuatim hora VIII-IX. *historiam Dogmatum*; hora X-XI. *Encyclopaedium theologicum* ad ductum libri: (*Introduction to the theological sciences.*) hora XI-XII. *historiae ecclesiasticae partem posteriorem* tradet.

D. CAROL. FRID. STAEUDLIN, hora VIII-IX. *Theologiam dogmaticam*, lectionibus partim *priuatis*, partim, die scilicet Saturni, *publicis*, tradet, ex libri sui (*Moral and religious instruction modernized.*) Parte 2. cuius etiam breuior et passim emendata editio hoc semestri lucem videbit. Hora X-XI. *epistolas Paulinas* omnes, sex per hebdomadem diebus, interpretabitur.

D. CHRI. FRID. AMMON moderabitur publice *exercitia sodalium seminarii homiletici* d. Sol. h. XI-XII. Priuatim interpretabitur *quatuor euangelia* synoptice, senis per hebdomadam lectionibus h. IX-X. *disciplinam morum* autem (*religious morality*) duce compendio nouo docebit h. III-IV.

### RECITATIONES IURECONSVLTORVM.

JOANNES STEPHANUS PÜTTER volente Deo *iur publicum* hora XI. sexies per hebdomadem, *praxin iuridicam* diebus Lunae, Mercurii et Veneris hora III. tradet.

D. JUSTUS CLAPROTH, hora VIII-IX. *matutina*, singulis diebus *operariis*, *processuale practicum*, hora IX-X. vero, diebus Lunae,

Martis, Iouis atque Veneris, collegium relatorum dabit, ubique filium suorum compendiorum scrutatus.

JUSTUS FRIDR. RUNDL hora VIII-IX: *iur germanicum priuatum* ex *tertia* editione compendii sui, quae inter lectiones iusto tempore prodibit, hora X-XI. *Ius canonicum* ad filium compendii b. BOEHMERI tradet.

GEORG. AUG. SPANGLNBERG priuatim more solito in *Pandecten*, praecunte J. H. BOHMERO, commentabitur hor. IX et II. addita mox hor. matutina septima. Prima vero legitimae scientiae dabit element. hor. XI. vsurus b. Hoepfneri *Institutionum* libello eiusque vltima editione. Prae aliis his lectionibus ex conuentione et desiderio honoratissimorum et quilibet varabit.

JO. PHILR. WALDCKR, hor. IX et II. *iur Digestorum* tradet ex *introductione* J. H. BOHMERI, hora XI. *Institutiones iuris civilis* ex *tertia* libelli sui editione.

FRID. BOHMER *publice* hora I d. Mercurii in locum *Digestorum de appellatibus* commentabitur, *priuatim* hora VIII. *Institutiones iuris civilis* secundum libellum WATDICKIANUM; hora X. *iur ecclesiasticum* e compendio b. TARENHIS exponet.

GEORG. ACJRID. MIESER, hora IX. et diebus Martis et Iouis hora VI *iur Pandectorum* ex compendio J. H. BOHMERI systematico ordine, secundum conspectum cum auditoribus communicandum, docebit. Hora IV. quinquies per hebdomadem, principia *iuris criminalis* e suo libello tradet.

GIOFRID. DE MARILNS hora IX-X. diebus Lun. Mart. Iov. et Ven *Cursum politico diplomaticum* instituit, hora XI-XII. *iur gentium Europaeorum posituum s. practicum* e libello. *principes du droit des gens*, cuius priuatae plaghiulae prostant typis Dieterichianis, gallico sermone tradet, hora III-IV diebus Mart. et Iov. *iur mercatorum praescriptum cambiale et maritimum* exponet. *Exercitationes practicas iuris gentium* dieb. Saturni h. XI-XII. et in usum prouectionum diebus Mercurii hora IX-X. moderabitur. *Practicum iuris mercatorum* offert die Lunae hora III-IV.

GUSTAVUS HUGO hora VIII. *iur naturae*, ex libro: (*Instructions on the law of Nature as a philosophy of positive right—2d Essay.*) hora IX. *Pandectas s. iur. Romanum*, quo utimur, ex libro: (*Instructions on modern application of Roman Laws—2d Essay.*) hora XI. *historiae iuris civilis partem alteram s. historiam litterariam*, ex tabulis chronologicis et onomasticis; hora II. *Encyclopaediam iuris*, ex libro. (*Instructions on the juridical Encyclopaedia.—2d Essay.*) tradet.

RECITATIONES ORDINIS MEDICI.

HENR. AVG. WRISBERG, D. Anat. Prof. Ab hora IX-XII. *Sectiones et Præparat. Corp. human.* diriget; hora II-III. *Demonstrationes partium hum. corp.* instituit; hora II-III. *dier. Merc. et Sat. Neurologiam* illustrabit; hora V-VI. *vesp. Collegium Itinerar.* per German. Australem, Italiam et Helvetiam docebit, nec non libris, mappis, picturis et iconibus numerosiss. illustrabit; hora VI-VII. *Medicinam Forens.* cum *Politia Medica* tradet, et Privatiss. hora XI-XII. *Doctrinam Vasor. absorbentium* profitebitur.

AUGUSTUS GOETLIEB RICHTER, D. priuatim hora X. *Therapiae Specialis* priorem partem, quæ *morbos acutos* comprehendit; hora XI. *Therapiam generalem* tradet.

JO. FRID. GMELIN, D. publice tradet, die Mercurii hora XI. *præcipua chemiæ antiphlogisticae capita*; priuatim hora VIII. *chemiam generalem recentioribus inuentis locupletatam et numerosis experimentis illustrandam*; per quatuor hebdomadis dies hora XI. *elementa chemica opificiorum, artium et fabricarum, experimentis similiter, furnorum et instrumentorum formis atque iconibus, productorum exemplis elucidanda*; hora III. *materiam medicam, medicamentorum specimina* præmonstrando.

JO. FRID. BLUMENBACH D. hora VIII-IX. d. Lun. Mercur. et Vener. *mineralogiam* tradet. Eadem hora d. Mart. Iov. et Sat. *anatomem et physiologiam comparatam* ad ductum compendii proprii quod iam sub prelo sudet; hora V-VI. *historiam naturalem.*

J. F. STROMEYER D. hora I-II. d. Lun. Mart. Iov. et Ven. *exercitationes clinicas* in Nosocomio publico sucto more continuabit; et h. IV-V. quinquies per hebdomadem, eam *Therapiae Specialis* partem, quæ morbos exanthematicos, tam acutos quam chronicos, comprehendit, tradet.

JUSTUS ARNEMAN D. hora VIII et III. *Therapiae specialis partem primam* quæ morbos acutos, et priores Classes morborum chronicorum comprehendit, ad filum libri sui (*Manual of practical medicine*) nonis septimanae horis tradet. Hora IX. *Chirurgiam* docebit, ad librum (*System of surgery I. Th*). Operationes chirurgicas in Cadaueribus demonstraturus. Hora XI. et III. *Materiam medicam*, per septem hebdomadis horas, duce libro suo (*Medical practice*,) simul *præcepta et exercitationes formulas medicas conscribendi* subiunget. Hora XI. dieb. Merc. et Sat. *Clinicum chirurgicum* sucto more continuabit.

G. F. HOFFMANN D. publice selecta capita diætetica, priuatim

Cryptogamiam Lin. hora I-II. exponet. Excursiones sueto more continuabit.

F. B. OSIANDER D. *priuatim* hora VIII. pathologiam et therapiam morborum seorsum sequioris, hora IX. theoriam et praxin artis obstetriciae docebit; publice vero hora II. dierum Lunae, Mercurii et Veneris Collegium Clinicum, Regia liberalitate institutum continuabit.

## RECITATIONES ORDINIS PHILOSOPHICI.

C. G. HEYNE priuatis lectionibus h. II. *litteraturam* tradet Romanam, h. e. partim auctorum classicorum notitias litterarias, criticas et philologicas, partim omnino litterarum inter Romanos origines et incrementa. Seminarium philologici Sodalibus proposita est interpretatio tragoediae alicuius Euripidae, interpositis per vices descriptionibus latinis et disputationibus.

AUG. LUDOV. SCHLÖZER, prof. Polit., priuatis hor. 4-5 *ius publicum vniuersale* tradet, praemissa introductione in *politicam* doctrinam omnem, ex breuiarij sui particula prima: hor. 2-3 *historiae orbis terrarum vniuersae curriculum prius*, ab Adamo ad Hlodouicum, faciet. Publicas recitationes alio loco indicabit.

JOH. BECKMANN, Prof. oecon. tradet: 1. hora III-IV. *politiam* et *doctrinam cameralem*. 2. hora X-XI. *doctrinam mercatoriam*, secundum (*Introduction to commercial science, and to Italian book-keeping.*) 3. hora I-II. diebus Iouis *collegium practicum* iis offert, qui exercitationes ea commentandi et scribendi, quae ad oeconomiam et doctrinam cameralem pertinent, optant.

C. MEINERS hora VIII. *Psychologiam*; hora IV. *historiam generis humani* docebit.

J. G. EICHHORN hora IX. *epistolas Paullinas* et hora X. *Psalmos* interpretabitur, hora XI. ter per hebd. *linguae ebraeae* et ter *linguae arabicae fundamenta* tradet, h. V. *historiam recentiore* enarrabit.

JEREM. NIC. EYRING hora II. post merid. *Institutiones linguae Hebraicae* illustrabit, comite Schroedero et adiuncta interpretandi exercitatione; hora VI. vesp. *historiam litterariam* enarrabit. Priuatissimas lectiones interpretandis gr. et lat. scriptoribus et institutendis commentandis et disputandis exercitationibus addixit.

JER. DAV. REUSS *Historiam vniuersae rei litterariae* tradet. Quatuor per hebdomadem diebus dabit *notitiam librorum* quibus *historia Germaniae* continetur.

IH. CHR. TYCHSEN hora IX. *Psalmos* interpretabitur; hora X. *Archaeologiam Hebraeorum* tradet; hora I *Arabici sermonis elementa*. Lectiones publicae e tabula indicet

CHR. GUIL. MITSCHRIICH hora I. *Horatu Sermones et Epistolas* hora III *Xenophonteos aliquot libellos* interpretabitur.

HENR. MAURIT. GOTII. GRILLMANN, *privatim* tradet h. XI-XII. *histor. praecipuor. Statuum Europae*, duce SPITTLERI libro; hora III-IV *Statisticen Germaniae*, eiusque *praecipuor. Statuum specialium*, duce suo brevatio. Publicas lectiones alio loco indicabit.

JO. IIILOPH. BÜHLE *publici disputationes philosophicas* vel latino vel sermone vernaculo habendas hora auditoribus commoda modelabitur. *Privatim* tradet hora IX-X. quibus diebus *Loguen et Metaphysicen*, hora XI-XII. *Aestheticen cum elegantiorum literarum historia iunctam*, hora II-III *Psychologiam empiricam* in usum eorum, qui arti medicae student. Profectui quoque operam suam institutione philosophica *privatiss me* vi cupientibus

A. H. L. HILRLN tradet hora III-IV. *Historiam antiquam seu universalem* ad ductum compendii sui; hora IV-V. *Historiam praecipuorum statuum Europae*, tum regnorum tum rerum publicarum.

IOANNIS TOBIAS MAYLR hora XI-XII. *matheseos applicatae partes mechanicas et opticas* tradet Hora II-III. *Physicam experimentalem* ad novissimam compendii Eixlbiam editionem, et hora IV-V. *Astronomiam, Geographiam physicam ac Meteorologiam* ad eundem librum docebit

## RECITATIONES EXTRAORDINARIAE.

### ORDINIS IVRECONSVLTORVM.

GÜNTHER'S HENRICUS DE BTRG hora VIII-IX. *ius feudale* ex compendio b BOHMLRI, hora I-II *processum Imperii*, iunctis exercitationibus practicis, ex suo compendio; hora V-VI. *historiam I. R. G.* duce III. PUTTINO tradet

JUSTUS CHRISTOPHORUS LIIST D. hora X-XI *Ius ecclesiasticum*; hora IV-V. itemque die Saturni hora I-II. *historiam Imperii Romano-Germanici, habita simul ratione internae historiae iuris publicae aequae ac privatae*, tradet.

### MEDICORVM.

GEORG. WARDENBURG hora VIII-IX. matutin. diebus Iov. Vener. et Saturni. *morborum venereorum pathologiam et therapiam* ex-

plicabit; hora VIII-IX. matutin. *Semioticen* tradet, cum *practicis demonstrationibus* coniunctam, diebus Lun., Mart. et Mercur.; hora I-III. diebus Mart., Merc., Iov. et Saturn. *Clinicum suum privatum medico-chirurgicum* continuabit; hora V-VI. pomerid. quinquies per hebdom. *Medicinam forensem et politiam medicam* cum *demonstrationibus anatomicis, exercitationibus in elaborandis iudiciis medicis et inspectione cadaverum* coniunctas, tradet.

CHRISTOPH. LUD. GUIL. CAPPEL D. hora X. *Pathologiam generalem adiecta febrium doctrina* tradet; hora III. diebus Lun. et Iov. *praecepta Physiologiae generaliora*; diebus Mart. et Vener. *Brunonis systema medicinae, cum epicrisi*; diebus Mercur. et Saturn. *methodum asphyxiae medendi*, legibus Societatis sotericae satisfacturus; hora IV. *Examinatorium de Therapia speciali cum casuistico coniunctum* instituet.

## PHILOSOPHORVM.

C. F. SEYFFER *privatim* docebit; hora VIII. *Mathesin applicatam*; hora X. *Mathesin puram, Arithmeticam et Trigonometriam* ad suam methodum; *Geometriam* ad EUCLIDEM; hora XI. *Algebra* ad suam methodum; hora VI. *Astronomiam*, cum usu et expositione Instrumentorum in Specula astronomica Regia.

G. C. MULDER publice hora X-XI. *Arithmeticam, Geometriam et Trigonometriam planam* ducit b. KALSTNERO quinquies per hebdomadem tradet. *Privatim Architecturam civilem, Architecturam pontificialem theoretico-practicam, Hydrotechnicam, scientias militares* vel alia desiderantibus dabit.

JO. CHRIST. DANIEL WILDT *privatim* docebit hora X. *Mathesin puram*; hora XI. *Mathesin applicatam*; hora III. *Physicam experimentalem*; hora IV. *Astronomiam et Geographiam physicam, Meteorologiam et Theoriam telluris*.

G. SARTORIUS, *privatim* hora XI. tradet *politicen uniuersam*, cuius prima pars agit de constituenda, secunda pars autem de administranda republica, vulgo (*Police: in the department of the public accounts of finance.*) secundum libros suos; hora V. *historiam et statisticen regnorum Europae* exponet. *Publicas lectiones* suo tempore indicabit.

FRIDERICUS BOUTERWEK hora IX. *Ius naturae et gentium* illustrabit; hora X. *Logicen et Metaphysicen*, i. e. *principia theoretica cognitionis humanae* exponet ex libro suo: (*Elements of speculative philosophy.*) hora V. vesp. tradet *Aestheticam* cum *litteratura artium elegantiorum*, imprimis poëseos; hora VI. vesp. diebus Martis

et Ven. præcepta stylæ dabit et cunctis bene scribendi in lingua vernacula innotet.

JO. DOMINIC. FIORILLO, hora VIII. tradit *Architecturam* eandem, *et ex rectis lineis et figuris architectonicis* adiungit; hora I. *de Architectura Græcorum et Romanorum* agit, habita simul ratione *pulchritudinis et magnificentiae*, quas in illorum adhibere admittimus. Periculissem *Historiam artis, per totius, statuariæ et sculpturæ gemmarumque*, et quod imprecantes *statuaturæ sunt*, cum vni chalcographici apparatus Bibliothecæ vendentes, emittit. Docet etiam *artem delineandi et pingendi*, theoreticæ et practicæ, adiunctis fundamentis opticesque illius.

[illegible]

*Itemque tu n discere concupiscis et habebis in specie  
hominum tuorum, et peccabis et morieris. Multo igitur  
Averro, quod cum in eis videretur, tractat ubi Cor. a predicta  
consequitur.*

Cum sit non uno loco et populum habens et licet tradidit Lectores  
intelligit eum et quod, ut per hoc unum curam habeat non tempus quo loco  
solummodo.

*S. fidem et cetera relectum et ut in stipendiis regis auctoritate*  
*Magnificenti*

## EPITHETS IN POETICAL COMPOSITION

A tun of man in thy lown bulk is wit,  
But shew thou it out a slenderm of wit      DRYDEN.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

**THE** surest way of promoting what is good, is to correct what is bad. In application of the truth of this maxim to the case of classical literature, I have taken upon me to endeavour to cut short in its career a

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mistaken taste, which is known to be somewhat prevalent in certain schools and seminaries. It is therefore my earnest request that you will give our nascent birds to understand that all verse is not poetry; and that it is not by puffing and blowing with epithets, or languishing in the delicate sing-song of "verdant vales," that excellence in poetical composition is to be attained —

*Words are like leaves; and where they most abound,  
Much fruit of sense beneath is rarely found.*

Out of pity to the author of the poem (if poem it may be called) which we have in our eye, or his instructor, or both, we will be at the pains of marking down in the gross such of its faults as are to our present purpose, rather than try the patience of our readers with a perusal of the composition itself.

*Invenit pater optimus hoc me,  
Et jugiter exemplis vitiorum quæque notando.*

En! et ecce!

Aurata testudinis	- —	Purpureas horis
Cædo auro	- —	Annis puellis
Tremulis litui	———	Læta prælia
Læves trepites	———	Recentia præta
Ama nam umbram	———	A theros latres
Aurea munera	- — —	Vingens ocellis
Perpetuus decor	- — —	Intemeranda juvenis
Blanda domina	- — —	Gratissima proles
Averis humibus	———	Pia nymphea
Roscula pascui	———	Nigros saltus
Pallentis Lunæ	———	Tacta hora
Placidi luctus	———	Ambrosia aspergine
Perlusum spiritum — vultum	- — —	Picturata unia
Purpureos flores	———	Vindis ananthis
Fallaces corollis	———	Cana tempora
Adversi fati	- — —	Dubia nubila
Medio turbine	- — —	Gemalis [Musa]
Placidam opem	- — —	Pulehnum — mæis — aces
Sacrae lampadis	- — —	Pallentem ignem
Repercussa luce	- — —	Occiduum horam
Noti gaudi	———	Tacti Vesperis
Amicâ umbæ	- — —	Vacuum mentem
Decoro speculo	———	Tremulum jubæ
Vitæa [loca] ponti	- — —	Humida [loca]
Cæruleos sinus	- — —	Auratum lucem
Gratior hospes	- — —	Maturior ætas
Furtivo gressu	- — —	Vindis juvenia
Dulce sodalium	———	Veteres amores
Ignata littora	———	Rutilo vertice
Splendentes tuiæ	———	Arboræ vie
Rigua convalle	———	Blandus calor
Æthrum ignem	———	Longo ordine
Tremula luce	———	Melioris vitæ
Gelulos saltus	- — —	Censura dimicta

Chara loca	—	Priori studio
Tactus luminibus	—	Sonantes -placidi—Z-phyti
Exiguus susturris	—	Tenero cespite
Surgens—florentior—herba	—	Gramineum viuetum
Amatâ ulmo	—	Securus [ego]
Aurea somnia	—	Cunctam spem
Ardentis juventa	—	Dulces—niveos—dies
Vnidantia tempora	—	Sabius liberior—animus
Puro pectore	—	Pallida macies
Blando Zephyro	—	Purpureis floribus
Liquido æthere	—	Vagas nubes
Crastina lux	—	Nitido ore
Morantem lachrymam	—	Roseo ortu
Felices [vos]	—	Ingenius Honor
Serene frontis	—	Candida simplicitas
Amabilis ardor	—	Extrema Camenæ
Pia Mæst	—	Elux tu
Optima nutrix	—	Amondum [puellarum]
Tenuis corollas	—	Sancta Parens
Eminentus sacerdos	—	Æthereas auras
Moriens—albus—olor	—	Humida prata
Tremulis cantibus	—	Nota vada
Materni undâ	—	Spumantem pateram
Pleno—Pierio—amore	—	Exiguam avonam
Dulcis Etoneæ	—	Immemor [ille, poeta sc.]
Canoras nugas	—	Extrema dona
Lachrymans [poet & sc.]	—	Læsequale melos

And all this verbosity and parade within the narrow limits of a few lines! *Ohe! jam satis est.*

1811.

FLIBBERTIGIBBY.

## BIBLIOGRAPHICAL INACCURACY

Tractent fabula fabri.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

[IN my reply to an article on *Bentley's Callimachus*, *Class. Journ.* No. xiii. p. 101. I took upon me to demonstrate that the edition of that author commonly attributed to Dr. Bentley was the production of his nephew, Thomas Bentley. Since writing that reply, I have met with the following passage in *Nichols's Anecdotes of Bowyer*, which I will beg leave to quote at full length. "*Thomas Bentley* published *Cicero de Finibus* in 1718, and *Cæsar's Commentaries* in 1742. He also published a *Callimachus*; and not his truly great Uncle, to whom it is ascribed in the first edition of the '*Biographia Britannica*.'"

These, unless we are very much mistaken, are the only classical works published by the Doctor's nephew. With respect to two out of the three, Mr. Dibdin in his *Introduction to the knowledge of rare and valuable editions of the Greek and Latin Classics*, has been unfortunate enough; having never once made mention of the *Cesar*, nor given us any mark, by which we might have known that the *Callimachus* was not Dr. Bentley's. In his account of the *De Finibus* he has exhibited due correctness; having derived his information from *Ernesti, Fabr. B. L. t. i. 181. note 5.*

And even this might have been excused:—but what shall we say of the Bibliographer's account of *Faber's* edition of Aristophanes!—which by the way, we are totally at a loss to conceive why he should have denominated *Faber's*; when he might have gathered from the title page, as well as the preface, of the volume, that there is nothing in it from the pen of Faber, but a series of notes on the *Εκκλησιάζουσαι*, together with a Latin version of that play. Had the bibliographer read the preface to the work, he would have there met with information to the following effect; viz. that the edition, so far as relates to the text, the Latin version which accompanies it, the list of fragments from the lost comedies, the *Index vocum et versuum Proverbialem*, and the *Nota in Aristophanem, excerptæ ex variis Lectionibus*, &c. is a mere reprint of the one published at Leyden in 1621; and that the additional part consists of notes and observations on the different plays collected from various commentators, together with Tanaquil Faber's annotations on the *Εκκλησιάζουσαι* and Latin version of that play. This is so distinctly signified in the title page, that even the blind might have seen. We give the words. “Accesserunt huic editioni notæ et observationes ex variis autoribus collectæ. Ut et nova versio ΕΚΚΛΗΣΙΑΖΟΥΣΑΝ à Tan. Fabro facta cum doctissimi ejusdem in eandem Comœdiam notis.” Here too we conceive is proof (if proof were wanting) that Faber had nothing to do with the editing of the volume.

In the preface we are told that the publisher availed himself of the help and assistance of *Wilhelmus Wilhelmius* and *Theodorus Triglandius*, and more particularly of the former, by whom *all the Observations in Aristophanem* were collected; so that the real title of the volume would be “Aristophanes Wilhelmus” or “Aristophanes Wilhelmi et Triglandii.” Faber's notes and version were supplied from an epistle of his to Elias Boherellus.

But what says our bibliographer? “This work is compiled chiefly from Scaliger's edition, and contains the critical notes and Latin version of *Ecclesiæzusarus*,<sup>1</sup> (*visum teneatis?*) with the animadversions of Faber: it is not so accurate as Scaliger's edition.” *Ibid. Introd. &c. &c. second edit. p. 26. note.*

As to the comparative accuracy of the two editions, we will, for the present, withhold our opinion. But, at the same time, since we have

<sup>1</sup> Where are we to look for an account of Dr. Bentley's *Manilius*, or that published at Strasburg by Stœber?

<sup>2</sup> This we conceive to be an error of the press; for in Mr. D.'s 3rd edition it is *Ecclesiæzusari*. EDIT.

shown pretty clearly that the bibliographer knew nothing of the history of the volume, can he expect us to give him credit for having read over the two, so as to be capable of comparing their intrinsic correctness? No,—we cannot believe that the golden hours of the bibliographer should be so dully, so stupidly, and so unpardonably employed. By dint of logic was it that he escaped this loathsome drudgery. He reduced his ideas on the subject to the form of a syllogism, which we will endeavour to drag out from its lurking-hole into the light. And who shall deny the reasonableness of it?

All the reprints are more inaccurate than their originals

But the text of Faber's [viz. Wilhelmius's] Aristophanes is reprinted from Scaliger's.

Therefore Faber's [viz. Wilhelmius's] Aristophanes is not so accurate as Scaliger's

A new sort of logic this!—

1814

S S I

## ADVERSARIA LITERARIA.

SOME of our Readers have inquired why one part of our original promise to the Public has not been fulfilled, "*Literary Anecdotes*." The best answer we can make is to offer a specimen of an article of that nature. We therefore intrust the favor of our Correspondents to turn over the neglected corners of their desks or of their memories, and to furnish us with short Literary Anecdotes or Observations, Critical Notes, Epigrams, Epitaphs, or any short literary articles of an interesting quality.

We do not mean to confine the word *Anecdotes* to its primary meaning, we shall insert extracts from other publications, that may inform the younger, and amuse the matured, and not disgust the learned reader. The man of the most extensive information will not be displeased in seeing what he knew before, he will pass over without fastidiousness what may be instructive or entertaining to others.

'Indocti discant, et ament meminisse periti.'

It will not be necessary to quote the authority, if the authenticity is ascertained. The memory often retains a fact or an observation, without recollecting the source from which it flowed.

Ἐκτορα Πριαμίδην, καὶ εἰ μάλα κατεγός ἐστιν.

Iliad. N. 316.

All Homer's Editors and Commentators are dissatisfied with this verse. It is considered by many as not genuine. Bentley wrote εἰ καὶ, on account of the uncommon occurrence of καὶ ci. See Heyne's note, ad locum.

Perhaps the true cause of the imperfection of the verse is that καὶ is seldom or never made long before an undigammated vowel. This position occurs, in O. 290. Ἄλλ' τίς αὖτε θῶν ἑρβύσαις καὶ ἐσάωσεν—The verse is so obviously inharmonious for the same reason, that Bentley proposes γέγεσάων. Two other instances are found in the second book of the Odyssey, which may easily be adapted to the common practice.

Ruhnkenius, Epi. Crit. I. asserts that to lengthen καὶ before a vowel is "præter honorum poetarum consuetudinem." He accordingly corrects v. 271 of the Hymn to Ceres, ὡς φαίνοσα θεὰ, μέγας καὶ εἶδος ἀμείψα, into μέγας τε καὶ εἶδος. But that great critic seems not to have observed that this alteration is faulty, because εἶδος is digammated.

Corneille had received many benefits and many injuries from his Patron, the Cardinal de Richelieu. At the death of the Minister, the Poet wrote the following lines:

Qu'on parle mal ou bien du fameux Cardinal,  
Ma prose ni mes vers n'en diront jamais rien;  
Il m'a fait trop de bien pour en dire du mal,  
Il m'a fait trop de mal pour en dire du bien.

The effect of time on language is to shorten pronunciation, as well as words and phrases. Of this the French tongue affords many instances. Formerly the last syllable in *arois*, *arvois* was a diphthong, pronounced as in *mois*. Such was the sound of the diphthong in *François*, *Anglois*. But the frequent occurrence of those words softened those syllables into simple sounds, *Angl'is*, *Franc'is*. *Polonois* was pronounced in the original manner until the reign of Henry III, when the closer connexion between France and Poland introduced the sound of *Polonès*. Voltaire, wishing to establish a greater analogy, wrote *Anglais*, *Français*, *j'avais*, &c.<sup>1</sup>

A similar abbreviation took place in the expression, *en dépit de ses aidans*, in spite of his aids. In process of time it became *en dépit de ses dans*. As *dans* has the same sound as *dens*, the English have adopted the strange expression of *in spite of his teeth*.

The Phœnic'ians, before the Chy-tiau aia, made frequent voyages

<sup>1</sup> It has been followed by many writers. See p. 163. et seq. of this No.

to the Western parts of England, and the other British Islands, comprised under the general name of *Cassiterides*. The articles of commerce, which England furnished, were, according to Strabo, corn, cattle, gold, silver, skins, dogs, iron, lead and tin. The trade was so lucrative, that they did not suffer the knowledge of it to reach other nations. The master of a Phœnician ship, once perceiving himself followed by a Roman vessel, chose rather to run his own ship on the rocks, and thus make a wreck of both, than to suffer the Romans to obtain the intelligence which they desired. He fortunately saved his life, and was liberally rewarded by his countrymen for his patriotic contempt of danger.

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During the horrors of the French revolution, when even the peaceful walks of literature were filled with blood, when a celebrated chemist and an illustrious physiognomist were doomed to perish, a poet was sentenced to the guillotine in a provincial town of France. While the preparations were making for his execution, he engaged an artist to take his portrait to be sent to his wife and children. He wrote under it the following affecting lines :

Ne vous étonnez pas, objets charmans et doux,  
Si un air de tristesse obscurcit mon visage ;  
Lorsqu 'un savant crayon dessinait cet ouvrage,  
On dressait l'échaffaud, et je pensais à vous.

We do not hesitate to add the translation by a young lady, because we think it in elegance and simplicity equal to the original. <sup>2</sup>

Wonder not, objects of my fondest care,  
If these pale looks the lines of sadness wear ;  
For while the painter's art my features drew,  
I saw my scaffold, and I thought of you !

---

Whenever Bossuet undertook to write one of those Funeral Orations, which have immortalized his name, he read the *Iliad* in the original, in order, as he said, ' to light his lamp at the rays of the sun.'

---

Ariosto being asked why he, who had described so many sumptuous palaces in his poetry, should build so small and so simple a dwelling for himself, answered that it was much easier to make a collection of words than of stones. He placed this inscription over his house :

Parva, sed apta mihi, sed nulli obnoxia, sed non  
Sordida, parva meo sed tamen ære, Domus.

---

The earlier part of the Grecian history was written in verse. Cadmus the Milesian, Hecataeus and Pherecydes first dropt the metre, and wrote in prose, not without occasionally retaining the "disjecti membra poetæ." In reading Livy's *Roman History*, it has always appeared to the writer of this article, that the great Historian had similar poetical chronicles for the materials of the first part of his

work, as some of his sentences, with a little alteration and transposition, easily run into verse. The earliest chronicles and histories were written in verse, and committed to memory. Among savage tribes, the actions of their Gods and heroes, and the remarkable events of their nation made a principal part of their songs. These songs, on the introduction of letters, were first recorded for the recollection of the present, and for the information of a future, age.

Since the enormities committed in Rome by the French, the following beautiful Sonnet of Girolamo Preti on the comparative state of the ancient and modern city is become still more appropriate than when it was written.

Qui fù quella di Imperio, antica sede,  
 Temuta in pace, e trionfa te in guerra.\*  
 Fu, perch' altro che in loco lor non si rede,  
 Quella che Roma fù, giace sotterra. "  
 Queste cui l' herba copre e calca il piede,  
 Fur molli al ciel vicine, ed hor son terra.  
 Roma, che'l mondo vinse, al tempo cede,  
 Che i piani inalza, e che l'altezze atterria.  
 Roma in Roma non è: Vulcano e Marte  
 La grandezza di Roma a Roma han tolta,  
 Struggendo l'opre di natura e di arte.  
 Volto sossopra il mondo, e'n polvo e volta,  
 Fia fia queste ruine a terra sparte  
 In se stessa cade, muova e sepolta.

At the first representation of Voltaire's *Oedipe* in 1718, the witty and licentious Piron almost occasioned the downfall of it by one of those *plaisanteries*, for which he was distinguished. The Theatre opened on that occasion with repairs and fresh decorations. Over the curtain were observed these letters: O. T. P. Q. M. V. D. Every one was inquisitive to know the meaning of it. Piron, who happened to be present, received a particular application for information. After some affected hesitation, he whispered, as a profound secret, to a few present: *CEDIPE TRAGEDIE PITOYABLE QUE MONSIEUR VOLTAIRE DONNE*. In a few minutes the secret had made the tour of the Theatre; and the play was not suffered to proceed until it was officially announced that the mysterious letters were the initials of *OMNE TUTIT PUNGUM QUI MISCUIT VTILE DULCE*.—It is well known that this play laid the foundation of Voltaire's dramatic fame; it was represented forty-five times successively.

We should be glad to receive from any of our readers in Cornwall some account of the present state of the Cornish language. It

is said by some to be totally extinct. But not many years ago there were, it is asserted, five or six persons in the village of Mousehole, who could converse in it.

C. Mæcenas, according to Pliny, did not sleep during the three last years of his life. To that infirmity the Poet Bourbon was subject in a still higher degree. He seldom enjoyed the blessing of sleep. This gave occasion to the following Epitaphs:

Pervigilis tandem laxatus carcere vita,  
Borbonius campos cessit ad Elysios.  
Illic populea dormit securus in umbra,  
Posthabitis vatū lusibus atque focis.  
Vos, Orpheu, Musæ, vito ne rumpite somnum,  
Hunc oculis nunquam senserat ante suis.

Traxit in angusta qui tot quinquennia cella,  
Pervigil, infirmo corpore, Borbonius,  
Extremum media gustans in morte soporem,  
O bone, ait, tandem dormio: vita, vale.

In the third Satire of the first book of Horace, line 107, the offensive word has been in some expurgated editions changed to *mulier*. In a beautiful little edition of Horace, lately printed in this country, a new reading of this line occurs, for which it would be difficult to find an authority in any MS. or edition, and of which it would be curious to investigate the origin:

*" Nam fuit ante Helenam Sanadon teterrima belli."*

To prove the antiquity of an accented pronunciation in the Greek language, among many passages in the Greek writers, the curious instance, recorded by Ulpian, in his *Commentary on the Oration of Demosthenes* περὶ στυλίου, although, in the words of Taylor, "neminem fugit, qui de accentibus scripsit," may not be known to all our younger readers. Demosthenes is endeavouring to fix the charge of bribery on Æschines, whom he represents as corrupted by Philip and by Alexander, and consequently their hireling and not their friend or guest. Of his assertion he is willing to submit the truth to the judgment of the assembly. Μισθωρον ἐγὼ σε πρότερον φιλιππου, καὶ νῦν Ἀλεξανδρου καὶ ὧ, καὶ οὔτοι πάντες. Εἰ δὲ ἀπίστες, ἐρώτησον αὐτούς. But, as if he were correcting himself, he adds: μᾶλλον δ' ἐγὼ τοῦθ' ὑπὲρ σοῦ ποιήσω. He indeed puts the question to the people, but with an artifice, which he knew would be successful: πρότερον ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, μισθωτος Διοχίτης, ἢ ξένος εἶναι Ἀλεξανδρου δοκεῖ; he purposely placed the accent improperly on the antipenultima, instead of the last syllable of μισθωτός,—in the words of Ulpian, ἐκὼν ἐβαρβάρισεν,—in order to draw the attention of the people from the question to the pronunciation. This had the desired effect; the accurate ears of the Athenians were struck with the mistake; to correct it, they



called out *μισθωτὸς, μισθωτὸς*, from every part of the assembly. Affecting to receive the word as the expression of their sentiments on the guilt of Æschines, he cries out : *ἀκούεις ἃ λέγουσι* ; —

Taylor appears to doubt the truth of the account, although he acknowledges that “*erat in eo populo aurium quædam religio, quæ non longe abhorreret a tali historia.*” The reader is referred to his note on the passage, and to Primatt’s defence of Ulpian, in his *Defence of an accented pronunciation of Greek prose.*

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PODAGER VINOSUS.

‘Tentatum podagra senem Vaceriam,  
Nec vini tamen abstinentiorem,  
Visens Archigenes, amice, dixit,  
Cado parce te, si sapias, memento,  
Fons est ille tue unicus podagræ.  
Audivit placide senex monentem,  
Et grates, specie probantis, cgit.  
Verum post aliquot dies reversus  
Ad ægrum Medicus, scyphos at illum  
Vertentem reperit meraciores :  
Eho, quid facis ? inquit. At Vaceria ;  
Fontem sicco meæ, ut vides, podagræ.

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*Idem Græcè.*

Ἰπείλησεν ἐμοὶ ποδάγρην ἡτρὸς Ἀμύντας,  
Εἰ μὴ ἀπ’ ἀκρότου θυμὸν ἔχω βρομίου.  
Τὸν ἔ’ αὖ μᾶλλον αἰεὶ πίνω, βρομίον γὰρ ὀλέσσας,  
Οἶω τὴν πηγὴν τῆς ποδάγρης ὀλίσσαι.

*Idem Gallicè.*

Sur peine de la goutte un Médecin m’ordonne  
De quitter l’usage du vin ;  
Moi, loin de renoncer à ce jus si divin,  
J’acheve de vuidier ma tonne.  
Laquais, vite à grands flots remplis moi ce crystal ;  
Si le vin engendre la goutte,  
Boire jusqu’ à la lie est le secret sans doute  
De tair la source du mal.

## NOTICE

*Of D. G. Morhofii Liber de pura Dictione Latina.*

D. G. MORHOFFII *Liber de pura Dictione Latina*, edidit  
J. D. Mosheimius, et Notas adjecit, Hanov. 1725, pp.  
296, 12mo.

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OUR readers will not feel any surprise that we should formally notice a work published at such a distant period, when they hear the reasons which induce us to do it. In the first place the reader may imagine, that because his Library contains the *Polyhistor*, the *Orationes et Programmata*, published in 1698, and the *Dissertationes Academicæ et Epistolice*, published at Hainburgh in 1699, it contains every detached work, which proceeded from the pen of this profound scholar, when the fact is, that he left behind him some posthumous works, which were not given to the world for some years after his decease, which happened in 1691. It shall be our business to lay a brief account of them before the reader in the course of time. In the next place, the work, with which we shall commence this promised Notice, is by no means easily to be procured, and though the copy now in our possession was sold at the sale of Dr Gosset's Library, only for 6s. 6d., yet the writer of this Article, who has been a great reader of catalogues, has never met with it in any other catalogue, nor is it mentioned in Brunet's *Manuel du Libraire*, of which excellent work we are happy to inform our readers, on the authority of M. Renouard, who wrote the account of the *Aldine Classics*, and is recently arrived in this country from Paris, that an improved edition is now preparing at Paris by the author himself. In the last place, the admirable observations, and the useful learning contained in the book, have more particularly urged us to do it, for the information of the youthful scholar.

We shall be under the necessity of citing the excellent Preface entire, that we may at once acquaint our readers with the origin of this publication, and show them the high value which its editor set on it.

“ Quum eloquentiæ studia nunquam, nisi segniter et supine tractaverim nunc vero, quam sustineo, persona longe aliam mihi curam imponat, requirent forte nonnulli, quid me commoveat, ut in edendo et illustrando libello nonnihil otii mei collocaverim, quem Grammaticus aut Rhetor sibi meliori jure adseruisset. Eis, antequam de ipso disseram libro, quem nunc exire jubeo, satis esse faciendum opinor. Ali-

quot elapsi sunt anni, quum exemplum ejus manu exaratum dono mihi daret ex amicis aliquis, hac lege, ut, si quidem fieri posset, publici juris facerem. Recepi conditionem, sed non unius generis negotiis et molestiis impeditus, diu propositum exsequi non potui. Sacto vero, quo nunc fungor, muneri præter omnem opinionem meam admotus, dum chartas linstro, minusque necessariae removeo, hoc Morhofii opusculum in manus incidit et promissi simul memoriam renovat. Neque tamen tum animus mihi erat, curare, ut continuo product, eo quod occupationum mole non tam pressum, quam prope obrutum me cernerem. At quum ejus forte mentionem fecissem apud virum hunc mea majorem, et Morhofianæ eruditionis cultorem eximium, is hortari non destitit, ut editionem maturarem, facileque auctoritate sua permovit, ut horarum, quas severioribus eripere possum meditationibus, non nullas in hanc rem impenderem. Sufficiens hæc, spero, deprehendis eorum vocibus, qui negotium me suscepisse fortassis existimabunt a rationibus meis valde alienum. Nunc de ipso libro, quæ scitu mihi videbuntur necessaria, breviter monebo. Aliquoties dum in vivis esset, librum de pura dictione promisit vir nunquam sine laude nominandus et sempiternum Cimbrorum decus, Dan. Georg. Morhofius (Libro de *Patarin. Liviana* et alias) ejus etiam testati sunt desiderium viri eruditissimi (vid. *Acta Erud.* A. 1684. p. 575.). Verum prematura mors magni hominis uti multis aliis, ita hunc etiam ejus consilio intercessit. Morti tamen vicinus, id quod non unus discipulorum ejus mihi affirmavit, ut quas de eo argumento relicturus esset chartas, hæredes colligerent, et cum omnibus communicarent, si non præcepit, certe permisit. Illi itaque jam anno superioris seculi nonagesimo quarto librum hunc expectari a se jusserunt publice, sed, nescio quibus de causis, ultra propositum haud processerunt. Ego post tot annos quod illis facere non fuit integrum, tandem cum multorum, uti spero, commodo perficio. Continet autem liber hic, præter observationes alias haud paucas, nec plane nullius pretii, regulas et præcepta, quorum ope Latinarum literarum studiosus ad rectam et veram eloquentiam, dictionisque castitatem pervenire queat. Itaque commode inscribi potuisset, *Institutiones Latinae Lingua*: voce enim *purus*, id quod ex ipso patet initio, significatione latissima vir eximius utitur. Nobis minus justum visum fuit, quem libro suo dederat indicem auctor, rejicere et cum alio commutare. Cum his eloquentiæ præceptis, præclaro instituto et laudabili, notitiam conjungit criticam librorum et auctorum, ex quibus uberior rerum hauriri queat scientia; idque tanto facit apparatu et diligentia, ut vel hoc nomine opusculum magnopere commendari mereatur. Neque fortassis multum a vero aberravero, si eos, quorum est juventutem latinæ erudire litteris, non male facturos esse dixerò si ad ejus normam fidei suæ commisos instituant. Habent hic materiam studiose congestam et dispositam, quam expoliare, emendare, et locupletare sine magno labore poterunt. Non tam ego rerum expertus sum, neque adeo veri negligens, ut vel mihi persuadam, vel aliis persuadere cupiam, ad perfectionem proxime laborem hunc accedere. Fateor, ex eo satis patere, quod ultimam parentis manum haud senserit: fateor, ab eo tempore, quo exaratus est, multa, quæ ad hoc genus pertinent, a viris doctis scripta et excogitata esse,

quorum hic vestigia frustra quæsieris: fateor partem eorum, quæ ad Historiam linguæ Latinæ litterariam, pertinent, in *Polyhistore* quoque expositam esse: fateor denique, puræ dictionis leges non raro negligere eum, qui puræ dictionis auctor aliis esse studet. Verum hæc omnia non prohibere contendo, quo minus uberem ex ejus lectione fructum percipiant, qui illis rebus delectantur. Nævos facile excusabit præmaturus viri egregii obitus, qui, si ipsemet hunc fœtum edidisset, longe nobis alium exhibuisset. Ac licet quedam hic extent ab aliis clarius aut eruditius enarrata, multa tamen admista sunt, quæ aliorum aut diligentiam aut attentionem effugerunt, multa quoque, in quibus nemo ingenium et memoriam tentavit: qualia sunt, quæ de scriptoribus indicium, Grammaticis et aliis copiose et erudite docentur. Sint et aliqua eorum, quæ hic leguntur, in *Polyhistore* jam enarrata, sunt tamen hæc pauca et multa pauciora illis, quorum nulla in *Polyhistore* reperitur memoria. Quamobrem supplementi instar spectari poterit hic liber ad ea, quæ parcius de rebus ad eloquentiam Latinam pertinentibus in *Polyhistore* disseruntur, aut penitus omittuntur.

Quæ vel illustrationis, vel emendationis indigere indicavi, ea in subjectis annotationibus et illustravi, et emendavi. Si quis est, qui se maximi facere virtutes Morhofianas dicit, is me sibi prorsus consentientem esse sciat. Verum hoc studium tantum laud apud me potuit, ut propterea nefas duxerim, ab opinione doctissimi viri discedere, aut committendum mihi esse crediderim, ut auctoritate ejus in errorem minus cauti abirentur. Sanctior mihi est veritas quam ullius hominis memoria. Hæc itaque quedam addidi, quæ post scriptum hunc librum inter eruditos ceteri sunt: locupletiora additamenta iis reliqui, ad quos harum rerum cura pertinet. Satis a me datum est his litteris, quas nunquam serio et ex instituto colere potui. Nunc majora me sibi totum vindicant, grande in primis *Sacrarum Antiquitatum Opus*, cujus me poddromum mox esse daturum spero. Vale. Dabuni in illustri Juliad. XXVI.

Martii MDCCXXV.

The Table of Contents is as follows. We would direct the attention of the student to the 6th, 7th, and 13th chapters.

C. I. Quid sit pura Dictio?—C. II. De Characteribus externis puræ Dictionis.—C. III. De pura Dictione considerata Ratione Characterum interiorum.—C. IV. De Proprietate Vocum.—C. V. De Proprietate Vocum ex Usu æstimanda.—C. VI. De Nomenclatoribus.—C. VII. De Lexicorum et Indicium Scriptoribus.—C. VIII. De Phrasibus, earumque Selectu et Phraseologicis Scriptoribus.—C. IX. De Verbis et Phrasibus civilibus et Formulis Latinæ Linguæ.—C. X. De Vocibus barbaris et Germanismis.—C. XI. De Observatione Puritatis instituenda.—C. XII. De translatis, quæ Loco propriorum adhibentur.—C. XIII. De Particulis, earumque accurata Observatione instituenda.—C. XIV. De Particulis connectentibus expletivis, earumque Variatione.—C. XV. De Puritate Dictionis Ratione Formæ consideratæ.—C. XVI. De Sententia puri Sermonis.

*An Index Rerum et Auctorum præcipuorum* is added.

We have an excellent Note by J. L. Mosheim the editor.

*Sermo urbanus, peregrinus, rusticus :*

“Distinguebant illi nimirum sermonem urbanum a sermone peregrino et rustico : urbanus is erat, quæ cogitationes illi efferebant, qui Romæ degebant et aliquo erant numero : rusticus eorum erat, qui in agro degebant, qui, quum in urbe lingua paulatim expoliretur, ut fit, rudem et antiquum veterum Italiæ populorum sermonem magnam partem retinebant : peregrinum denique genus tribuebatur illis, qui provincias habitabant : eos etenim, quum Latinum adsciscerent sermonem, semper aliquid cum eo coniunxisse, quod vernaculo sermoni proprium erat, observatum fuit : testem eorum, quæ dixi, egregium Ciceronis locum dabo *De Oratore*, l. iii. c. 12. p. m. 139. Quare quum sit quadam certa vox Romani generis, urbisque propria, in qua nihil offendi, nihil displicere, nihil animadverti possit—hanc sequamur : neque solum rusticam asperitatem, sed etiam peregrinam insolentiam fugere discamus.” J. L. Mosheimius in *Not. ad D. G. Morhofii De pura Dictione Librum*, Hanov. 1725.

We extract the following high character of Julius Cæsar Scaliger, and his profound work *De Causis Linguae Latine*.

“Inter recentiores primo loco nominari meretur J. C. Scaliger, qui opus eruditissimum *De Causis L. L.* scripsit, quo multa complexus est, quæ ad interiorem artem grammaticam pertinent, plura daturus, si vastissimos *Originum suarum libros* (vid. *Ægid. Menagius Dedic. ad Origines suas Ling. Gallicæ*) in lucem edidisset : illi vero ob vastitatem edi non potuerunt, et ipse quidem vivus de editione eorum desperavit, cum ultra centum et viginti libros de eo argumento compleretur : inter *ἀνέκδοτα* igitur et desiderata illi debent reponi, ex quibus, si prodissent, res grammatica multum accipere lucis potuisset ; erat enim ille in his studiis φιλοσοφικώτατος, et quamquam plus diligentis operæque impendit in res philosophicas, tamen vel ex unico illo *De Causis L. L.* libro patet, cum secreta linguæ hujus ad fundum usque penetrasse ac filio suo Josepho longe in his studiis accuratiorem fuisse, secus ac vulgo creditur : erat ipsi ingenium perspicacissimum, igneum, et summa judicii vi omnia pertrumpens, quod, in quamcunque etiam partem illud versaret, eximium semper erat, et filii ingenio, meo quidem judicio, longe antefereendum : sed obstitit nescio quæ fatorum injuria ~~vix~~ hujus conatibus, laborque ejus partim temporum incuria suppressus, partim a domesticis ei subreptus, intercidit : quod a filio ejus in hoc genere superest, id in *Conjectaneis ejus super Parronem et Festum* extat.” D. G. Morhofii *Liber de pura Dictione Latina*, Hanov. 1725. p. 265.

In the 41st page are the following remarks made by Moshofius, and his editor J. L. Mosheimius, on the paucity of the English writers, who have written with 'any elegance, fluency, or correctness, in the Latin language. But they did not live to see the exquisite Latinity of Bishop Hare, Robert Sumner, and Samuel Parr, who have subsequently redeemed the character of our countrymen.

" In Anglis ne unus quidem succurrit, qui puræ Latinæ dictionis genium expresserit, infelices enim semper Angli fuere in eloquentia et natura sua feruntur in præcipitia, abditas et argutas sententias, quæ aures quidem titillant, animos non implent : unus in illis fuit Rogerus Aschamus, Elisabethæ reginæ a secretis, qui aliquid scripsit auribus accuratioribus non indignum, exemplo potissimum Sturmii incitatus, quem ille vinum magni fecit, et in ejus disciplinam se totum tradidit, libros ejus semper legendo et in usum transferendo : in Scota gente plures fuere qui linguæ Latinæ studiosiores fuere quam in Anglis : Buchananus omne fert punctum, tam in soluto, quam in ligato sermone, quod Scioppius, accensimus alioquin censor, ipse fatetur et Barclaius longe illum præfert, qui plus ingenio suo tribuit, quam auctoritati antiquorum : phrasæ apud illum multæ confictæ sunt, metaphoræ audaces, sermo poeticus, etsi ingeniosus : plus quidem illi licuit ob argutum descriptionis genus, quod poeticum est : ita tamen etiam in illo genere scribere debuisset, ut a dictionis puritate non abiret." J. L. Mosheim adds : " Sunt qui inter Anglos Jo. Miltonum in primis a dictionis venustate et elegantia commendant, quibus ego non adsentior ; quamvis enim ingenii et acuminis plena sit Miltoni oratio, scatet tamen multis vocabulis obsoletis et minus Latinis, ut de barbarismis et solæcismis taceam, quorum copiam quum ille Salmasio objecisset, extiterunt, qui nec ejus libros his maculis carere planum fecerunt : hodie quamquam pauci Anglorum Latinam curant eloquentiam, sunt tamen nonnumquam inter eos, qui ipsos ad certamen veteres provocare possint : exemplo esto elegantissima Jo. Gagnerii *Carolina seu Ecloga in Laudem Principis Walliæ*, cui Theod. Hassæus merito *Bibl. Brem.* T. iv. p. 11. p. 376. locum dedit : de Buchanano et Barclaius, quoniam in omnium ore manibusque versantur, cur aliquid moveam, nihil est : de hoc tamen, Barclaius nempe, ejusque stylo, legisse juvabit, quæ Baylius collegit, *Dictionnaire*, T. i. p. 445. Not. L."

<sup>1</sup> If any of our readers will have the goodness to favor us with a transcript of this composition, or lend us any work, in which it is contained, we shall not fail to republish it in a future No. of the *Classical Journal*.

## BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the *Classical Journal*, VII. 125. occurred, under the signature of J. H. M. S., a query on the subject of the ימים or ימם of Gen. xxxvi. 24.—in XI. 34. a considerable article was inserted by M. S. M. in reply—XIII. 140. furnished a second short inquiry by the first-named correspondent; and a further Criticism appeared, XV. 25., from the pen of J. M.

Dissatisfied as I am with this war of the Mules and Giants, in which, as in the fabled fatality of the Dog and the Fox, (the one never to be escaped, and the other never to be overtaken) neither will, I think, gain the victory—may I call the attention of your readers to Note (3) XII. 322., which, from its *litera minuscula*, may very probably have hitherto been overlooked? It suggests, after Bryant, that the word in question should, correspondently with the Syriac and the Vulgate versions,<sup>1</sup> be translated 'waters'; reference being intended to the "peculiar sagacity" of the ass—here Sir W. D. will again attack me—in discovering springs of water, whether (as many animals are observed to be most delicate natural hygrometers) by snuffing up the air, and thence inhaling the moisture, or by discovering the little grassy oases<sup>2</sup> indicative of subterranean moisture, I affect not to decide. If Anah first remarked this valuable instinct—in the parched deserts of the East, invaluable—and taught its useful application, he has much more abundantly deserved honorable record than the establishers of tanks and the diggers of wells, as the inventor of a general theorem exceeds the author of one of its solitary applications, and his name, derived from פֶּן, "a fountain," merely renders this conjecture not wholly improbable. A sense of utility was the great source of idolatry, whether lavished upon useful men, useful animals, or useful elements, by the erring gratitude of antiquity. But *sat sit digitum ad fontem intendisse*. F. R. S.

<sup>1</sup> So too fontem, Arab. 1. 2. as we learn from Dr. Holmes *in loc*.

<sup>2</sup> The Tacitus, Hist. V. 3. mingling with the fragments of true history a not unusual portion of legendary falsehood, observes, that Moses following a herd of wild asses, conjectured *herbida soli lugas aquam tenas aperit*: and Aelianus, one of his commentators, upon the subsequent passage—*quo monstrante errorem sinumque impulerant*, suggests the substitution (perhaps, however, unnecessarily) of *arorem* or *agrovem* for *errorem*; as *pecus hoc*, he adds, *AQUÆ VELUT INDIA ILLIS*. Broetier, indeed, as remarked by J. H. M. S., in his first paper, expressly refers to the Vulgate, Gen. xxxvi. 24.

EURIPIDIS SUPPLICES. Recensuit GODOFREDUS HERMANNUS. Lipsiæ, apud Gerhardum Fleischerum Jun. 1811. pp. xxviii. + 102. = 130. Small 8vo.

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NO. II.

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V. 713. Θάρσος δ' ἐνώσας πάντι Κραναϊδῶν στρατῷ. *Libri Danaïdῶn. Musgravius satis conjecturam suam firmasse mihi videbatur, ut, etiam si deesset exemplum, ubi Cranaidæ vocarentur Athenienses, in textum recipi posset.* HERMANN. This is not the most judicious of Mr. Hermann's notes on this play. The generality of our readers will probably consider it as a sufficient objection to Musgrave's emendation, that no passage has been found, in which the Athenians are called Κραναῖδαι. Instead of endeavouring to untie this knot, we are disposed to cut it at once, by reading Κεκροπιδῶν. The common reading Δαναϊδῶν is probably a slip of the pen of the transcriber, if not of the poet himself. The substitution of one proper name for another is extremely common. Markland refers to Dorville's notes on Charito (pp. 606. 607.) for examples of this kind of error, and proposes to read Παραλίων. Κεκροπιδῶν, however, is a better emendation, as well for other reasons, as because the mind would more easily stray to Δαναϊδῶν from Κεκροπιδῶν than from Παραλίων. In these cases, the intellectual process which causes the error can frequently be traced. To give the first example which occurs to us, a letter is inserted in the Gentleman's Magazine for 1798 (p. 839.) with the following title: *An original Letter from Dr. Thomas Moore, of Norwich.* This letter is signed *Tho. Browne*, and appears to have been written by the celebrated Sir Thomas Browne. There is no resemblance between *Browne* and *Moore*, but the transition from *Sir Thomas Browne* to *Sir Thomas More* is extremely easy. In the same manner, although the names of Cecrops and Danaus are perfectly dissimilar, there is so much resemblance between the expressions Κεκροπιδῶν στρατὸς and Δαναϊδῶν στρατὸς, that the latter, as being the more familiar of the two, might easily supplant the former in the mind of the writer. We have in this tragedy Δαναϊδῶν στρατηλάταν v. 1150. Δαναϊδῶν ὄρμῃν στρατὸν v. 1219. So also στρατεύμα Δαναϊδῶν Phœn. 469. στρατὸς Δαναϊδῶν ibid. 1404. Δαναϊδῶν στρατηλάτα Tro. 447. The reader must take care not to confound the Κεκροπιδῶν στρατὸς mentioned in this verse, with the παλαιᾶς Κεκροπίας οἰκίτης mentioned in v. 658. The Cecropidæ, like the Erechthidæ, are the Athenians in general. See Phœn. 862. Ion. 296. The Cecropians, who formed the right wing of Theseus's army, are the inhabitants of that particular district of Attica, in



which Athens was situated. We mention this distinction, not because it is curious and recondite, but because our emendation is inadmissible, unless it is made.

V. 718. Μόλις δὲ πᾶς ἔτρεψαν εἰς φυγὴν πόδα. *Fulgatum* ἔτρεψαν *mutavi* in ἔτρεψαν. *Alia ratio est in Heraclidis v. 841.* Μόλις δὲ, πάντα δρῶντες, οὐκ ἄτερ πόνων 'Ετρεψάμεσθ' Ἀργείων εἰς φυγὴν δόρυ.

HERMANN. We apprehend that Mr. Hermann does not intend to assert, that τρέψαι πολεμίους is not as good Greek as τρέψασθαι πολεμίους. See Thucydides, *passim*. M. Hermann probably means, that τρέψαι εἰς φυγὴν πόδα does not signify *to put to flight*, but *to run away*. If this be constantly the case, Mr. Hermann's emendation is absolutely necessary. At all events, we prefer it to the common reading.

V. 731. Νῦν τήνδ' ἀελαπον ἡμέραν ἰδοῦα' ἐγὼ, θεοὺς νομίζω, καὶ ῥῶα τῆς συμφορᾶς Ἐλαιν ἱλασσον, τῶνδε τισάντων δίκην. *Ita Scaliger, Heathius, Reiskius. Vulgo τὰς συμφορὰς.* HERMANN. *Sertari poterat τὰς συμφορὰς. Comparari licet Hel. v. 662. [660. Ἐμὰ δὲ δάκρυα χαρμονᾶν πλέον ἔχει | χάριτος ἢ λύπας.]* ADDENDA. We do not see how this passage in the Helena, in which the commentators have confounded χάρις with χαρὰ, can be interpreted or corrected so as to confirm τὰς συμφορὰς in the passage before us. We suspect that the true reading is, Ἐμὰ δὲ χαρμονᾶν δάκρυα πλέον ἔχει, and that the genitive plural χαρμονᾶν is not governed by πλέον ἔχει, but by χάριτος. Χαρμονᾶν χάρις is an expression which may be compared with v. 79. of the tragedy before us, Ἀπλῆστος ἄθε μ' ἐξάγει χάρις γῶαν. The following passage in the Helena would have suited Mr. Hermann's purpose better than that to which he refers. V. 595. Μῆτις με λύπας ἄλις ἔχων ἐλέλυθα. The true reading, however, seems to be λύπης ἄλις ἔχων. There is a passage in the Electra of Euripides, which we believe to stand in need of a similar alteration. V. 237. ΗΛ. Λόγον δὲ δὴ τίν' ἤλβες ἐκ κείνου φέρων; ΟΡ. Εἰ ζῆς, ὅπου τε ζῶσα συμφορὰς ἔχεις. The latter verse is thus rendered by Barnes: *Num vivas, et ubi vivens calamitates feras, quæsiturus.* The real meaning is, *To inquire whether you are alive, and, if you are alive, what your situation is.* For this sense of ζῶσα, see Soph. *Ced. C. 999.* Eurip. *Phœn. 1611.* We suspect that Euripides wrote, Εἰ ζῆς, ὅπως τε, ζῶσα, συμφορὰς ἔχεις. Compare *Hel. 320.* Πῶς δ' εὐμεγείας τοιοῦτ' ἐν δόμοις ἔχεις; See Viger, &c.

V. 732. Ἡμῖν γὰρ ἦν τότε (al. τότε) Ἀργεὺς οὐχ ὑποστατὸν, αὐτοὶ τε πολλοὶ καὶ νέοι βραχίονες, Ἐπεικλείους τε σύμβασιν ποιουμένοι, Μίτρηα θέλοντες, οὐκ ἐχρήζομεν λαβεῖν. In the present edition, the first of these verses is thus represented, Ἡμῖν γὰρ Ἀργεὺς ἦν τότε οὐχ ὑποστατὸν. As Mr. Hermann takes no notice of this alteration of the order of the words, we suspect that it is an error of the kind mentioned in our remark on v. 328. The next line, αὐτοὶ τε πολλοὶ καὶ νέοι βραχίονες, when compared with the grey hairs of the speaker (v.

166.), may perhaps remind the reader of Falstaff's exclamation, *Ah! whorson caterpillars! bacon-fed knaves! they hate us youth.* We believe that this line is infested with the same error as v. 355. and that we ought to read, Ἀστοὶ τι πολλοὶ κ. τ. λ. Compare v. 442. Καὶ μὴν οὐκ οὐ γὰρ δῆμος αὐθέντης χθονός, Ἐποῦσιν ἀστοῖς ἡδεται ναυαῖς. Mr. Hermann's punctuation of the last line, Μέρια, θέλοντος, οὐκ ἐχρηζόμεν λαβεῖν, is a needless refinement. The sense is, μέτρια θέλοντος δοῦναι. Greek writers not unfrequently leave a word to be supplied in one member of the sentence from a word of a contrary signification in another member of the sentence. Another ellipsis of this kind occurs in the present scene. V. 699. Καὶ συμπατάξαντες μέσον πάντα στρατὸν, Ἐκταῖνον, ἐκταίνοντο καὶ παρηγγύον Κελευσμὸν ἀλλήλοισι σὺν πολλῇ βοῇ, Θεῖν', ἀντίρριδε τοῖς Ἐρεχθίδαις δόρυ. As these lines relate to both armies, the last verse is to be interpreted as if the poet had written, Θεῖνε τοὺς Καδμείους, ἀντίρριδε τοῖς Ἐρεχθίδαις δόρυ. In consequence of missing this interpretation, Markland has applied the three preceding verses exclusively to the Theban army; and in consequence of this misapplication, has proposed to remove vv. 697. 698 from their present situation, and to place them after v. 706. See his note on v. 699. It appears by the two last lines of Swift's verses on his own death, that this kind of ellipsis prevailed in Dublin as well as in Athens. *That kingdom he hath left his debtor, I wish it soon may have a better.* He means, a better creditor.

V. 745. Ὅ τῳ ἐκταίνοντες ὡς καιροῦ πέρα. Sic MSS. in Ald. ἐκταίνοντες. HERMANN. The Quarterly Reviewer proposes, Ὅ τῳ ἐκταίνοντες. There is no occasion for this alteration, as τῳ in the singular number is found several times in the remains of the tragic poets. See Soph. Trach. 266. Phil. 288. 1128. Eurip. Bacch. 1064.

V. 752. Ἐπεὶ ταραγμὸς πόλιν ἐκίνησεν δορός, Πύλας διήλδον, ἦγε εἰσῆι στρατός. *Vulgatum* δορὶ ἐν δορός μυλατι. HERMANN. Read also εἰσῆι. Some vestiges of this form still remain in the writings of the scenic poets. I. Eurip. Androm. 26. Καὶ πρὶν μὲν ἐν κακοῖσιν καμένην ὄμας, Ἐλπίς μ' αἰὲ προσῆγε, σωθῆντος τέκνου, Ἀλκὴν τιν εὐρεῖν, κἀπικουφίσιν (*vulgo* κἀπικουρήσιν) κακῶν. For ΠΡΟΣΗΓΕ read ΠΡΟΣΗΓΕ. II. Aristoph. Plut. 696. Ὅ δὲ θεὸς ὅμιν αὐ προσέειπεν; οὐδέπω. The *νῦ*, which is wanting in Brunck's *membranæ* and some other manuscripts, was added for the purpose of removing the *hiatus*, which was occasioned by changing the ancient form προσῆγε, into the modern form προσέειπεν. The reading of the Ravenna manuscript, προσέειπεν γ', is another mode of accomplishing the same purpose. III. Antiphanes *apud Athen.* p. 15. Ἀ Φαίνοδα καλῶν ἦεις ἐν Φαινιστίῳ Valckenauer (*ad Phæn.* 1082.) corrects, Φαίνοδα καίσιον ἦεις ἐς Φαινιστίου. Schweighäuser reads, Φαίνοδα καλῶν ἦεις ἐς Φαινιστίου. *Nectius fortasse ficturum erat*, says Schweighäuser, *si, quod Casaubonus emendat, ἦεις ἐς Φαινιστίου scripsisset.*

We suspect that in most places, in which the metre would not admit *ῥηι*, the transcribers have substituted *ῥηλθι*. So Aristoph. Plut. 678. μετὰ τοῦτο δὲ Περιῆς τοὺς βωμικοὺς ἀπαντας ἐν κύκλῳ, Εἰ που πόπανον εἴη τῇ καταλειμμένον. Ἐπειτα ταῦθ' ἤρχιζεν εἰς σακτὰς τινα. The common reading is *περιῆλθι*, but *περιῆς* is exhibited in a grammatical fragment published by Hermann at the end of his treatise *de Emendanda Ratione Græcæ Grammaticæ*, p. 356. *Περιῆς* agrees much better than *περιῆλθι* with *ἤρχιζεν*. The relation of *περιῆς* to *περιῆλθι* is exactly the same as that of *ἤρχις* to *ἤρισε*. The most ancient form of this imperfect preterite was, *ῥια*, *ῥιας*, *ῥις*, *ῥιτην*, *ῥιμεν*, *ῥιτε*, *ῥισαν*. The Attics made no other alteration than the contraction of the two first syllables into one, *ῥα*, *ῥας*, *ῥε*, *ῥτην*, *ῥμεν*, *ῥτε*, *ῥσαν*. See Photius and Suidas v. *Ἠία* διασπλάβως, and the Etymolog'ist vv. Ἀῖῃμεν, Εἰσῃμεν, Ηἰῃν. The later Greeks invented a new form, *ῥειν*, *ῥεις*, *ῥει*, &c.; which, however, has not so universally supplanted the more ancient form, as to prevent us from finding *ῥια* or *ῥα* very frequently in our present copies of the Attic writers. See, for instance, Plato *Apol. Socr.* pp. 21. D. E. 22. A. C. &c. The second person singular, *ῥας*, appears to have been converted into *ῥσθα*, by the same process which converted *οἶδας* into *οἶσθα*. We find *ἐπεξίῃσθα* in the Euthyphron of Plato (p. 4. B.), which is probably a corruption of *ἐπεξῆσθα*. The three persons of the plural number, *ῥμεν*, *ῥτε*, *ῥσαν*, are frequently confounded with the corresponding persons of the substantive verb, *ῥμεν*, *ῥτε*, *ῥσαν*. See Eurip. *Androm.* 1103. Cycl. 40. El. 775. Aristoph. *Eccl.* 490. Plut. 659. &c.

V. 763. ΑΓ. Οὐδὲς ἐπίστη τῷδε δοῦλος ὃν πόνῳ. ΑΓ. Φαίης ἄν, εἰ παρήσθ', ὅτ' ἡγάπα νεκροῦς. *Excidit Adrasti versus. Neque enim ausim cum Lobeckio ad Ajacem p. 228. versum 764. ut spurium delere.* HERMANN. The Quarterly Reviewer is of the same opinion as Mr. Hermann. Instead of *ὃν πόνῳ* Mr. Hermann proposes to read *ἐν πόνῳ*.

V. 772. Ἀλλ' εἰεν. αἰσῶ χεῖρ', ἀπαντήσας νεκροῖς, Αἶδου τε μολπὰς ἐκχέω δακρυρρόδους. *Tragici nunquam scribunt ἄλλ' εἰεν, sed εἰεν solūm. Lego, Ἀλλ' εἰ, ἀναλῶν (vel ἐπαλῶν) χεῖρ', ἀπαντήσαν νεκροῖς.* MARKLAND. Mr. Hermann silently adopts *ἀπαντήσαν*, but defends *ἄλλ' εἰεν* in a long note, which contains nothing which is much to the purpose. In Attic prose, the future of *ἀπαντῶ* is always *ἀπαντήσομαι*. See Thucydides iv. 77. vii. 2. 80. Xenophon *Hellen.* I. 6, 9. Lysias pp. 96. 923. Demosthenes p. 1043. *Æschines* pp. 163, 170. This fact, however, is not a decisive objection to *ἀπαντήσαν* in the passage under consideration. We read, Ἀλλ' εἰμ'. ἐπαρῶ χεῖρ', ἀπαντήσας νεκροῖς. *Ἀπαντήσας* is right, because the action described by the words *ἀπαντήσας νεκροῖς* is supposed to precede that described by the words *ἐπαρῶ χεῖρς*. The sense is, *I will meet the dead bodies, and salute them.* The following passage of the *Alcestis*, which is quoted by Markland, is the best

commentary on the words *ἑκαρῶ χεῖρ*. V. 771. Οὐδ' ἐξέτινα χεῖρ', ἐποιμάζων ἡμῶν Διόττιαν. With regard to ἀλλ' εἰμι, if the reader will take the trouble of consulting the following passages, we believe that he will prefer our emendation to that of Markland. *Æsch. Agam.* 1322. *Choëph.* 779. *Pers.* 851. *Soph. CEd. C.* 503. *Trach.* 389. *Aj.* 654. *Eurip. Phœn.* 1016. *Alc.* 207. *Androm.* 89. *Heracl.* 678. *El.* 1132. *Aristoph. Pac.* 232. &c. The future *ἑκαρῶ* needs no illustration, after what has been said by Porson, *ad Med.* 848. In the next verse, Markland wishes to alter *ἐκχέω* into *ἐκχεῖω*. The future of *χέω*, like that of *γαμῶ*, *καλῶ*, *τελῶ*, and some other verbs, is the same as the present. We subjoin three examples of it, in which *χέω* is connected with other futures. I. Euripides *Theseo.* fr. 1. Κάρα τε γὰρ σου ξυγχέω κόμαις ὀμοῦ, 'Ρανί τε \* δ' ἐγκέφαλον, ὕμμάτων δ' ἀπο Διμοσταγεί κρηστήρε βεύσσονται κάτω. II. *Aristoph. Pac.* 166. 'Απόλαις μ', ἀπολείς, οὐ κατορύξεις, | κἀπιφορήσεις τῆς γῆς πολλῆς, | κἀπιφυτεύσεις ἔρπυλλον ἄνω, | καὶ μύρον ἐπιχεῖς; III. *Plato Comicus apud Athen.* p. 665. C. Τί οὐ τρέχων σὺ τὰς τραπέζας ἐκφέρεις; ἐγὼ δὲ Δίτρον παζαρχίαν ἔρχομαι. κἀγὼ γε παρακορήσω.

V. 782. 'Εμοὶ δ' ἑμῶν παίδων μὲν εἰσιδεῖν μέλη Πικρὸν. *Sic scripsi pro* ἐμοὶ δὲ τῶν παίδων. HERMANN. The Quarterly Reviewer proposes, 'Εγὼ δὲ δὴ παίδων. We prefer Mr. Hermann's emendation.

V. 811. Προσάγετε τῶν δυσπότμων | σώμαθ' αἱματοσταγῇ. *Alc.* προσάγειτ' ὦ δυσπότμω. *Cod. A.* προσάγετε δυσπότμω. *Marklandus* προσάγετε τῇ δυσπότμω. HERMANN.

Vv. 824—837. This epode, for so it is, affords the only conspicuous example to be found in this tragedy, of that antistrophic mania, which rages so violently in the north of Germany, but which has been prevented by the war from making its way into England. In Mr. Hermann's edition, these fourteen short verses are divided into three strophes and three antistrophes, besides the following little epode of three lines: "Ἐρημά σ' ἂ πολύστονος | Οἰδιπόδα δώματα λιποῦσ' | ἤλθ' Ἐρινός. Mr. Hermann informs us, that it is to Mr. Seidler that we are indebted for this arrangement, which does not appear in his book *de Versibus Dochmiacis Tragicorum Græcorum*. Perhaps Mr. Seidler, when his hand was in, might as well have divided the preceding little epode into a fourth strophe and antistrophe, in the following manner: (STR.) "Ἐρημά σ' ἂ πολύστονος Οἰδίου (ANT.) λιποῦσ' Ἐρινός ἤλυθε δώματα. The measure is Alcaic.

V. 833. Πικρὸς ἐστίδης γάμος. | πικρὰν δὲ Φοῖβου φάτιν | ἔγχεας. ἂ πολύστονος | Οἰδιπόδα δώματα | λιποῦσ' ἤλθ' Ἐρινός. The common copies differ from each other only in punctuation. Mr. Hermann places a full stop after φάτιν, and reads ἔγχεας σ' for ἔγχεας, mentioning that Markland proposed ἔγχεα δ'. Although it is dangerous to tamper with passages of which the metre is uncertain, we venture to propose the following arrangement of these words. To

the chorus we give the words, "Ηικρὺς ἐστὶς γάμος, [πικρὰν δὲ Φαίβου φάτιν] [ἤκουσας]. See our remark on v. 504. (Class. Jour. No. XVI. p. 438.) Adrastus answers, 'Ες ἡμᾶς ἂν πολύστονος κ. τ. λ. The words ἐς ἡμᾶς ἤλθε appear to mean *came to my house*. We may also read ἐφ' ἡμᾶς. So Or. 86. Ἄνδ' ἢ μακαρία, μακαρίης θ' ὁ σὸς πόσις, "Ἦκετον ἐφ' ἡμᾶς ἀλλῶς παραγόντας. In a preceding passage of the Orestes (v. 60.), we find the words εἰς δῶμ' ἡμέτερον employed in the same sense.

V. 838. Μέλλων σ' ἐρωτᾶν ἥνικ' ἐξήντας στρατῷ, Γόους ἀφήσω τοὺς ἐκεί μὲν ἐκλιπὼν Εἰς τὰ σά γε μύθους. νῦν δ' Ἀδραστον ἰστοῶ. So Aldus. In the modern editions, the punctuation is as follows: Μέλλων σ' ἐρωτᾶν, ἥνικ' ἐξήντας στρατῷ Γόους, ἀφήσω, τοὺς ἐκεί μὲν ἐκλιπὼν κ. τ. λ. Mr. Hermann has a note upon this difficult passage, which does not throw much light upon it. Without dwelling on the objections to the common reading, we will propose our own correction. Μέλλων σ' ἐρωτᾶν, ἥνικ' ἐξήντας στρατῷ, Γόους ἀφήσω, τοὺς ἐκεί μὲν ἐκλιπὼν Εἴασα μύθους, νῦν δ' Ἀδραστον ἰστοῶ, κ. τ. λ. *Being about to ask you the following question, when you came to meet the army for the purpose of bewailing the dead* (v. 772.), *I desisted from my intention; and omitted what I meant to say. But now, Adrastus, I ask you, &c.* The violence of Adrastus's grief probably convinced Theseus, that it would not be advisable to put him upon making an elaborate oration at that moment. The delay, too, would be advantageous in another respect, as it would enable the spectators to hear that oration. There are five things to be considered in our representation of this passage. I. ΕΞΗΝΤΑΙΣ for ΕΞΗΝΤΑΙΕΙΣ, is a very slight alteration. The edition of Brubach reads ἐξήνταις; a fact which is mentioned by Markland, but which was not present in our recollection, when ἐξήντας occurred to us. We must not dissemble, that this correction is liable to one objection, which is, that there is no authority, as far as we know, for the compound ἐξήντας. The common form ἀπαντήσας occurs above, v. 772. We do not think, however, that this objection is very serious. Ἀπαξ λεγόμενα of this kind are very abundant in the tragedies. Unusual combinations of prepositions and verbs, and usual combinations in an unusual sense, give variety and novelty to the diction of tragedy, although they frequently render it obscure. II. Γόους ἀφήσω. Compare El. 59. Γόους τ' ἀφήμ' αὐτῷ εἰς μέγαν παρῆ. In this sense εἶναι is more commonly used than ἀφίεναι. In v. 1023. of the Orestes, ἀφίεναι γόους means *to leave off lamentation*: Οὐ σὺν' ἀρείω τοὺς γυναῖκας γόους, Στέρξεις τὰ κούφους. In v. 111. of the play before us, this sense is expressed by the words πάρες γόν. III. Perhaps the poet wrote, τοὺς ἐκείθεν ἐκλιπὼν. Εξείθεν frequently signifies *hence*. We have observed an instance of the corruption of ἐκείθεν into ἐκεί μὲν, but we cannot refer to it at present. IV. We do not propose εἴασα for εἰς τὰ σά γε, with entire confidence, although we have no doubt that some

verb is concealed under the letters ΕΙΣΤΑΣΑ. We boldly reject the γε, as an interpolation made on account of the metre. The pleonasm ἐκλυπὼν ἰάσα, in which the participle and the verb have nearly the same signification, may be compared with ἀραις ἰξ, ἔρη λεγων, &c. V. The words νῦν δ' Ἀδραστον ἱστορεῶ have induced Reiske, Markland, and the present editor, to consider the preceding words as addressed to the chorus. It would be easy to propose, νῦν δ', Ἀδραστ', ἀκιστορεῶ, ~~φε~~ νῦν δ', Ἀδραστή, σ' ἱστορεῶ, if we were certain that the common reading is inconsistent with our interpretation. But the use of the third person instead of the second is common in Greek, as well as in most other languages. Compare Here. 140. Τὸν Ἡράκλειον πατέρα καὶ ξυνάρον, Εἰ χρεῖ μ', ἔρωτῶ. χρεῖ δ', ἐπεί γε δευπότης Ἰμῶν καθίστηχ', ἱστορεῖν ἂ βούλομαι. Before we leave this passage, we have to mention, that σοφώτερος, in the next line but one, means σοφώτερος ἐμοῦ. See vv. 928—931.

V. 857. Ἀκουθεὶς νῦν (αἰ. δὴ νυν). καὶ γὰρ οὐκ ἀκοντὶ μοι Διδως ἔπαινον τῶν ἔγωγε βούλομαι Φίλων ἀληθῆ καὶ δίκαι' εἰπεῖν πέρι. Mr. Hermann is silent. If the reader wishes to know what Pierson, Markland, and Musgrave, have said concerning this passage, and more particularly concerning the use of τῶν for ἄν, he knows where to find their annotations. We believe that it is now generally understood, that τῶν cannot be used for ἄν after a consonant, except in the lyric parts of the drama. In the Basil edition of 1562. v. 858 is thus represented, Διδως ἔπαινον, τῶνδ' ἔγωγε βούλομαι. The same reading is proposed by Markland. Perhaps Euripides wrote; Διδως ἔπαινον τίνδ'. ἔγω δὲ βούλομαι κ. τ. λ. You commit this funeral oration to me.

V. 881. Ὁ δ' αὖ τρίτος τῶνδ', Ἰππομέδων, τοιοῦτ' ἔφθ. Παῖς ἄν ἐτόλμησ' εὐθύς οὐ πρὸς ἡδονὰς Μουσῶν τραπέσθαι, πρὸς τὸ μαλθακὸν βίου. Ἀγροῦς δὲ ναίων, σκληρὰ τῇ φύσει διδοὺς Ἐχαιρα, πρὸς τάνδρειον, εἰς τ' ἀγῆας ἰών, Ἰπποῖς τε χαίρων, τόξα τ' ἐντείνων χειρῶν, Πόλει παρσασχέιν σῶμα χρήσιμον θέλων. Reiskius non male πρὸς τε μαλθακὸν βίον. Et πρὸς τε jam alii, Barnesio teste. Bion autem cod. C. Vulgato respondet πρὸς τάνδρειον. HERMANN. Mr. Hermann is the first editor, who seems to have understood this passage. The expressions πρὸς τὸ μαλθακὸν βίου, and πρὸς τάνδρειον, are elliptical, and may be compared with πρὸς βίον, πρὸς εὐδέβειαν, πρὸς ἔχθραν, πρὸς ἡδονήν, πρὸς ὀργήν, πρὸς χάριν, &c. Aesch. Prom. 212. εἰς οὐ κατ' ἰσχὺν, οὐδὲ πρὸς τὸ κατὰρδὸν Κρείη, δόλω δὲ τοὺς ὑπερσχύοντας κρατεῖν. The complete expression is πρὸς τὸ κατὰρδὸν ἰόντες, but the participle is suppressed. In the passage of Euripides, therefore, there is no occasion for the emendation proposed by the Quarterly Reviewer, καὶ τὸ μαλθακὸν βίου. The sense is, πρὸς τὸ μαλθακὸν βίου ἰών. In the same manner, the words εἰς τ' ἀγῆας ἰών might be omitted without injuring the sense of the expression πρὸς τάνδρειον. Perhaps it may not be superfluous to observe, that the character of Hippomedon, as drawn in this passage, was afterwards expan-

ded by the poet into the Zethus, of his Antiope, and contrasted with the opposite character in the person of Amphion. See the eighth chapter of Valckenaer's *Diatriba*.

V. 888. Ὁ τῆς κυναγοῦ δ' ἄλλος Ἀταλάντης γηγὼς Παῖς Παρθενopaῖος, αἶσος ἑξοχότατος, κ. τ. λ. *Inepie legebatur Ἀταλάντης γῶνος, Παῖς Παρθενopaῖος. Dignam judicavi, quam in textum reciperem, praclaram emendationem, qua Matthia hunc locum restituit.* HERMANN. *Defendi poterit vulgata eo, quod Æschyla hic vocatur, Βλάστημα καλλιπάρων, ἀνδρόκαις ἀνὴρ, Sept. ad Theb. 539.* ADDENDA. The words παῖς Παρθενopaῖος mean, as every body knows, the boy *Parthenopæus*. Æschylus having represented the son of Atalanta as a beardless stripling, in a tragedy which the Athenians knew by heart, Euripides has also thought proper to employ some word or expression significant of his youth, both in the passage now before us, and in two of the other three passages in which he has occasion to mention him. See *Phœn.* 147. 1160. Mr. Hermann's note on this passage ends with the following sentence: *Ceterum nescio an haud satis apte hic Atalantæ mentionem fecerit, cujus quum nomen audirent, spectatores non poterant non oculos in chorum convertere, ut nobilem quondam venatricem, arcu sagittisque spoliata, inter grandævas ducum matres agnoscerent.* The truth is, that the poet represents the chorus as a kind of corporation of childless mothers, and never takes the trouble of considering the relation of particular individuals with the persons and events of the drama. Soon after the present passage, we come to the scene of Iphis and Evadne. (vv. 980—1113.) Now although one of the persons of the chorus is the wife of Iphis and the mother of Evadne (v. 1037.), nothing is said or done during the whole scene, which would not have been said and done, if the chorus had been composed of Æthra's waiting-maids. Without seeking for more information than we can derive from the play before us, let us consider who these seven Argive matrons are, who begin one of their songs with the words, Ἰσχυρότατον Ἀργεὺς, ὃ πατριὸν ἔμειν πέδον (v. 365.). Three of the seven captains, who fell under the walls of Thebes, were strangers in Argos (vv. 136. 890.). The mothers of Tydeus, Polynices, and Parthenopæus, could not very properly join in singing, Ἐπὶ μητέρες, ἐπὶ κούρους | ἱγινάμεθ' αἱ παλαίπρωοι | κλεινοτάτους ἐν Ἀργείοις (v. 963.). The mother of Amphiaræus, indeed, might be an Argive, but as Amphiaræus was swallowed up alive by the earth (v. 926.), his mother had no concern in the affair which brought her six companions to Elavæ. The mothers of Capaneus, Eteocles, and Hippomedon, are the only persons of the chorus to whom its constant language really applies.

V. 907. Φιλότιμον ἦδος, πλοῦσιον, θρονίμα δὲ Ἐν τοῖσιν ἔργοις, οὐχὶ κατὰ λόγους ἴσμεν. Mr. Hermann reads, Φιλότιμον ἦδος, πλοῦσιον θρονίματος, and alters the arrangement of the passage in some

other respects. Mungrave proposes, φιλότιμον ἦθος πλούσιος, *full of ambition*. Πλούσιος seems to be the true reading, but it ought to be separated from φιλότιμον ἦθος, and connected with the subsequent words. *He was wealthy, but he shewed a sense of his wealth in his actions rather than in his conversation*. Compare what is said of Capaneus vv. 861—866. The difference between these two imaginary characters seems to be, that Capaneus, notwithstanding his wealth, was simple in his manners and frugal; whereas Tydeus was magnificent and liberal. The φιλότιμον ἦθος of Tydeus may be compared with the ἀψευδὲς ἦθος and the εὐπροσέγγαρον στόμα of Capaneus, v. 869. So we say in English, *he is an extraordinary character*.

V. 947. Νικᾶς. μένειν χρὴ τλημόνως. λέγει γὰρ εὖ Θησεύς. ὅταν δὲ τοῦτοι προσῶμεν πύρ, 'Ὅσα προσάξουσ'.' These words are addressed to the chorus. The verb προσάξουσθι will best be understood by comparing v. 1100. Προσέγει' αἰὲ στόματι, with v. 1159. Φέρε' ἀμφιμαστόν ὑποβάλλω σποδὸν [τέκνου]. The common interpretation, *convehitis*, is very remote from the true sense.

V. 961. Πλαγκτὰ δ' αἰσεί τις νεφέλα, | πνευμάτων ὑπὸ δυσχίμων αἴσσω. Sic scripsi pro δυσχείμων. HERMANN. Δυσχείμων agrees better than δυσχίμων with the common reading of the corresponding verse in the antistrophe, χωρὶς δὴ τινα τῶνδ' ἴσχουσα μοῖραν. The manuscripts, however, exhibit ἔχουσα, and obviate this objection to Mr. Hermann's correction, of which we approve for two reasons. In the first place, by reading δυσχίμων we obtain a regular Phalæcian hendecasyllable at the end of the strophe. Compare Soph. Aj. 639. Phil. 1145. Eurip. Hec. 453. Heracl. 758. Secondly, we entertain a strong suspicion, that there is no such word as δύσχειμος. The only authorities for it, with which we are acquainted, are the passage now before us, and another passage of the same poet: Bacch. 15. Βάκτριά τε τείχη, τὴν τε δύσχειμον χθόνα Μήδων ἐπελθών, 'Αραβίαν τ' εὐδαίμονα. The modern editors, indeed, read δυσχείμους, from the emendation of Heath, in the following passage of Æschylus: Pers. 566. Θρήνης ἀμπεδίθρης | δυσχείμους τε κελύδους. Δυσχίμους, however, would produce a nearer resemblance to the corresponding verse, Σουσίδος φίλος αἶψα, and occurs twice in the remains of the same poet: Theb. 509. Εἰρξὴν νιοσῶν, ὡς δράκοντα δυσχίμον. Choëph. 183. 'Εξ ἡμάτων δὲ διψιοί κίππουσι μοι Σταγόνες ἀφραστοὶ δυσχίμου πλημμυρίδος. It is by no means immaterial to the present question to observe, that Aldus and Robortellus convert a just *senarius* into a hobbling scazon by reading δύσχειμον in the former of these two passages. The same editors offend in the same manner by reading μελαγχχέιμον in the following verse of the same poet: Pers. 301. Καὶ λυγρὸν ἡμᾶρ νυκτὸς ἐκ μελαγχχέιμου. These facts seem to justify us in rejecting δύσχειμος altogether. If we proceed to inquire into the meaning of δύσχιμος, perhaps we shall find no Latin word which



expresses it so well as *horridus*. This epithet, according to Forcellini, *refertur saepe ad hyemem et procellas*. This remark is equally true of *δύσχιμος*. In four of the five passages which we have produced, it seems to be synonymous with *δυσχείματος*, which has supplanted it in one of those four passages. In the fifth passage, the *δράκοντα δύσχιμον* of Æschylus may be compared with the *horridus anguis* of Virgil. In Stanley's translation, *draconem perniciosum*, the epithet seems to be chosen at a venture. The derivation of *δύσχιμος* is not very certain. The difference of the second syllables is not alone sufficient to prove, that *δύσχιμος* and *δυσχείματος* are of different families. *Χίμελλον*, a *chilblain*, which is manifestly of the same family as *χείμα* and *χειμών*, has, like *δύσχιμος*, a short vowel instead of a diphthong. Before we leave this passage, we must observe, that it is not mentioned by Porson in his note on *ἀίσσω*, *ad Hec.* 30.

V. 966. Καὶ νῦν ἄπαις, ἄτεκνος, | γηράσσω δυστηνότητος, | οὐτ' ἐν τοῖς φθιμένοις, | οὐτ' ἐν ζῶσιν ἀριθμουμένη, | χωρὶς δὲ τίνα τῶνδ' ἴσχυουσα μοῖραν. Instead of *δυστηνότητος*, οὐτ' ἐν ζῶσιν, ἴσχυουσα, Mr. Hermann reads, partly after former critics, *δυστηνοτάτως*, οὐ ζῶσις, ἴχουσα. Each of these alterations demands some animadversion. We believe that only one adverb of the same form as *δυστηνοτάτως*, is to be found in all the remains of the Attic writers. Soph. *Œd. C.* 1579. Ἄνδρες πολῖται, ξυνοματάτως μὲν ἐν Τύχοιμι λίξας οὐδίκουν δαυλότα. The scholiast seems to have read *ξυνομάτατος*. His annotation is as follows: Ἄνδρες πολῖται, ξυνομώτατος. ἀντὶ τοῦ συντόμως. Adverbs of the comparative degree ending in *ΩΣ*, which are sufficiently common, afford no authority for *δυστηνοτάτως*. The true reading is *δυστανοτάταν*—μοῖραν. To proceed to the second alteration, we do not believe that *ζῶσις*, *alive*, is an Attic word. *Ζῶον*, *an animal*, is indeed an Attic word, but it seems to be a true and proper substantive, and is more correctly written *ζῶον*. The following words occur in an inscription, which we had occasion to mention in the tenth Number of the *Classical Journal*, p. 335. ΤΟ ΔΕ ΛΟΙΠΟΝ ΕΡΓΟΝ ΠΑΝΤΟΣ ΕΓΚΥΚΛΟΙ ΑΡΧΕΙ ΗΟ ΕΛΕΥΣΙΝΙΑΚΟΣ ΛΙΘΟΣ ΠΡΟΣ ΗΟΙ ΤΑ ΖΟΙΑ ΚΑΙ ΕΤΕΘΕ ΕΠΙ ΤΩΝ ΕΠΙΣΤΑΤΩΝ ΤΟΥΤΩΝ. In modern orthography: Τοῦ δὲ λοιποῦ ἔργου πάντος ἐγ κύκλου ἀρχεὶ ὁ ἐλευσινιακὸς λίθος, πρὸς ᾧ τὰ ζῶα, καὶ ἐπὶ ἐπὶ τῶν ἐπιστάτων τούτων. Instead of ΤΑ ΖΟΙΑ ΚΑΙ ΕΤΕΘΕ, Chandler absurdly reads ΤΑ ΖΟΛΑ ΚΑΙ ΕΡΤΟΣ. To return to Euripides, we suspect that οὐτ' ἐν ζῶσιν ought to be retained, although the MSS. read οὐτ' ἐν ζῶοισιν, and that *Musgrave* is nearly right in considering *ἀριθμουμένη* as a gloss for *κρινόμενη*. We hesitate between *κρινόμενα* and *κρηνόμενα*. In the last line, ἴχουσα is the reading of the manuscripts, as we have already observed. Lastly, we apprehend that we ought to read τῶνδ' instead of τῶνδ'. See *Elmsley ad Heracl.* 544.

V. 984. Κλεινὴν ἄλογον τὴν τοῦ ὀφθαλμοῦ | τοῦδε κεραυνῶ πέλας ἔβλυν. Sic scripsi ex emendatione Erfurdii ad *Aiacem* p. 620.

προ κλεινῆς τ' ἄλσχεον τοῦ καταφθιμένου. HERMANN. Eurip. El. 1298. Πῶς ὄντε θεῶ; τῆσδε τ' ἀδελφῶ; | καὶ καταφθιμένης, | οὐκ ἤρε-  
σαιτόν. (l. ἤρεσάτην) κῆρας μελέθροισ; Instead of καὶ καταφθιμένης,  
Erfurdt proposes κατὰ φθιμένης. He does not notice the following  
passage of the Æchæus, in which the metre requires καταφθιμενος  
to be scanned as a word of four syllables: V. 377. Ἀλλὰ ὡς ἔδε  
γα | καταφθιμενον ὄρνει μόρω | φίλτατον ἄχθος οἴσει: In these three  
passages, we believe that καταφθιμενος was pronounced, and per-  
haps written, καθθιμενος, in the same manner as κατασχεθε is  
written and pronounced κάσχεθε, Hom. Il. 4. 701. Κατθανεῖν is  
almost the only other contraction of this kind, which occurs in  
the writings of the Attic poets; who, if we mistake not, never  
make use of the uncontracted form κατθανεῖν. The uncontracted  
form καταφθιμενος seems to be exhibited by Euripides El. 201.  
Οἴμοι τοῦ καταφθιμένου, | τοῦ τε ζῶντος ἀλάτῃ. Perhaps, however,  
the poet wrote, Οἴμοι τοῦ τε καθθιμένου.

Vv. 990—1008. 1012—1030. The monody of Evadne, in two  
parts, is the most difficult portion of the whole play. We pass it  
over without making any particular observations upon it, but not  
without feeling a hope of being able to comment upon it with  
more effect at some future time, than it is in our power to do at  
present.

V. 1009. Καὶ μὴν ὁρᾷς τήνδ', ἧς ἐφέστηκας πύλας, Πυρᾶν, δῆς  
θησαυρόν. *Legebatur Διδς θησαυρόν. Recepi Musgraviæ conjectu-  
ram.* HERMANN. Musgrave's conjecture is stark naught. We  
suspect that the common reading is correct, although we cannot  
explain why the funeral pile of Capaneus, who was killed by the  
hand of Jupiter, is called Jupiter's treasure. The funeral piles of  
the other captains are called ἀναθήματα, v. 983.

V. 1037. Ἐτίσκειλον εἰς τὴν πατρίδα ναυσθλώσαν νεκρόν. Mr. Her-  
mann silently reads εἰς γῆν πατρίδα:

V. 1054. Ἰφ. Σκευῇ δὲ τῇδε τοῦ χάριν κοσμοῖς δέμας; ET. Θέλει τι  
καινόν οὗτος ὁ στόλος; πάτερ. Καινὸν scripsi προ κλεινόν. Ita pox  
v. 1057. Εἰς γάρ τι πρᾶγμα ναυχμὸν ἐσκευάσμεθα. HERMANN:  
Mr. Porson also read καινόν, and, if he had published an edition  
of this play, would probably have read, οὗτος ὁ στόλος. See  
Markland's note, and Beck's index v. Στόλος. We subjoin part  
of Markland's note: *Negat vir summus ad Strabon. p. 245. ed.  
Amstel. vocent στόλος significare amictus. Sed refellitur hoc loco,  
et Æschyl. Iact. 242. et Schol. ibi. et Andromach. 148. pro  
στολμὸν vet. edit. habet στόλον.* The passage from Æschylus is as  
follows: Ποδαῖον θυμὸν τόνδ' ἀνέλλῃνα στόλον; Πέπλοισι βαρβαροῖσι  
καὶ πυκνώμασι Χλόντα, προσφώνουμέν; Schol. Ἀνέλλῃνα, τὸν οὖν  
ἔλλῃνα κατὰ στόλῃν. This interpretation would justify a conjecture  
that the true reading is ἀνέλλῃνα στόλῃν. There is no occasion,  
however, to read στόλῃν, or to understand στόλον in any other sense,  
than that in which it is used in vv. 195. 470. 496. 940. 951.

1038. of the same play. In all these verses the Latin translation has *caelus*. The construction is, *Πρότερος ὁμιλὸς ἐστὶν οὗτος ὁ στόλος*; A kind of pleonasm too frequent to need illustration. In the passage in the *Andromache*, which Markland mentions, the Aldine reading is, *Στόλόν τε χρωτὸς τῶνδε ποικίλων πέπλων*. The edition of Lascaris, as well as that of Brubach, which is Markland's *vetus editio*, reads *στόλον*. A gloss of Hesychius, however, which is quoted in Beck's edition, confirms *στολῶν* beyond the possibility of doubt.

V. 1066. *Ὡ θυγάτηρ, οὐ μὴ μῦθον ἐς πολλοὺς ἱρεῖς*. 'Ες πολλοὺς *scripsi* pro *vulgato* ἐπὶ πολλοὺς, quod in ἐπὶ πολλῶν *mutabant* Reiskius et Valckenarius ad *Ippol.* 213. HERMANN. Mr. Porson also reads *εἰς πολλοὺς*.

V. 1077. *Ἰὼ τάλας, | μετέλαχες τύχης Οἰδιπόδα, γέρον, | μέρος καὶ σὺ, καὶ πόλις ἡμὰ τλαμων*. *Addidi καὶ metri indicio ante πόλις*. HERMANN. The same addition is proposed in the Quarterly Review.

V. 1089. *Εἰ δ' εἰς τὸδ' ἦλθον, κάξπειράβην τέκων, Ὀλον στίγεςθαι πατέρα γίγνεται τέκνων, Οὐκ ἂν ποτ' εἰς τὸδ' ἦλθον, εἰς δ' νῦν, κακοῦ*. *Sic dedi ex Canter. et Marklandi conjectura pro κάξπειράβην τέκνων*. HERMANN. This is an emendation, of which we may say, in the language of Mr. Wakefield, *friget, vehementer friget*. When two contiguous verses end with the same word, and there is reason to suspect that word to be erroneous in one instance, the critic may be allowed to take a greater latitude of conjectural emendation, than has been taken in the passage before us. *Æsch. Theb.* 202. *Καὶ μήτις ἀρχῆς τῆς ἡμῆς μεταίχμιον, Ἄνιρ γυνὴ τε χ' ὅτι τῶν μεταίχμιον κ. τ. λ.* This is the reading of Robortellus. If it had been the reading of all the copies, it would have been in vain to seek for the true reading (*ἀκούσεται*) of the first verse, among those words which resemble *μεταίχμιον*. So also Choëph. 769. *Ἄλλ'*

liberty to replace the first *τέκνον* by any word which appears to him to improve the sense. *If, says Iphis, I were now living my life over again, and had felt in my former life the misery which attends the loss of children, I should never have exposed myself a second time to the danger of incurring that loss*. Perhaps *κάξπειράβην* *τῶτε* is the true reading. *Τῶτε* frequently signifies *formerly, on a former occasion*, in the same manner as *ἐκεῖ* frequently signifies in another place. *Τῶτε pro olim*, says Markland on v. 551. We may also read *πάρως*.

V. 1097. *Ἢ πρὸς μέλαθρα τοῦδε Καπανέως μέλας; Ἡμιστὰ πρὶν γε δῆποι ἦν καίς ἦδε μοι, Ἄλλ' οὐκίτ' ἐστίν, κ. τ. λ.* *Legebatur, Ἡμιστὰ πρὶν γε δῆποι ἦν καίς ἦδε μοι. Ἡμιστὰ debetur Piersono Veris. 1, 6.* *Id est in γὰρ mutandum*. HERMANN. Perhaps Mr. Her-

mann ought to have mentioned the emendation of Canter, Ἡδιστα πρὶν γε δῆθ', ὅτ' ἦν παῖς ἦδε μοι. Instead of Ἡδιστα πρὶν γε δῆθ', an expression destitute of authority, the Quarterly Reviewer proposes to read, Ἡδιστα πρὶν γ' ἰδεῖν, formerly *delightful to behold*. This emendation offends against the rule laid down in our observation on v. 303. As the third foot of the verse is contained in one word, ἰδεῖν, and as the following syllable, ὅτ', is capable of beginning a verse, the two hemistichs ought to be divided by an elision. So v. 764. Φαίης ἄν, εἰ παρῆσθ', | ὅτ' ἡγάπα νεκρούς. Trø. 1181. Ὀλῳλας, ἐφείσω μ', | ὅτ' εἰσπίπτων πέπλους. El. 14. Οὐδ' ἐν δόμοις ἔλειψ', | ὅτ' εἰς Τροίαν ἔπλει. Our opinion of the passage before us is as follows. We conjecture that the words πρὶν γε were added for the purpose of completing the verse, by a transcriber who found in his copy, Ἡδιστα δῆποτ' ἦν παῖς ἦδε μοι. If this conjecture is allowed to pass, we have little doubt that the poet wrote, Ἡδιστα δῆποτ' ὄνθ', ὅτ' ἦν παῖς ἦδε μοι. The two syllables ὄνθ' ὅτ' were lost because the preceding syllable ends with the same letters. The expression Ἡδιστα δῆποτ' ὄντα may be compared with Hec. 484. Ποῦ τὴν ἀνασσαν δῆποτ' οὐσαν Ἰλίου Ἐκάβην ἄν ἐξεύροισι, Τρωάδες κόρυς; So also Tro. 1277. Ὡ μεγάλα δῆποτ' ἐμπνέουσ' ἐν βαρβάροις Τροίαι, τὸ κλεινὸν ὄνομ' ἀφαιρήσει τάχα. We may also read, Ἡδιστα πρὶν ποτ' ὄνθ'.

V. 1099. Ἀλλ' οὐκέτ' ἔστιν, ἥ γ' ἐμὴν γενεῖάδα Πύργῳ γὰρ ἀεὶ στόματι, καὶ κἀρα τότε Κατεῖχε χεῖρ. πατρί δ' οὐδὲν ἦδον Γέροντι θυγατρὸς. ἀρσένων δὲ μείζονες Ψυχαι, γλυκεῖαι δ' ἦσαν εἰς θαπνύματα. We apprehend that few of our readers are unacquainted with Dr. Burney's correction of the third of these five verses, Κατεῖχε χερσίν. οὐδὲν ἦδον πατρί. See the Monthly Review, August, 1799, p. 484. Mr. Hermann has a long note on this verse, in which, as on some other occasions, we observe rather an unwillingness to adopt the emendation of a contemporary critic, than a real attachment to the received text. Κριτικὸν γάρ ἐστ', ὃ φιλόδοξον ἀλλήλων γίνομ. He ends with proposing to read, καὶ κἀρα τότε Κατεῖχε. πατρί δ' οὐδὲν ἦδον πέλει Γέροντι θυγατρὸς. In the following words, ἀρσένων δὲ μείζονες, Mr. Hermann justly censures Markland for wishing to change δὲ intō γὰρ, δῆ, or μὲν. The construction is as follows: Οὐδὲν [μὲν] ἦδον πατρί γέροντι θυγατρὸς. ἀρσένων δὲ μείζονες [μὲν] ψυχαι, γλυκεῖαι δ' ἦσαν εἰς θαπνύματα.

V. 1112. Οὐδ' χρῆν, ἐπειδὴν μηδὲν ὠφελῇ πόλιν, Θανόντας ἔβρειν, κἀκποδὸν εἶναι νόις. Libri ἀφίλου πόλιν. In codd. A. B. notatur γὰρ πόλιν. Plutarchus ὠφελῶτι γῆν, quod quum memoriter citantis esse, vulgata autem lectio ab exquisitiore fonte manasse videtur, ὠφελῇ πόλιν reponit. Sic supra v. 453. Τερπιάς τυράννοισ ἡδονάς, ὅταν θέλῃ. Vide Heindorfium ad Plat. Gorg. p. 105. Plutarch. p. 499. HERMANN. So Alc. 336. ἦδ' γὰρ εἰλοὺς Κανὸν κτλ' αἰύσσειν, ὄντιν' ἀν' παρῇ χρόνῳ. The common reading is φίλους. In the passage before us, we are not without suspicion, although

we are not prepared to discuss the point, that ἀφείλουν agrees better with *χαρῖν*, than ἀφείλῃ or ἀφείλωσι. If we retain ἀφείλουν, we must read *ἐκείνη*.

V. 1114. Τάδε δὲ παῖδων καὶ δὴ σθιμένων | ὅσα φέρεται. λάβετ', ἀμφιπόλοι | γραίας ἀμενοῦς (οὐ γὰρ ἐνιστὶ | ῥωμὴ παῖδων ὅπδ' κτήδους) κ. τ. λ. In Mr. Hermann's edition, as well as in all the other modern editions which we have seen, there is a comma after ἀμφιπόλοι, which totally destroys the sense of the passage. The sense is, *Take the bones, ye handmaids of the feeble old woman.* The common translation is, *Prehendite, famulae, unum infirmam.* This interpretation requires λάβετε, which was accordingly proposed by Dupont, and rejected on account of the metre by Barnes.

V. 1118. Πολλοὺ δὲ χρόνου σώσεις μέγα δὴ, | καταλειβομένης τ' ἄλγεσι πολλοῖς. So all the editions before Markland, who changed σώσεις into ζώσας on the authority of the three Parisian manuscripts. Two Florentine copies examined by Matthiæ read ζώσης. Mr. Hermann reads, Πολλοῦ τε χρόνου ζωᾶς, μέγα δὴ | καταλειβομένης ἄλγεσι πολλοῖς. *Kerosuki*, says Mr. Hermann, *quod ultro se offerbat, ut mirum sit, criticis non in mentem venisse.* Without pausing to inquire whether there is any Attic authority for ζωᾶς with the first syllable long, we read with the assistance of Musgrave, Πολλοῦ τε χρόνου ζωῆς μέγα δὴ, Καταλειβομένης τ' ἄλγεσι πολλοῖς. If the reader prefers the Doric forms ζώσας and καταλειβομένης, we shall not contest the point. These genitives agree with γραίας ἀμενοῦς, v. 1116. The whole passage is correctly pointed in Markland's text. Mr. Hermann does not notice Musgrave's correction, μέγα for μέγα. The same variety occurs in v. 1548. of the *Helena*; where the true reading was first restored by Reiske, *ex ingenio*, and afterwards discovered in a manuscript by Musgrave.

Vv. 1123—1163. Mr. Hermann, as well as the Quarterly Reviewer, divides this beautiful ode between the mothers and the children of the defunct leaders. As it would be difficult to make Mr. Hermann's arrangement understood, without transcribing the whole ode, we content ourselves with referring the reader to the book itself.

V. 1131. Παιῶν, παιῶν. | ἐγὼ δ' ἔρημος ἀλλοῦ πατρὸς τάλας, κ. τ. λ. Instead of παιῶν, παιῶν, why may we not adopt the reading of the manuscripts, ἀπῶν, ἀπῶν, adding the proper spirit, and changing the accent? The sense is, *Σὺ μὲν ἀπῶν εἶ, ἐγὼ δ' ἔρημος,*

V. 1134. Ποῦ δὲ πόνοις ἱμῶν τίκων; A very learned person proposes ἱμῶν τίκων. So Phœn. 30. ἡ δὲ τὸν ἱμῶν αἰώνιον πόνον Μαστοῦς φέρει. Met. 1031. Στερόας ἐνεργέως ἐν τοῖσις ἀλγηδόνας. Suppl. 900. Πόνους ἐνεργέως ἐν αἰσὶ. The common reading, however, is right. So Med. 1261. Μάταιον μὲν ἔρπει τίκων.

V. 1147. Αἱ αἰ, γῶν ἄλῃς τύχας, | ἄλῃς δ' ἀλγίων ἡμὶ πάρεστι.  
*Ald. et vulgati ἄλῃς ἀλγίων πάρεστι μοι. Addidi δ', et scripsi ἡμὶ*  
*πάρεστιν, quum codd. A. B. et uterque Florentinus μοι πάρεστι*  
*habeant. Alioqui non displiceret. πάρεστι δὲ μοι. HERMANN.*  
 Mr. Hermann's emendation is preferable to that of the Quarterly  
 Reviewer, "ἄλῃς τῶνδ' ἀλγίων πάρεστι. We do not well understand  
 the preceding verse, Αἱ αἰ, γῶν ἄλῃς τύχας. We should prefer,  
 Αἱ αἰ τύχας, ἄλῃς γῶν. So ἰὼ ἰὼ τύχα. Or. 1537. ἰὼ μοι τύχας,  
 Alc. 394. ἰὼ τὰς σὰς τύχας, El. 1184. &c. In the first and  
 second of these three passages, we suspect that the true reading is,  
 ἰὼ ἰὼ τύχας.

V. 1149. Ἐρ' ἄρ', ἔε' Ἀσωποῦ με δέξεται γάνος. *Hic versus*  
*mutilus erat, ita scriptus in libris, στάσω. ποῦ με δέξεται γάνος.*  
*Præclare Tyrwhittus, Ἀρ' ἔστ' οὐ' Ἀσωποῦ με δέξεται γάνος, sed*  
*poterat hoc et ad litterarum similitudinem lenius, et ad sententiam*  
*fortius corrigi, si sic scriberetur, ut a me factum est. HERMANN.*  
 Mr. Hermann's reading is preferable to Tyrwhitt's, on another  
 account. The antistrophic odes of this tragedy contain thirty-two  
 trimeter iambics, including the verse now before us, and v. 1159,  
 which also has lost a foot. If the reader will examine these six-  
 teen pairs of verses, he will find that the *senarius* of the strophe  
 always exactly resembles that of the antistrophe, with one excep-  
 tion, which will be removed in the next note. In the verse now  
 before us, Tyrwhitt exhibits a spondee in the first place. Ἀρα at  
 the beginning of a sentence always has the first syllable long. The  
 corresponding verse (1142.) has an iambus: Πάτερ, σὺ μὲν τῶν  
 (σὺ μόντοι Hermannus ex-em. Porsani) σῶν κλύεις τέκνων γόους.  
 Perhaps, however, neither of these verses is a *senarius*. We are  
 half inclined to believe that the words σὺ μὲν are an interpolation  
*metri caussa*, and that we ought to read interrogatively, Πάτερ,  
 τῶν σῶν κλύεις τέκνων γόους (*ad. λόγους*); The sense of v. 1149. re-  
 quires no addition to the words, Ἐρ' Ἀσωποῦ με δέξεται γάνος.  
 The metre is, — — — | — — — | — — — | — — — | —. Compare vv. 600.  
 603. 610. 613. 620. 628.

V. 1150. Χαλκίους ἐν ὅπλοις Δαναῖδῶν στρατηλάταν. *Legebatur,*  
*Χαλκίους ἐν ὅπλοις Δαναῖδῶν στρατηλάτων. Cod. A. Χαλκίους. Ἐν*  
*ὅπλοις Marklando, qui etiam σὺν ὅπλοις conjecit, debetur. At*  
*multo et simplicius hoc est, et venustius, puerum ut ipse armatus*  
*sit optare, quam ut armatorum dux. Στρατηλάταν Musgravi*  
*emendatio est, et prius Heathii. HERMANN.* Mr. Hermann,  
 who excludes the Doric dialect from the trimeter iambics of the  
 choral odes, ought to read στρατηλάτην. See his note on κόρα,  
 Herc. 416. [417.] If he reads στρατηλάταν, he ought also to read  
 Δαναῖδῶν. With regard to the former part of the verse, we are not  
 certain that we rightly understand Mr. Hermann's note. We sus-  
 pect that *At multo* is an error of the press for *At multo*, and that  
 he rejects σὺν ὅπλοις, as affording a less convenient sense than it

ὄπλοις. If this is his meaning, we apprehend that σὺν ὄπλοις is not inconsistent with his interpretation. Compare Hec. 112. Οἷός' ἔτε χερσίοις ἐφάνη ξὺν ὄπλοις. We object, however, to both Markland's emendations, as well as to the common reading, on account of the spondee in the third place. See the preceding annotation. We read, Χαλκείοις σπλοισι, Δαναϊδῶν στρατηλάταν.

V. 1167. Τούτοις ἐγώ σε καὶ πόλις διαρούμεθα. If the reader will compare the speech of Theseus, in which this verse occurs, with the third and fourth verses of the speech of Minerva, which follows almost immediately, he will see reason to suspect that *σε* ought to be changed into *σφε*.

V. 1179 Τί δὴ ποθ' ὑμῖν ἄλλ' ὑπουργῆσαι με χρεή; *Male vulgo τί δὴ ποθ'.* Non quid aliud dicit, sed ecquid aliud. HERMANN. If this alteration had been made by Mr. Wakefield, we should have reminded him, that the enclitic *τι*, in common with every other enclitic, cannot begin either a trimeter iambic or a sentence. The same rule, as is well known, applies to *ἐν*, *αὖ*, *γάρ*, *οὐ*, *δέ*, *δὴ*, *οἷα*, *μήν*, *μήν*, *οὐ*, and a few other particles. As Mr. Hermann cannot be unacquainted with this rule, we must consider his alteration of the present verse as made in defiance of it. In his book *de Emendanda Ratione Græcæ Grammaticæ* (p. 95) he has treated two verses of the Choëphori of Æschylus (112. 652.) in the same manner as the verse now before us. If Mr. Hermann had ever heard the words *who bids* in the mouth of an auctioneer, or the words *who buys* in the mouth of a barrow-woman, he would not have altered *Τίς ἔνδον* into *Τίς ἔνδον* with the following remark: *Ibi manifesto interrogat Orestes, an aliquis intus sit, non quis sit intus.*

V. 1210. Τεμένη δ', ἴν' αὐτῶν σώμαδ' ἡγνίσθη πυρὶ, Μέθες παρ' αὐτῇν τριόδον Ἰσθμίας ὁδοῦ. *Ex Marklandi emendatione ἡγνίσθη dedi pro ἡγνίσθη.* HERMANN. The Quarterly Reviewer compares Iph. A. 349. Ταῦτα μὲν σε πρῶτ' ἐπῆλθον, ἵνα σε πρῶτ' εὐρῶ (εὐρῶν Reiskius et Marklandus) κακόν. In both passages the transcribers mistook the adverb *ἵνα*, *where*, for the conjunction *ἵνα*, *in order that*. We subjoin two other instances of the same error. Soph. Trach. 1159. Σὺ δ' οὖν ἄκουε τοῦδ' ἄγγελον. ἔξῃς δ' ἵνα Φανίης ὁποῖος ὦν ἀνῆλθε, ἐμὸς καλεῖ. Brunck remarks: *Perperam in ἰδρται φανῆς, unde interpretes ἵνα pro ut finali accipiūt.* Eurip. Herc. 425. Δρῶμεν τ' ἄλλων ἀγάλαματ' εὐτυχῇ | διήλθε, τόν τε πολυδάκρυον | ἔπλευσ' ἰς Αἴδαν, πόνων τελευτάν, | ἴν' ἐκπεράνη τάλας | βλοσεν, *ὅδ' ἔβα πάλιν.* The true reading, *ἴν' ἐκπεραίνετο*, was first suggested by Heath. It is to Heath also that we owe *ἐδοῦ* instead of *ἐδοῦ* in the passage before us.

INQUIRY  
 INTO THE  
 CAUSES OF THE DIVERSITY OF HUMAN CHARACTER  
 IN VARIOUS  
 AGES, NATIONS, AND INDIVIDUALS.

By the late PROFESSOR SCOTT, of King's College, Aberdeen.

NO. IV.

SECT. IV.

*In what respect the Passions differ from Man's affections,  
 appetites, or desires.*

IF we deduct from the list of the passions those principles of action in man already treated of under the names of appetites, desires, and affections, the analysis of the passions will be greatly simplified, and is perhaps sufficiently well accomplished in what Dr. Reid calls "a common division of the passions, which has been mentioned almost by every author who has treated of them, and needs no explanation." (Essay 3. on the active powers. c. 6.). According to this division the human passions may be arranged under desire and aversion, hope and fear, joy and grief.

Passion, as already stated, consists in a strong emotion, or perturbation of the mind, which is excited by the lively conception of some good or evil. If the good or evil be immediately present to us; or, as it were, within our reach, the passions of desire or aversion will be excited by its lively conception. If the good or evil be distant or only existing in expectation, it will rouse the passions of hope or fear; and if the good or evil be already experienced, joy or grief will be its natural consequence.

Man, as has been already repeatedly stated, though a rational being, is powerfully prompted to act by other principles than by reason: hunger prompts him to supply the wants of his body, curiosity to store his mind with knowledge, compassion to relieve the sufferings of his fellow creatures. In like manner the natural impulse of his soul leads him irresistibly to *desire* whatever is good in itself, to *wish* or *hope* for its enjoyment, and to *rejoice* in its possession; while he has a like natural *aversion* to whatever is evil, a *fear* at encountering it, and a *sorrow* on having experienced it. By the strong impulse of these principles he is much more powerfully urged to *seek* for good, and to avoid evil, than if he had no other monitor to this conduct than the calm dictates of reason. It appears to me that there is this important distinction between the passions and those other active principles of man which we have yet considered, namely, that the object of the passions is good or evil generally contemplated, and not any precise or particular species of good or evil: whereas



each of the other active principles has its exact and definite object. The object of hunger is food; and nothing but food; the object of curiosity is knowledge alone: the object of compassion is confined to the relief of the distressed. But with the passions the case is very different. Fear may be excited by the prospect of any kind of evil; by the apprehension of pain, the prospect of poverty, or the risk of losing a friend. Joy is raised by a sudden access of fortune or of fame, by the acquisition of a friend, or the birth of a child: and so in the case of the other passions. I would, therefore, call the passions a kind of mental emotions or energies which nature has implanted in us, as strong incitements to pursue every thing that is beneficial, and to avoid whatever is hurtful to us, on account of the lively pleasure which the attainment of the first, and the pain which suffering the last, are sure to produce. They scarcely ever exist unmixed, or unaccompanied with some of the other active principles of our nature; but may be considered as a kind of auxiliary incitements which nature occasionally calls forth in aid of our more important affections and desires; of friendship, gratitude, pity, resentment, curiosity, emulation, &c.

Passion, when strong, produces the most powerful effects upon the body, as well as upon the mind, of man. It agitates the countenance, changes the voice, and occasions gestures of the most peculiar kind. Strong passion will incite a man to make exertions of bodily strength, of which in his cooler moments he is altogether incapable; but which are usually followed by that exhaustion of frame, which is the natural consequence of so great efforts. At other times, the effects of passion are in the highest degree depressive and weakening. Extreme terror generally overcomes the strength both of the body and the mind, and reduces the unfortunate person, who is under its influence, to the most abject and pitiable state.

Seneca has admirably delineated the indications of excessive anger. "*Ut autem scias non esse sanos quos ira poscerit, ipsorum illorum habitum intinere. Nam ut furentium certa iudicia sunt, ita et irascentium. Flagrant oculi, et multus ore toto rubor. Labia quantivultu, dentes comprimuntur, horrent ac subriguntur capilli, fumescunt vasa, concutitur crebro spiritu pectus, parum explanatæ voces sunt, comploduntur sæpius manus, pulsatur humus pedibus, totum concutitur corpus: ita ut nescias utrum magis detestabile vitium sit an deformitas.*" (*De ira.*)

The external indications of passion are a language understood by all mankind. It is from them that the human countenance derives its chief beauty, as well as occasionally much of its deformity. The various expressions of passion, then form a primary object of study for the painter; as its language and natural tones enter largely into the peculiar charms of poetry and music.

But the passions likewise produce effects of a more lasting kind upon our corporeal frames. So strong is the agitation, which sometimes accompanies them, that they may be the means of restoring or impairing health, of producing disease, or even of occasioning death itself. The salutary influence of the gentler passions upon the human frame, the balm of hope, and the exhilaration of moderate joy, have

occasionally been experienced by all ; nor are the deleterious effects of anger, revenge, and fear, or the fatal influence of excessive grief, less generally known. We are apt to ascribe wonderful effects to the imagination or fancy, both in curing and causing diseases ; it would, perhaps, be more strictly proper to ascribe these effects to the passions, which the imagination has sufficient power to raise, and of which the salutary or deleterious influence is sufficiently known to us. When the imagination is disturbed by fancied danger, fear, and sorrow, with all their concomitant evils, will naturally arise in the mind ; and when it exhibits a more flattering picture, the soothing influence of hope and joy will naturally be felt. In this way we are enabled to explain, and to ascribe to their proper causes, many miraculous cures which are upon record, and which cannot be accounted for by the natural operation of medicine ; and in this way we can explain how quackery may sometimes produce important effects upon the human frame, and even fulfil its vaunting pretensions. The history of animal magnetism, and of some later impositions of a like kind, affords satisfactory illustrations of this fact ; and ought to convince physicians that, although quackery is a contemptible imposture, yet the proper management of the human passions is a subject highly deserving of their minute attention.

Various instances are upon record of sudden death having been occasioned by extreme terror, rage, or grief. History likewise furnishes us with examples of death having been occasioned by sudden and excessive joy, but always, according to Dr. Cogan, when the mind was the instant preceding under the influence of great anxiety. Such are the well known examples of Chilo the Lacedæmonian dying, upon hearing that his son was declared a victor in the Olympic games, recorded by Pliny (l. 7. c. 7.) : of the aged matron, mentioned by Livy, who, being in the depth of distress on the tidings of her son having fallen in battle, died in his arms from the excess of joy upon his safe return (l. 22. c. 7.) : of Sôphocles the tragedian, who, according to Valerius Maximus, died in consequence of a decision being pronounced in his favor (l. 9. c. 12.). If such facts are true, they show the necessity of caution in communicating good tidings, as well as in imparting those of an afflictive nature. I have been informed by a very eminent physician that instances of madness occasioned by sudden and excessive joy are much more frequent than those of the derangement produced by extreme grief ; a fact which may give rise to interesting speculations concerning the natural effects of these two opposite and powerful passions.

If the influence of the passions is very important upon our corporeal frame, it is not less so upon our minds. They are the springs and stimulants by which the dormant faculties of man are roused ; and by which he is led to the performance of whatever is arduous or admirable, as well as to the perpetration of base and detestable actions. " The passions," says Dr. Reid, " when kept within their proper bounds, give life and vigor to the whole man. Take away the passions, and it is not easy to say how great a part of mankind would resemble those frivolous mortals, who never had a thought that enga-

ged them in good earnest. It is not mere judgment or intellectual ability that enables a man to excel in any art or science. He must have a love and admiration of it bordering upon enthusiasm, or a passionate desire of the fame, or of some other advantages to be obtained by that excellence. Without this, he would not undergo that labor and fatigue of his faculties, which it requires. So that, I think, we may with justice allow no small merit to the passions, even in the discoveries and improvements of the arts and sciences. If the passions for fame and distinction were extinguished, it would be difficult to find men ready to undertake the cares and toils of government; and few, perhaps, would make the exertions necessary to raise themselves above the ignoble vulgar." (Essay 3. on the Active Powers, c. 6.)

"The effects of passion upon the human mind," says he again, "are not less remarkable. It turns the thoughts involuntarily to the objects related to it, so that a man can hardly think of any thing else. It gives often a strange bias to the judgment, making a man quick-sighted in every thing that tends to inflame his passion, and to justify it, but blind to every thing that tends to moderate and allay it. The sentiments of a man under its influence will appear absurd and ridiculous not only to other men, but even to himself, when the storm is spent and succeeded by a calm." (Ibid.)

"Les passions," says the lively Helvetius, "sont dans le moral ce que dans le physique est le mouvement: il crée, anéantit, conserve, anime tout, et sans lui tout est mort: ce sont elles aussi qui vivifient le monde moral. C'est l'avarice, qui guide les vaisseaux à travers les déserts de l'Océan, l'orgueil qui comble les vallons, applatit les montagnes, s'ouvre des routes à travers les rochers, élève les pyramides de Memphis, creuse le lac Mœris, et fond le colosse de Rhodes. L'amour tailla, dit-on, le crayon dessinateur. Dans un pays où la révélation n'avoit point pénétré, ce fut encore l'amour qui, pour flatter la douleur d'une veuve, éplorée par la mort de son jeune époux, lui découvrit le système de l'immortalité de l'âme. C'est l'enthousiasme de la reconnaissance qui mit au rang des Dieux les bienfaiteurs de l'humanité; qui inventa aussi les religions, et les superstitions, qui toutes n'ont pas pris leur source dans des passions aussi nobles que l'amour et la reconnaissance. C'est la passion de l'honneur et le fanatisme philosophique qui pouvoient seuls au milieu des supplices engager la Pythagoricienne Zimicha à se couper la langue avec les dents, pour ne point s'exposer à révéler les secrets de sa secte. Ce sont, en effet, les passions seules qui, portées à ce degré de force, peuvent exécuter les plus grandes actions, et braver les dangers, la douleur, la mort, et le ciel même." (De L'Esprit dis. 3. c. 6.)

But let us also reflect that the passions, when allowed to reveal uncontrolled, produce the most serious mischief, and occasion the most deplorable confusion in the moral world. From unrestrained desire, or unchecked aversion degenerating into malevolence, have arisen much of the vice and enormity with which the page of history is deformed. The overthrow of cities, the revolutions of empires, the destruction of whatever is venerable or sacred, spring chiefly from the baleful influence of headstrong passion; and the misunderstand-

ings and miseries of private life, which are not less acutely felt than the shock of empires, have generally no other source.

Passion, when it produces these remarkable effects, can seldom be said to exist in an unbiassed or simple state. It unites itself with the other active principles of man, and imparts to them its powerful and peculiar energy. In fact, man can seldom be said to be actuated by any of those principles of his constitution, which we have been analysing, in a pure and unmixed state; they become blended and combined, in an endless variety of ways, and thus give rise to principles of an apparently new and distinct kind. Desire and aversion, hope and fear, by turns lend their energy to the most powerful of man's active principles, and according as the one or the other predominates, shall we behold actions which excite our admiration, or call for our strongest censure. Hatred, that baleful affection of the human breast, may be said to spring from a union of resentment and aversion; envy is formed of the same ingredients, with the addition of a certain portion of fear and desire: despair is formed of a gloomy mixture of aversion, fear, and sorrow. Language seldom affords appropriate names for the compound affections, which we approve, although it generally discriminates those which we censure: but we may with some attention analyse the former as well as the latter. Thus we may say that the true patriot is at once animated by the love of esteem, the desire of benefiting his fellow citizens, and the hope of producing a lasting reform in the constitution of the state.

When passion is raised in a slight degree only, and goes off without producing any remarkable effect, it is called an *emotion*. Such at least is the meaning assigned to the word emotion by Lord Kaimes, and which I think is more agreeable to common usage than that in which Dr. Cogan employs it, viz. to denote the violent and extreme degrees of passion. According to the first sense, emotion is a degree of passion which does not lead to action, and goes off without any other effect than producing a certain agitation of mind. It is this degree of passion which is generally raised by mere narration, or fictitious composition; and when not carried beyond this moderate degree, the powerful passions themselves become productive of a certain kind of pleasure; hence the reason that terrific descriptions, delineation of odious characters, and sorrowful catastrophes, are so frequently introduced into the pages of fiction.

The term *emotion* seems likewise properly to belong to some other slight agitations of the mind, which nature calls forth on certain occasions, and which by their agreeable, or disagreeable effects are calculated to raise us to act as the particular case requires. The most remarkable of these feelings is *surprise*, or the agreeable agitation produced by whatever is new or uncommon; an energy of the mind which most writers have classed along with the passions, but which to me seems to be nothing more than the pleasurable feeling which nature has attached to the gratification of curiosity; and by which we are prompted to seek continually for new acquisitions in every kind of knowledge.

*Surprise* appears to be the appropriate term for this emotion in its

simple and unmixed state. When roused to a higher energy, and combined with a certain portion of *desire*, this emotion becomes *admiration*; and when *fear* is added to surprise, it gets the name of *astonishment*. That fear is really an ingredient in this last emotion, may fairly be inferred from the original signification of the term, which comes from the French *étonnement* and the Latin *attonitus*; and that, when moderate, even this sort of surprise should be agreeable, may be understood by the observations just made upon emotions in general.

From what has been said concerning the powerful influence of the passions on human conduct, may naturally be inferred the propriety of duly regulating and controlling these impetuous incitements to action. It is of the greatest consequence to human characters and intimately concerns human happiness, that desire and aversion, hope and fear, should be directed towards those objects by which they ought to be excited, according to a just estimate of the relative value of things; that we should desire only what is really good in itself, and shun only what is really evil; and then will our joy and our sorrow have a rational and not a fanciful foundation.

An irritable or irascible temper is a strong obstacle to the attainment of happiness, and it deserves the more to be attended to, as it is a fault not unusually found in characters otherwise affectionate and generous. If left uncontrolled, it is apt to degenerate into misanthropy, and a gloomy discontent at the course of human affairs. But by keeping a rein over the headstrong sallies of resentment, and cherishing candor with respect to the conduct and intentions of other men, much may be done in overcoming this unamiable propensity of the mind: The very restraint of the external signs of anger or of discontent, has a considerable effect in calming the tumultuous agitation of the mind. For so intimate is the connexion between mind and body, that the suppression of the external sign of any strong emotion has a tendency to allay the feeling which is indicated by that sign, just as the imitation of the expression has a tendency to excite the emotion itself.

#### SECT. V.

#### *Of the moral principles of action in man.*

I divided man's active principles into three classes, the selfish, social, and moral. Having examined as minutely as is consistent with the plan of this work, the two first classes, I come to treat of the third, which is doubtless the most important of the three, and is that which confers upon man his peculiar character and dignity. For if we can discover among the various tribes of animals some traces, both of the selfish and social active principles; if we can find clear indications of their being prompted by appetites, desires, affections, and passions; there is nothing observable in the lower animals that deserves the name of a *moral* principle of action; nor can we ever ascribe to their conduct the characteristics of *virtuous* or  *vicious*.

All nations, even the most rude and uncivilized, make a distinction

in their estimate of human conduct, and characterise some actions as *right*, and others as *wrong*. In every language, terms corresponding in meaning to these are to be found, and epithets of praise are annexed to the first, while the last are uniformly censured. This amounts to a complete proof that men are somehow or other led to form notions of good and evil, merit and demerit, virtue and vice; but concerning the manner in which these notions are formed, a very great diversity of opinion has prevailed among those who have been led to investigate this important subject.

The ancient moralists seem to have bestowed less of their attention on this investigation, than on the equally important study of the particular branches of moral duty. The sayings of those venerable sages of Greece, emphatically called wise men, the precepts of Socrates, Plato, Aristotle, Cicero, and Seneca, contain the practical rules of a morality generally pure and unsophisticated, without minutely inquiring into the foundation of those rules, or the sanctions by which they are naturally enforced. Such inquiries, however, were not altogether unknown to the ancient moralists. Thus we learn that Protagoras maintained that virtue is a mere matter of arbitrary opinion, or that man is himself the arbiter or measure of all things.<sup>1</sup> Socrates, on the other hand, as we find by the *Theætetes* of Plato, maintained that virtue is not an object of sense, but of the understanding; that it is not of an arbitrary, but of an absolute and immutable nature.<sup>2</sup>

This inquiry has occupied much of the attention of modern moralists, and has given rise to a great variety of systems, or theories, as they have been called, of morals; some of the most noted of which it will be necessary to mention, in order to form a rational foundation upon which moral sanction rests.

Mr. Hobbes was one of the first among modern writers, who may be said to have proposed a new theory of morals; and to have led the way in this fruitful field of controversy. The theory he proposed is by no means calculated to give us an amiable opinion of its author, although his character was known to be irreproachable: for it represents man as a ferocious being, actuated neither by the love of his neighbour, nor a regard to virtue: inclined to accomplish his interested views by violence, oppression, and injustice; and only restrained within those bounds, which the very existence of civilized society requires to be maintained, by the positive institutions of law, and the influence of rewards and punishments. According to Hobbes, therefore, right and wrong are the mere creatures of convention and convenience, and precisely the same with obedience or disobedience to the

<sup>1</sup> Πάντων χρημάτων μέτρον ἄνθρωπος.

<sup>2</sup> Ἄλλ' δοκί' οὐδ' εἶναι τοιοῦτον οὐδὲν τούτοις ἔργων ἰδίον ἀλλ' αὐτὴ δὲ αὐτῆς ἡ ψυχὴ τὰ καὶ μοι φέρεται περὶ πάντων ἐπινοοῦν—ὁμοῦ δὲ προσυπόκειν πρὸς βίβηκαμεν ὥστε μὴ ἐπὶ αὐτῶν (ἐπινοοῦν) ἐν αἰσθήσει τὸ παρέσθαι· ἀλλ' ἐν ἐκείνῃ τῇ ἐνόησιν, ὅτι ποτ' ἔχει ἡ ψυχὴ ὅταν αὐτὴ καθ' αὐτὴν πρὸς πραγμάτων εἴη περὶ τὰ ὄντα.

laws. He is the most virtuous man who gives least offence to the civil-magistrate, and we approve his conduct from the direct perception we have of its tendency to promote our own interest.

So unfavorable a view of human nature was not likely to meet with general approbation; and the system of Hobbes, as was naturally to be expected, met with many opponents. Among these the most conspicuous, both for learning and ingenuity, was undoubtedly Dr. Cudworth; who has very clearly pointed out the fallacy of Hobbes's doctrine, and the absurdity of placing the foundation of moral duty in mere obedience to positive laws. "If," says Cudworth, "there be a law formed concerning human actions, the observance of which is a matter of indifference in itself, then it cannot be said that it is either right or wrong to observe that law. But if there be a law formed, the observance of which is not a matter of indifference, but is right, and its violation wrong, then it must follow that a knowledge of right and wrong is inherent in human nature before the formation of this law, otherwise it cannot be accounted proper to observe this law, and improper to neglect it." (See his *Eternal and immutable morality*.) In his *Intellectual System*, he thus also expresses himself on the same subject. "But though it be true, that, if there be natural justice, covenants will oblige; yet upon the contrary supposition, that there is nothing naturally unjust, this cannot be unjust; neither, to break covenants. Covenants, without natural justice, are nothing but mere words and breath (as indeed these Atheistic Politicians themselves, agreeably to their own hypothesis, call them); and therefore can they have no force to oblige. Wherefore these justice-makers are themselves at last necessitated to fly to laws of nature, and to pretend this to be a law of nature: that men should stand to their pacts and covenants. Which is plainly to contradict their main fundamental principle, that by nature nothing is unlawful." (p. 894.)

If then the notion of right and wrong is not to be derived from human institutions, but is founded in human nature, it remains to determine to what principle in the constitution of man it is to be referred. According to Dr. Cudworth, this distinction is immediately perceived by reason, or that faculty of the human mind, which distinguishes truth from falsehood. This doctrine he combined with the Platonic tenet, that all knowledge was a kind of reminiscence, or consisted in the perception of those eternal truths or *ideas*, which are always present in the divine mind; whence all human minds originally proceeded. The mind, according to Cudworth, contains in itself virtually, (as the future plant or tree is contained in the seed) general notions or exemplars of all things, which are exerted by it, or unfold and discover themselves as occasions invite, and proper circumstances occur. Among these general notions, the distinction between right and wrong is one which is therefore an eternal and immutable distinction.

This doctrine of Cudworth, which refers the perception of moral distinctions to the faculty of reason, when freed of the mystery of the Platonic philosophy, has very considerable plausibility, and seems to the rest sanctions of morality upon the firmest foundation. It has

accordingly been very generally received among the soundest moralists. Dr. Clarke, in apparent conformity to this doctrine, places virtue in acting according to the fitness and congruity which appear in certain relations in nature; Mr. Wollaston, in acting agreeably to the truth of things, according to their proper nature; and Lord Shaftsbury, in reason maintaining a proper balance of the affections.

But when we come to examine this system a little more nearly, we find that it is involved in considerable difficulties. If, by reason, we mean that power by which man is enabled to deduce accurate conclusions from just premises, or to arrive at new truths by an inductive or demonstrative process, founded upon those already established, much difficulty will ensue on resting the foundations of morality upon the evidence of this faculty. It will then follow that moral judgment is not an immediate act of the mind, but presupposes a mental argument or investigation, concerning the true nature or relation of things. Such an investigation would in most cases be a matter of difficulty even to the ingenious and well-informed; while the greater part of mankind would be altogether incapable of it; so that in general, we should find men completely in the dark as to the conduct which the principles of morality required them to procure. But, on the contrary, it is notorious, that however frequently men may stray from the right path, it is scarcely ever from ignorance of what duty requires of them.

A late respectable writer on morality, Dr. Price, who is inclined with Cudworth to derive the sanctions of morality from the evidence of reason or the understanding, appears fully aware of the difficulty here stated; and to obviate it refers the notion of right and wrong, not to a deductive process of the understanding, but to immediate intuition. "There may be occasion for observing distinctly," says he, "that the two acts of the understanding being intuition and deduction, I have in view the former." *Review of the principal questions in morals.* (ch. 1. 1. 2.) The principal objection that occurs to this view of the subject, is the indefinite sense in which the term reason or understanding is employed. According to Dr. Price, the understanding is "the faculty within us that discovers truth, and that compares all objects and ideas, and judges of them;" (*ut supra*) and he assigns to this faculty as their immediate source, the notions we form of solidity, inertia, substance, duration, equality, causation, power, &c. notions, which differ widely from each other, as well as from the notion of moral distinction.

The various faculties of the human mind have by degrees been closely analysed, and accurately examined, both by philosophers who have preceded, and some who have followed, Dr. Price. The notions with which they furnish us, have been compared and scrutinised, and referred to the same or to different origins, according to the similarity or diversity, that could be discovered among them. By this means, the different powers of the human mind come to be detected, and the laws of human thought are by degrees reduced to their simple and ultimate principles.

In conformity with this view of the subject, various moralists have thought it necessary to refer the origin of our ideas of right and



wrong to a peculiar faculty or principle of human nature. Dr. Hutcheson, in his *Inquiry into the Original of our Ideas of Beauty and Virtue*, which was published in 1725, refers the origin of those ideas to what he calls the *moral sense*. It was his doctrine, that "all the ideas or the materials of our reasoning or judging are received by some immediate powers of perception internal or external, which we may call senses;" and that "reasoning or intellect seems to raise no new species of ideas, but to discover or discern the relations of those received." He therefore assigns a sense for the discernment of beauty: a sense for the discovery of utility, and a sense for the knowledge of right and wrong.

In illustrating the operation of the *moral sense*, Dr. Hutcheson repeatedly compares the perceptions it communicates to the sensations which we derive from the organs of smell, sound, or taste, and thus reduces its action to the level of a mere feeling. As the ear is delighted with an agreeable sound, or the palate with an agreeable relish, so, according to this doctrine, is the moral sense gratified by the contemplation of a virtuous action, and led to approve its author. This manner of considering the subject afforded a plausible argument, against the immutability of moral distinctions, of which the sceptics very readily availed themselves.

If virtues be nothing but an agreeable sensation produced in the mind by certain actions, it has nothing certain or permanent in its nature. Sensations are exceedingly arbitrary, and are not always excited in the same degree by the same causes. What at one time we relish as sweet, at another time we shall condemn as bitter: and in like manner, what at one time we approve as virtuous, at another we shall disapprove as vicious. Sensations merely relate to the mind in which they exist, and have no permanent connexion with external objects.

\* These sceptical conclusions concerning the absolute nature of moral distinctions, are more clearly stated by Mr. Hume, than by any other writer. "The distinction of moral good and evil," says that philosopher, "is founded on the pleasure or pain, which results from the view of any sentiment or character; and as that pleasure or pain cannot be unknown to the person who feels it, it follows, that there is just so much vice or virtue in any character, as every one places in it, and that it is impossible, in this particular, we can ever be mistaken." *Treatise of Human Nature*. Vol. III. p. 154.

† Mr. Smith's celebrated doctrine, which derives our notion of morality from sympathy, or fellow feeling with the persons concerning whom we judge, and in whose situation we suppose ourselves to be placed, is not very different from Mr. Hume's view of the subject. In both systems, moral approbation is reduced to a mere sensation; and cannot be said to have any higher origin than the arbitrary constitution of man: so that, as Mr. Hume expresses it, "there is just so much vice or virtue in any character, as every one places in it."

‡ It ought to be observed, that these consequences do not necessarily flow from Dr. Hutcheson's doctrine of the moral sense. That author nowhere states the decisions of this faculty to be arbitrary, and alto-

gether dependent upon the peculiar constitution of the individual. On the contrary, he has assigned to it a supreme authority, and calls it "the directing principle within us, destined to command all our other powers;" and expressly says "that the desire of moral excellence is the supreme determination or affection of our minds, and different from all our kind affections." (See his system of Moral Philosophy, vol. i. p. 61. &c.) At the same time it must be acknowledged that Hutcheson's doctrine is but too obnoxious to the sceptical conclusions which have been drawn from it. This philosopher in almost all his illustrations reduces moral approbation to the level of a mere agreeable feeling, and states it as the result of no higher faculty, or mental energy, than a mere internal *sense*. It is easy to discover that he was led to adopt this kind of language, and to speak of a *sense* of the beautiful, a *sense* of morality, and so on, from an implicit adherence to Mr. Locke's doctrine concerning the origin of all our ideas, viz. from the two sources of *sensation* and *reflection* only; a doctrine which was then very generally prevalent, but which has been productive of more than one material error, in the philosophy of the human mind.

It was, no doubt, a latent regard to the same system, that partly influenced those philosophers who have ascribed the origin of our ideas of right and wrong to a certain process of the reasoning faculty; admitting, with Mr. Locke, that it is the province of *sense* to furnish us with ideas, and of *reason* to perceive their agreements and disagreements. Actuated apparently in part by this view of the subject, Dr. Clarke represented virtue to consist in acting according to the congruity and fitness of things, and Mr. Wollaston in acting agreeably to the truth of things. Another system, somewhat similar, which has also had its adherents, is that which resolves virtue into general advantage or utility, which evidently can only be discoverable by a process of reasoning. This system has been defended by Hume, Helvetius, Mandeville, and other advocates of low principles, who find it a matter of no great difficulty to annex the character of *utility* to whatever gratifies the selfish propensities, the appetites, and inordinate desires of human nature. It may further be urged against this system, that we daily behold many characters whom we know to be eminently useful, but whom we should never dream of calling virtuous: such are the industrious artisan, the laborer, or the mechanic, whom all allow to possess the character of utility, though none talk of their virtue.

So highly impressed have some moralists been with the fallacy of real systems of morality, and the danger of resting the sanctions of virtue on so precarious foundations, or of at all resorting to the feeble light of reason for the discovery of the immutable distinction between right and wrong, that they have chosen to rest our approbation of virtue and detestation of vice on the immediate dictates of the divine will. Such is the system of a late esteemed writer on morals, Archdeacon Paley: as it was likewise the system of some of his predecessors in the English Church. But the difficulty immediately occurs by what means is the divine will made known, independently of the light of special revelation? and how are men who have never enjoyed the

aid of this transcendent benefit, guided in their moral concerns with one another? In fact, one of the principal tests by which a system that arrogates to itself a divine origin can be tried, and its genuineness confirmed, is its due correspondence with those principles, which, as the light of nature teaches, ought to govern our moral conduct. So that the admission of a revelation of the divine will, as certain and genuine, presupposes an innate knowledge of moral sanctions.

When so various, contradictory, and unsatisfactory, have been the theories of morals, we cannot wonder at a decision concerning this department of the science of man, which was given by one who had an excellent opportunity of fairly appreciating it. In Mr. de Luc's letters on Religious Education, (published in 1800) a conversation is detailed between the author and the celebrated Physician, Sir John Pringle, who had formerly been Professor of Moral Philosophy in the University of Edinburgh. Mr. de Luc was talking of a new work on the subject of Morality founded upon nature, which had just been published, and which he offered to procure for Sir John's perusal. This, he says, the Baronet refused in a tone which could not be expressed, "I have been," said he, "for many years Professor of this pretended science, I had ransacked the libraries and my own brain to discover the foundation of it, but the more I sought to persuade and convince my pupils, the less confidence I began to have myself in what I was teaching them, so that at length I gave up my profession, and returned to Medicine, which had been the first object of my studies. I have, nevertheless, continued from time to time, to examine every thing that appeared upon this subject, which, as I have told you, I could never explain or teach, so as to produce conviction: but, at length I have given up the point, most thoroughly assured that without an express divine sanction attached to the laws of morality, and without positive laws, accompanied with determinate and urgent motives, men will never be convinced that they ought to submit to any such code, nor agree among themselves concerning it. From that time I have never read any work upon morality but the Bible, and I return to that always with fresh delight."

The conclusion of Sir John, that there is an express divine sanction attached to the laws of morality, seems strongly corroborated by the futility of all the attempts which we have detailed, to resolve the laws of morality into any more general consideration. This divine sanction, however, is derivable from the light of nature; otherwise the greatest part of mankind must have been ever ignorant of it. The safest conclusion then seems to be, that the perception of moral distinctions is an ultimate fact in human nature, or that *right* and *wrong* are discernible by a *peculiar faculty* or *energy* of the mind, whose decisions we are so constituted as to receive implicitly, and believe intuitively on their own proper evidence. Philosophers for a long time amused themselves in inquiring why they believed in the testimony of their senses: much ingenuity was displayed in assigning reasons for admitting the evidence of sense, as well as for rejecting it; at length the more rational among metaphysicians are content, with Dr. Reid, to admit the testimony of the senses upon its own proper grounds, and

allow that it is equally impossible to reject the evidence of sense, and to assign any other reason for admitting it, than the original constitution of human nature. In like manner it appears to be wisest, to rest the immutability of moral distinctions upon the peculiar evidence of the moral faculty, which we are so constituted as to admit as certain, without the aid of any other evidence.

This view of the foundation of moral sanction, appears in a very unexceptionable form in the sermons of Dr. Butler, which were first published in the year 1726, nearly about the time that Hutcheson's "Inquiry into the original of our ideas of Beauty and Virtue," appeared: see particularly, Sermons I. II. III. The same excellent author in his dissertation "On the Nature of Virtue," subjoined to his "Analogy," published ten years afterwards, thus states his sentiments concerning this important principle of human nature.

"It is manifest great part of common language, and of common behaviour over the world, is formed upon supposition of such a moral faculty; whether called conscience, moral reason, moral sense, or divine reason: whether considered as a sentiment of the understanding, or as a perception of the heart, or, which seems the truth, including both. Nor is it at all doubtful in the general, what course of action this faculty, or practical discerning power within us, approves, and what it disapproves. For, as much as it has been disputed wherein virtue consists, or whatever ground for doubt there may be about particulars; yet, in general, there is in reality an universally acknowledged standard of it. It is that which all ages and countries have made profession of in public; it is that, which every man you meet puts on the show of: it is that which the primary and fundamental laws of all civil constitutions, over the face of the earth, make it their business, and endeavour to enforce the practice of upon mankind: namely, justice, veracity, and regard to common good."

The same doctrine has been ably illustrated and confirmed by Dr. Reid, in his third Essay on the Active Powers of Man, who thus concludes his reasonings on this highly important subject. "The sum of what has been said in this chapter is, that, by an original power of the mind, which we call *conscience*, or the *moral faculty*, we have the conceptions of right and wrong, in human conduct, of merit and demerit, of duty and moral obligation, and our other moral conceptions, and that, by the same faculty, we perceive some things in human conduct to be right, and others to be wrong; that the first principles of morals are the dictates of this faculty; and that we have the same reason to rely upon those dictates, as upon the determinations of our senses, or of our other natural faculties." (c. 6.)

When we contemplate the moral faculty under the aspect of guiding and controlling our own conduct or as performing the important functions of *Conscience*, the independence and supremacy of its nature become more clear and indisputable. It will be difficult, by any ingenuity of argument, to resolve the admonitions of this faculty into any operation of reason; or to show by what process of the reasoning power it is that men, even the most uninformed, are stung with remorse, and suffer all the terrors of a *guilty conscience*, when unfortu-

nately stimulated to the perpetration of crimes. The voice of conscience will occasionally make itself be heard, in spite of all the delusions of sophistry, and amid all the tumult of vicious indulgence. It may for a time be stifled, but can never be totally subdued; and the unfortunate criminal who succeeds for a while in eluding its admonitions, fails not afterwards to suffer ten-fold agony, when he can no longer be deaf to its expostulations.

Conscience too not only exerts its authority in the human breast, but tells us in language not to be misunderstood, that its authority is supreme. To the control of conscience every appetite, desire, or affection, the indulgence of which is inconsistent with its dictates, must implicitly yield. "Τὸ μὲν ὀφθόν (says Plato,) νόμος ἐστὶ βασιλικός." (Minos.) 'The more we sacrifice to this supreme principle of our nature, the purer and more lasting is our gratification; and we never fail to be self-condemned, if we yield to the suggestions of our inferior principles in opposition to this supreme rule of our conduct. From this it is sufficiently plain that nature intended man to be a moral as well as a rational agent; to improve in virtue and goodness, as well as in wisdom and in knowledge; and to allow no inferior considerations to interfere with his progress towards the attainment of moral perfection, the highest attribute of his nature.

"Ut ad cursum natus est equus, ad arandum bos, ad indagandum canis; sic homo ad duas res natus est, intelligendum, et agendum convenienter naturæ, id est rationi: in quo positum est honestum, et quod proprium atque unicum est in terris hominis bonum." (Cicero de fin. l. 2. n. 39.) "Non enim refert ad felicitatem ejus quantum agrorum aret, à quàm multis salutetur, quàm pretioso lectu cubet: sed quàm bonus sit. Bonus autem est, si sit in eo ratio ad naturæ voluntatem accommodata et perfecta, quæ virtus et honestum vocatur." (Seneca Ep. 76.)

If it be asked, what are the particular actions, which the moral faculty approves, and the line of conduct which it admonishes us to pursue, it will perhaps be safest to refer for an answer to the immediate dictates of the moral faculty itself. Nearly the same errors have arisen in the science of morals, from the attempts which have been made to reduce the sanctions of the moral faculty to some one general principle, as from the endeavours to explain these sanctions themselves by the operation of some other power of the mind. The systems already hinted at which endeavour to resolve moral sanction into considerations of self-interest, of utility, or the like, are the most liable to this objection; and the system of Hutcheson and Shaftesbury, which includes the whole of virtues in benevolence, is obnoxious in a great degree to the same censure. If benevolence comprehended the whole of virtues, it is not easy to understand the necessity of such a faculty as the moral sense; since the kind affections of man of themselves sufficiently provide for the exercise of this amiable qualification when allowed to act without interruption.

But benevolence, however pure and unadulterated, falls short of the character of complete virtue. Benevolence would induce us to heap benefits on all men without any discrimination of their merits, or any

regard to the means by which the benefit was produced. Benevolence therefore makes no provision for the virtue of justice, any more than it provides for the virtues of veracity, of honesty, of gratitude, or of piety. Virtue does not consist in giving the lead to any one class of our principles in opposition to the rest; but in the due regulation and subordination of all our principles: a subordination which is provided for by the admonitions of that principle of our natures, which is supreme to all the rest, the moral faculty.

Without any refinement of reasoning, concerning the beauty of virtue, the claims of benevolence, or the necessity of justice and veracity, the moral faculty at once suggests the conduct, which it is our duty to pursue, and assists in the strongest language, the obligation by which we are bound to that conduct. Although the dictates of the moral faculty may appear to be contrary to our immediate interest, and in no ways tending to the advantage of the community, yet we feel that we do wrong if we refuse our obedience; and if we slight its mandates for the sake of temporary benefit, we are conscious that we sacrifice a greater for a lesser duty. "So far, therefore," as is remarked by Dr. Clarke, "as men are conscious of what is right and wrong, so far they are under an obligation to act accordingly; and consequently that eternal rule of right, which I have been hitherto describing, it is evident, ought as indispensably to govern men's actions, as it cannot but necessarily determine their assent." (Evidences of natural and revealed religion.)

When the belief in the existence of a supreme power is established by the light of reason, it is the language of the moral faculty, that duty required us to pay homage to that adorable being; to study his nature as far as our capacities admit, and to reverence his will as far as it is made known to us. Hence results an important class of moral duties, which are indicated by the light of reason, and the moral faculty, but are much more clearly made known by revelation, namely, our duties to God. The most perfect enumeration of duty or virtue, which we have yet received, adds to this class two others, namely, our duties to our fellow men, and our duties to ourselves. It is not my intention to enter into the analysis of these several classes of duty. In fact, the particulars are best to be gathered from the examination of the various, unsophisticated principles of action in man, which has been attempted in the preceding pages. In cases where the line of duty appears doubtful, it is generally much safer to trust to the genuine dictates of the moral faculty itself, than to rely upon the aid of abstract and argumentative discussion, which is but too apt to bewilder the judgment in the inextricable mazes of casuistry.

It has been remarked by most of those writers, who have treated of the moral faculty, that its exercise is accompanied with an agreeable sensation, or strong mental gratification. As Butler remarks, there is included in it both "a sentiment of the understanding, and a perception of the heart." It is impossible to behold a virtuous action without experiencing a sentiment of affection and esteem towards the author of it: so that the contemplation of virtue is of itself a source of high enjoyment. "*Placet suapte natura virtus,*" says Seneca. The beauty

of virtue, and deformity of vice have been topics largely expatiated upon by ancient, as well as modern moralists. Those of the Socratic school conjoined in their designation of virtue the *καλόν* with the *αγαθόν* from whence came their peculiar appellation for virtuous conduct *καλοκαγαθία*. In the moral treatises of the Romans, the *pulchrum* is constantly conjoined with the *honestum*, and sufficiently serves to indicate their belief in the attractiveness of moral excellence.

The following lines of Akenside make a successful appeal to this high source of mental gratification.

———“ Is aught so fair  
In all the dewy landscapes of the spring,  
In the bright eye of Hesper, or the morn,  
In nature's fairest forms, is aught so fair  
As virtue is friendship? as the candid blush  
Of him, who strives with fortune to be just?  
The grateful tear, that streams for others' woes?  
Or the mild majesty of private life? ”

(Pleas. of Imag. b. 1.)

“ When we contemplate a noble character,” says Dr. Reid, “ though but in ancient history, or even in fiction; like a beautiful object, it gives a lively and pleasant emotion to the spirits. It warms the heart, and invigorates the whole frame, like the beams of the sun, it enlivens the face of nature, and diffuses heat and light all around. We feel a sympathy with every noble and worthy character, that is represented to us. We rejoice in his prosperity, we are afflicted in his distress. We even catch some sparks of that celestial fire, that animated his conduct, and feel the glow of his virtue and magnanimity.—But the highest pleasure of all is, when we are conscious of good conduct in ourselves. This, in sacred Scripture, is called the *testimony of a good conscience*; and it is represented, not only in the sacred writings, but in the writings of all Moralists, of every age and sect, as the purest, the most noble, and valuable, of all human enjoyments.” (Essay 3d on the Active Powers, c. 7.)

No writers have more amply illustrated the pleasing feelings connected with virtuous conduct than Lord Shaftesbury and Dr. Hutcheson, and in doing so, they have doubtless rendered an important service to the cause of morality. Lord Shaftesbury has the merit of being among the first to clear the science of morals from that scholastic and tiresome formality with which it had been too long loaded, and which arose in a great measure from the absurd notion of treating that science after the manner of a system of jurisprudence. He has rendered the study of morality attractive, and its practice amiable; yet he cannot be acquitted from the censure of having too much overlooked the supreme obligation of the moral faculty, and of having treated of virtue rather as a matter of feeling than as a matter of duty. He

“ Ipsa quidem virtus pretium sibi, solaque late  
Fortuna secura nitet, nec fascibus ullis  
Erigitur, plausuve petit clarescere vulgi,  
Nil opis externæ cupiens, nil indiga laudis,  
Divitiis animosa suis.”

Claudian.

neglects, as Dr. Butler observes, the *authority* which belongs to virtue, and limits it too much to the cultivation of mere benevolent affection; and it must ever be lamented that his deistical opinions have tended so much to defeat the good purposes, which his works might otherwise have answered.

Dr. Hutcheson is liable, though in a less degree, to the same censure of exhibiting virtue, rather as a benevolent feeling than as a supreme rule of conduct. Yet occasionally we find, even in these authors, unexpected testimony of the paramount authority of moral sanction. Thus Hutcheson, as already quoted, says "that the desire of moral excellence is the supreme determination, or affection of our minds, and different from all our kind affections." Shaftsbury writes, "others may pursue different forms, and fix their eyes on different species as all men do on one or other; the real honest man, however plain he appears, has *that highest species*, honesty itself, in view." (*Charact.* vol. 3.) And Mr. Smith, though he wishes to resolve our moral faculties into a mere sympathetic feeling, observes that "they carry along with them the most evident badges of this authority, which denote that they were set up within us to be the supreme arbiters of all our actions, to superintend all our senses, passions, and appetites, and to judge how far each of them was either to be indulged or restrained." (*Theory of Moral Sents.* vol. 2.)

## CONCLUSION TO PART I.

THUS have I endeavoured to ascertain the most important of those original principles which nature has implanted in the mind of man, as a guide and rule of his conduct; following the opinions of the most approved writers upon this important branch of human nature, where they have appeared to be supported by just reasoning and sound induction. I have also endeavoured to point out the relative importance and gradation of dignity which these principles possess; and to ascertain the true value of the gratification which nature has attached to their respective exercise. The natural impression which results from such a survey, certainly is; How bountiful is the provision which nature has made for the mental enjoyment of man; how many sources of pure satisfaction has it prepared for him, and how greatly do the amiable, the benevolent, and the virtuous principles of the human constitution, exceed those that are naturally malevolent, vicious, or depraved! If man will but listen to the voice of nature; if he will cultivate kind affection, and good will towards his fellow-creatures; if he will improve those faculties by which useful knowledge can be acquired; if he will be moderate in the indulgence of appetite, the thirst of power or love of fame, and if he will sedulously endeavour to practise justice, honesty, veracity, and piety; nothing can be wanting to complete his sum of felicity. Fortune may frown on his industrious exertions, adversity may take from him the comforts and conveniences of external affluence: but it is not in the power of the most untoward events to deprive him of that internal tranquillity, that steady mental compla-



gency which arises from the consciousness of acting according to the dictates of propriety, reason, and virtue.

The most important of all inquiries to a rational being is doubtless the examination of the true sources of his happiness; or by what line of conduct may he expect to attain the greatest enjoyment of which his nature is capable. This important question, as was naturally to be expected, has been much agitated by all those who have made the principles of human nature their study; and it has given rise to a greater variety of opinions, than perhaps any other question connected with the knowledge of man. Varro, an ancient writer of good authority, has reckoned no fewer than three hundred different opinions concerning human happiness, entertained by the ancients, and perhaps an equal number could be added from the systems of the moderns. The chief reason of so great a diversity of sentiment on this interesting subject appears to be, that human nature has been contemplated under too limited an aspect, and some of its principles have been allowed an undue preponderance in the scale of rational enjoyment. It was from such a partial view of the constitution of man, that Epicurus was led to place all happiness in the enjoyment of bodily pleasure; and it was likewise from a partial view of the human constitution that his opponents, the Stoics, were led to exclude such pleasure entirely from the rank of rational gratification.

If we wish to ascertain the true ingredients of human felicity, we must carefully analyse human nature itself, and detect those principles of its constitution to which enjoyment is naturally attached, and those which on the contrary tend to disturb its repose and interrupt its satisfaction. By such an inquiry only can we attain any thing like certainty concerning the true foundation of the happiness of man—I know not any where that this important task is more successfully executed, at least if we consider the result of the investigation, rather than the analysis on which it rests, than in a small, but well known, French performance called “*Théorie des sentimens agréables*.” The author of that work having taken a cursory view of the various sources of human enjoyment, finally arranges them under the following heads. 1. The pleasures of activity. 2. The pleasures of sense. 3. The pleasures of taste. 4. The pleasures of the benevolent affections; and 5. Those of virtuous conduct, which are justly represented as the highest and most lasting of all.

In the course of the preceding inquiries I have been led to take some notice of all these sources of gratification, unless those which form the third class, viz. the pleasures of taste, which, as they belong to a contemplative part of the human constitution, could not form a part of our present subject. But that the exercise of taste is a source of much gratification,—that the contemplation of the sublime, the beautiful, the surprising in nature or in art, is productive of much real delight, may at present very safely be taken for granted; especially when it is considered that this class comprehends within it all the pleasures which are derived from poetry, painting, music, and the other fine arts. To this class of pleasures, however, ought to have been subjoined another, which does not at all appear in the arrangement of

our author, viz. "the pleasures of the understanding," or those which are derived from the exercise of our intellectual powers, in the pursuit of rational knowledge, whether practical or speculative. These pleasures, which may be ascribed partly to the useful employment of our contemplative powers, partly to the exercise of the active principle of curiosity, to which pleasure is attached by the original constitution of human nature, seem to deserve a higher rank in the scale of enjoyment than the pleasures of taste.<sup>1</sup>

If then this class of rational pleasures be annexed to the preceding enumeration; and if the succession be regulated by the true and natural gradation of dignity in the sources of our gratification, the enumeration of man's rational enjoyments, should, I think, stand as follows. 1st and lowest in the scale, the pleasures of sense. 2. The pleasures of activity. 3. The pleasures of taste. 4. The pleasures of the understanding. 5. The pleasures of the benevolent affections: and 6. the pleasures of virtuous conduct.

The pleasures of sense ought to occupy the lowest rank in the scale, for their gratification is momentary, and is productive of no satisfactory reflection, when they cease to be felt. If we indulge in them to excess, this reflection, instead of being agreeable, becomes painful; so that it is not in our power to derive any lasting source of enjoyment from this source. The pleasures of activity, by which I chiefly mean those derived from the various kinds of bodily exercise, such as those of riding, hunting, fowling, and the like, claim rather a higher rank in the scale than those of sense: because they may be made to occupy more of our time, and are not reflected upon with pain unless carried to a very blameable excess: they likewise promote bodily health, to which sensual gratification is highly pernicious. But as they have no influence on the mind, their enjoyment is succeeded by a painful languor, which calls aloud for more lasting sources of gratification.

These are amply supplied by the pleasures of taste, and still more by those of the understanding, which may be made to occupy a large portion of our time, and to call forth the utmost energy of the mind. We are likewise gratified while busied in intellectual pursuits by a complacent reflection upon our own powers, and by the conviction of our being usefully employed. Yet such pursuits must not be allowed to occupy the whole of our time, or the reflection will forcibly obtrude itself that we do not fulfil the great end of our being. The heart calls for social intercourse; for friendship, mutual affection and benevolence; and how greatly the exercise of these contributes to our happi-

<sup>1</sup> "Est animorum ingeniorumque nostrorum naturale quoddam quasi pabulum, consideratio contemplatioque naturæ: et indagatio ipsa rerum magnarum occultarumque habet oblectationem." (Cicero, Acad. 4. 127.)

"Quid de Pythagorâ et Platone loquar, qui indicaverunt veniendum sibi esse eo, ubi aliquid esset quod disci posset, tantas regiones barbarorum obierunt, tot maria transmiserunt? Quid de Democrito, qui dicitur oculis privasse, ut animus quàm minimè abduceretur à cogitationibus, qui patri-monium neglexit, agros incultos deseruit?" (De fin. l. 5.)

ness, is, I trust, by this time, sufficiently proved. Last of all, and highest in the scale of rational enjoyment comes the exercise of the moral faculty, and the practice of virtue. The consciousness of performing our duty, or the *testimony of a good conscience* is that which, as Dr. Reid remarks, "is represented, not only in the sacred writings, but in the writings of all moralists of every age and sect, as the purest, the most noble and valuable of all enjoyments." The exercise of the benevolent affections renders a man amiable, the exercise of virtue renders him an object of respect and of admiration. "Vir bonus, quod honestè se facturum putaverit, faciet etiamsi laboriosum erit: faciet etiamsi damnosum erit; faciet, etiamsi periculosum erit. Rursus quod turpe erit, non faciet, etiamsi pecuniam afferet, etiamsi voluptatem, etiamsi potentiam. Ab honesto nullà re deterrebitur, ad turpia nullà spe invitabitur." (*Seneca epist. 76.*)

If the most perfect sources of human enjoyment be the exercise of the benevolent affections and the practice of virtue, it is plain that happiness is not confined to any particular rank or station of men; that it is within the reach of the poor, as well as the rich, of the humble, as well as of the exalted. Even those enjoyments, which might at first sight appear to be the exclusive property of men of cultivated and refined minds, are not in reality so much as in appearance beyond the reach of every class of men; I mean the pleasures of taste, and the pleasures of the understanding. Were this true, it would follow that those favored individuals had a great advantage over the bulk of the human species, in the extent of their means of gratification. But the fact appears to be that men of all ranks derive much occasional pleasure from those sources, as well as the man of a cultivated mind, or refined imagination. The vulgar have their popular songs and airs, which they listen to with rapture, and they enjoy as much delight in gazing on a coarse daub of painting, as is felt by the connoisseur in examining a master-piece of the most celebrated artist. For it is to be observed, that a cultivated taste, while it enhances the delight which we derive from the view of the superior productions of genius; yet on the other hand, narrows our sources of gratification by the disgust which it attaches to all works of the inferior kind.

Again the exercise of the understanding is by no means limited to matters of science, but is called forth, perhaps in a more useful and gratifying manner, by the ordinary occurrences of life. The peasant and artisan, in their several avocations, have constant occasions for the employment of their judgment; and in this way may experience more gratification than the philosopher does in the discovery of abstract truth, as the usefulness of this exercise of judgment is more immediately apparent.

"The waste of human genius exhibits a most astonishing and melancholy prospect. A large library gives a full view of it. Among the multitude of books of which it is composed, how few engage any one's attention? Such as are addressed to the heart and imagination, such as paint life and manners in just colors and interesting situations, and the very few that give genuine descriptions of nature in any of her forms, or of the useful and elegant arts, are read and admired. But

the far more numerous volumes, profound systems, and disquisitions of philosophy and theology are neglected and despised, and remain only as monuments of the pride and impotency of human understanding." (Gregory's Comparative View sect. 2.) It is remarked by the same writer, that we are but just beginning to discover the proper subjects on which to exercise our intellectual faculties. The ancient philosophers, occupied in the sublime but fruitless inquiry into the origin and essence of all things, disdained to descend to the common objects of life. Hence the science of agriculture, and according to Dr. Gregory, that of medicine also, two of the first importance to the human species, are still in their infancy; and with others of the useful arts, just beginning to receive any real improvement from the labors of scientific men.

The remarks which I have been led to make on the subject of human enjoyment tend to establish the truth of two positions with which Archdeacon Paley closes his investigations on this important subject; and of which he remarks that, though found in most books of morality, they have seldom been supported by any sufficient reasons. The first is, that happiness is pretty equally distributed amongst the different orders of civil society. The second, that vice has no advantage over virtue, even with respect to this world's happiness. (See his work on Moral Philosophy.) Another inference to which the same remarks obviously lead is, that happiness will not be most readily attained by him who makes it an object of pursuit for its own sake. The man who acts according to the dictates of a sound judgment, an affectionate heart, and a good conscience, will find happiness without searching for it; while the idle, the dissipated, the hard-hearted, and the vicious, will ever pursue it in vain.

If then the means of happiness are so amply provided for us by the author of our nature, and if we have within ourselves inexhaustible sources of the most diversified enjoyment; how comes it to pass that we find but little apparent felicity in almost every region of the globe? If the active principles of human nature seem benevolently contrived to exalt man to the most dignified station among created beings, and to supply him with the most desirable pleasures, whence is it that we seldom find him either worthy of our respect, or exciting our envy? In whole regions of the earth, nay even over entire quarters of the globe, we find men sunk to the lowest state of intellectual and moral degradation by the oppressive influence of political slavery: roused only to active exertion by the inordinate impulse of sensual appetite, or the selfish passion of private gain: blind to the dictates of moral obligation: unmoved by the finer sway of feeling, imagination, or taste, and ignorant of the value of personal independence, and political safety. We find the greatest portion of the immense continent of Africa, Asia, and America covered with wandering and savage hordes, whose chief employment it is to contend for the dominion of the woods with their scarcely more savage inmates; who are ignorant of the enjoyments, as they are of the refinements of civilized life; and who view other tribes not as brethren, and as objects of affection, but as enemies whom it is lawful, on every occasion, to attack, plunder, and destroy.

Even if we cast our eyes on the more civilized and cultivated nations of Europe, how rarely do we find the people in that condition which reason teaches to be productive of rational enjoyment? How generally are they oppressed by arbitrary laws, and absurd institutions either of government or of religion, which tend to repress every generous sentiment, and to foster grovelling and vicious propensities. Do we not see the fruits of these lamentable perversions of human nature in the unheard of crimes which revolutions produce, the treachery, the cruelty, the malevolence which break forth, when the iron chains of oppression are shaken off, and a free scope is given to the mind which before had been taught only to obey and tremble? Nor are those happier countries where equal laws, a mild government, and a rational religion prevail, entirely exempt from the same reproach; for, there also, by far the greater number of citizens are sunk in ignorance and prone to depravity: placing much more of their happiness in vicious indulgence, than in rational and virtuous conduct.

Such is the impression which a cursory survey of the condition of mankind throughout the various regions of the earth, is calculated to excite. The general aspect of the picture, doubtless, is gloomy; and it is not what an analysis of the principles of human nature would lead us to expect. A nearer survey may perhaps tend to dispel somewhat of the gloom of the first impression; and to discover gleams of enjoyment, which are not obvious on a cursory view. At any rate, it cannot but be interesting to investigate the causes which tend to pervert and counteract the benevolent principles of human nature, and to make man appear so different a creature, from what apparently he might have been. This will lead us to ascertain the circumstances which materially affect human character, and cause it to assume so great a diversity among the various tribes and individuals of the species, and this is the object which I have proposed to myself in undertaking the present work, however diffident I may be of my ability to execute it with success.

The causes which materially affect human character, may most naturally be divided into two classes, the *physical*, and the *moral*. Under the first class I comprehend the diversified effects of climate, whatever they may be: and this shall form the first object of our inquiry. Under the second class I include the influence of education, government, religion, manners, and a variety of similar causes, which will next demand our serious investigation; and it will then remain to be shown, how much of the diversity of human character is to be ascribed to original constitution, and peculiar natural conformation.

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## LATIN POEM.

*Insuetis propius adeundi metus erat.*

**C**ALLIS in anfractu sinuosi, plurima texit  
 Ulmus obumbratam quâ spatiosa viam,  
 Paganus vafer, agrestem ludibria turbam  
 Ut faceret, cautos instruit arte dolos :  
 Excavat immanem rapum ; dein cortice fingit  
 In tenero simulans ora secata viri.  
 Stat frutici affixus ; fauces huic complet hiantes  
 Quæ tremulum mittat viva lucerna jubar.  
 Et quia secessus dulcis, quia janua vici,  
 Assiduum hic noctu vulgus agebat iter.  
 Hic, simul ac vesper processerat udus Olympo,  
 Venit in amplexus fida puella proci ;  
 Sistit oberrantes monstrum ; modò fervidus alget  
 Nunc amor, et juveni corda soluta tremunt ;  
 Nec semel urgenti fugiens terrore Creiisam  
 Respicit ; at tardum linquere malit onus ;  
 Callis ad extremum, nec enim dementia cepit  
 Orphea huic animos, impiger usque volat.  
 Mox adeunt pueri ; puer illinc quisque recurrens  
 In gremio matris vult operire metum.  
 Mox adeunt vetulæ ; queis nil mortale videri  
 Hæc sua prodigium verba sonora docent—  
 "Collectumque premiens volvit sub naribus ignem,  
 Igniferosque oculos rubra Chimæra rotat."  
 Altera pars equidem sic nugæ garrit aniles,  
 Altera sollicitas mussat in ore preces.  
 His super accedit, quem omnis vicinia vatem,  
 Quem rudis agresti laude caterva colit ;  
 Ille, novum docto monstrum scrutatus oculo,  
 Terrigenis summum cernit adesse diem.

*H. H. JOY.*

*Etonæ, 1804.*

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REMARKS ON THE GREEK FATHERS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

**A**MONG those writers of Ecclesiastical Antiquity, who, from fashion, or prejudice, or ignorance, are now universally neglected, and almost universally unknown, may be ranked Methodius. He

was a Bishop of the primitive Church, and suffered martyrdom about the end of the third century. Of the various works, which he composed, not one has come down to us entire, if we except his *Banquet of Virgins*. In this work, a company of virgins are supposed to assemble together, in the garden of Arete, or Virtue, where they severally discourse on the excellence of the unmarried state. The diction is uniformly clear, elegant, and flowing; but it is sometimes too gorgeous and Asiatic, and, from its extreme redundancy, is occasionally feeble. The following passage I have translated, not only because it affords a pleasing specimen of this author's style, but because there is reason to believe that Milton made some use of it in his description of the Garden of Eden.

Pleasant was the spot, and beauteous, and almost seemed unearthly, replete with every thing which might lure us to repose. The air, which was spread around it, with beams of the purest light was blended, and its gentle breath was harmony. In the midst a fountain murmured, smooth as the smoothest oil, and distilling the sweetest beverage; whose clear, unpolluted waters were multiplied in rills, and the rills, swelling into rivers, refreshed the smiling paradise. There bloomed innumerable trees, surcharged with autumnal riches, and glorying in their golden fruitage, which depended amiably (*καρπῶν ἀπαιωρουμένων ἱλαρώς*). There too were meadows, green with perennial verdure, and diversified with flowers; flowers of unnumbered hues, and of unrivalled fragrance. Approaching a lofty and majestic tree, we rested beneath its foliage; for ample were its spreading branches, and genial and inviting was its shade.

The reader, to whom Milton is familiar, besides noticing the general similarity, will be struck with the exact resemblance of one particular passage in the above, to these words of the English Poet:

Others whose fruit, burnished with golden rind,  
Hung amiable.——

Synesius, also, is a writer who deserves to be more generally known. Ten of his Hymns have come down to us, which, although they were composed nearly four hundred years after Christ, display a purity of style, and a harmony of versification, which would have done honor to a politer age. I acknowledge that there are some passages in them indifferent, those especially in which he interweaves the jargon of Platonism with the truths of Christianity; but there are others which breathe the genuine spirit of poetry, and burn even with Pindaric fire. His ninth hymn is pre-eminently splendid and magnificent, both in its diction and its imagery; and every one will, I think, be convinced on the perusal, that Milton had thoroughly digested it. Being fully sensible that any translation of mine would fall short, both of the spirit, and the grandeur, of the original, I have not presumed to make any. The following attempt, however, on a less sublime, but equally pleasing, passage, may communicate to the English reader some

idea of the style and manner of Synesius. It is the opening of his second hymn.

Again Aurora's purple beams  
Are playing on the Eastern streams ;  
Again the mists have fled away,  
Chas'd by the radiant car of day.  
And thou, my soul, awake again  
Thy matin hymn, thy wonted strain ;  
That God adore, whose puissant might  
Cloth'd the young morn in robes of light ;  
Who gave the stars their wondrous birth,  
And bade them dance around the earth.

There is, unfortunately, no word in our language, which can adequately convey the idea contained in the last line of the original. The word *dance* has nothing in it of dignity, nothing of grandeur, but is light and frivolous. How different from this, and how elegant is the Greek!

ὃς ἔδωκεν ἄστρον νυκτὶ,  
περικοσμίαν χορείαν.

Some of the Greek fathers, also, have very exquisite expressions, when speaking of the stars. St. Chrysostom, in his second homily on the Incomprehensible, thus writes : ἴδε τὸν οὐρανόν· πῶς καλός· πῶς μέγας· πῶς τῷ ποικίλῳ τῶν ἀστρῶν ἐστεφανῶται χάρις. And in another of his Orations, ποικίλος ἀστέρων καταλάμπει χάρος. St. Gregory Naz., in his beautiful description of the Spring, speaks of the Chorus of the Stars ; νῦν ἀστέων χάρος καθαρώτερος. And St. Basil, in one of his Homilies, on the Hexaemeron, (I forget whether it be the fourth or fifth) has a very beautiful metaphor—τίς ὁ τοῖς ἀνθεσι τοῖτοις διαποικίλας τὸν οὐρανόν ; I confess the passage would have been more gratifying to my taste, if the flowers had been enriched with some such epithet as χρυσάγγης or χρυσανθάγγης, and Chrysostom would most probably have thus written.

H. S. BOYD.

Nov. 30, 1813.

Mr. B. seems to think that this metaphor is peculiar to the Greek Fathers, but it was a favorite idea of the Ancient Classical Poets, as might be proved by numerous examples. We shall content ourselves with producing the following :

Risit chorus omnis ab alto

Astrorum.

Statius, *Achill.* i. 643.

Gessner in *Thes. Ling. Lat.* under *chorea* has these words: "Varro apud Non. vi. 16. vocem ad sidera transtulit, quæ certâ lege et quasi ad harmoniam moventur,

Repente noctis circiter meridiem,  
Cum pictus aer fervidis late ignibus,  
Cælî choreas astricas ostenderet.

Eodem modo Manil. i. 69.

Et quince averso luctantia sidera mundo  
Exercent varias natura lege choreas."

EDIT.



*The following scarce and valuable Tract, consisting of 7 Letters, of which we insert 3 in our present and reserve the other 4 for a future No., is reprinted by the recommendation of a very distinguished Scholar, who has obligingly favored us with the loan of the Pamphlet.*

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**REMARKS**  
ON THE  
MISCELLANEOUS OBSERVATIONS  
UPON  
AUTHORS, ANCIENT AND MODERN.  
IN SEVERAL LETTERS TO A FRIEND.

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*O ! miseros Scriptores, vel potius, O ! misera scripta tot excellentium Poetarum, Oratorum, Historicorum, et aliorum, nisi frænis, nisi catenis furiosa ista audacia compecscatur. Quid enim in illis vulvum et incolume tandem manebit ? Quid integrum, quid impollutum, Posteris nostris relinquetur, si cuiuslibet quæcumque assequi non potest, ea formare transformareque pro arbitrio conceditur ?*

H. Steph. Ep. p. 333. Hist. Steph.

1731.

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TO THE READER.

THESE Letters, at first written for private satisfaction, are now made public, in order to stop the career, and to curb the insolence, of those *Goths* and *Vandals* the minor critics of the age, the *Marklands*, the *Wades*, and the *Observers*. If haply he can gain this point, the Author thinks he shall do no small service to the republic of learning.

B. Ep. 17<sup>23</sup> 31.

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LETTER . I.

My dear Friend,

YOU ask if I have seen the *Miscellaneous Observations upon Authors ancient and modern* ; I have : And yet I cannot think that by this Answer I have given full satisfaction to your question ; for the intimacy of that friendship which is cultivated betwixt us, the freedom of our Correspondence, and the usual interpretation which we are both wont to put upon the like interrogatories, make me deem myself obliged

to lay before you that private judgment, which I have formed within myself upon the Work.

But tho' I own myself sufficiently bound for these reasons to do it, yet I hope this obligation will suffer no detriment or diminution, should I say, that I have likewise a further view in it, and that I purpose hereby to purchase your opinion also; for the gaining of which I shall always gladly expose my own, and think I come by it at an easy expence.

The undertaking, according to my slender acquaintance with the *Historia Literaria*, is the first in its kind; this is the first time that ever Criticism was ever retailed at Sixpence an ounce, and that in a monthly sale; where all comers and goers, school-boys, apprentices, and chamber-maids are welcome to buy, may all read in their mother's tongue, a Critique upon ancient authors both *Latin* and *Greek*. Boys, down with your satchels! away with the needle, Girls! A fair trader from *Parnassus* sells the *Belles Lettres* a lumping pen'worth. *Ὅρος πρὸς ἀγορῶν*.

As to the Author, who he is, that by the help of the Goddess, first struck out the thought, is not so easy to say. The footsteps by which we are to investigate him are very perplexed and uncertain; the Advertisement speaks of the *Editors*, but the whole tenor of the book is singular. The work is a piece of Criticism; the preface is intended to be a defence of that sort of learning, and in the first page of it he ranks himself amongst the critics, and yet, if you'll take his own word for it, he is no critic; *I have said enough in favor of Criticism; too much perhaps, considering how little it concerns me to stand up for it*. And afterwards, *But I pretend not to the title of a Critic*. So that all the idea I can at present form of him is very confused; all that I can be certain of, is that

*None but himself can be his parallel.*

Time, which discovers all things, may perhaps clear up this matter more fully; should an embryo *Claudian*, after that the *Papinian* bot-toms are wound up, fall a sacrifice to this more favorite offspring, we shall then be able to unravel the mystery, and to know this Author, who, it seems, so little knows himself, as to be ignorant that he's a pretender to the title of a Critic, even tho' he publishes a critical work.

Having mentioned the *Preface* as an essay upon Criticism, I beg leave to enter a remark or two upon it. His design here is to pave the way, and to bespeak a favorable reception, for the work that follows, and consequently, to justify critical learning against all sorts of adversaries, humorous, or grave; and yet with the first he plainly takes part, and, as I conceive, no less with the second. 'Tis objected, that the Critics treat those uncivilly from whom they differ; now in answer to this, instead of shewing that the objection lies not against the study itself, but some of its Professors, he says not one word about it; he shows indeed, that this, and that, and t'other is not uncivil; but how does this remove the charge? This, and that, and t'other, may not be uncivil, and yet Criticism may be an unmannerly study; and that it is so, two of his instances out of three unluckily prove. 'Tis objected again, That it is trifling and useless; he replies, That it pleases and instructs; alluding, I suppose, to the *Utile dulci*. Now how does it

profit? Why, first, it does not make a man more virtuous; Secondly, it is not beneficial to the commonwealth: Thirdly, it brings home but little profit to those who spend their time in it. This is a most wonderful way of proving that Critical learning is profitable and instructive; but however, he boldly concludes upon it, that he has *said enough in favor of Criticism; too much, perhaps.*

P. 2. he says, *It is not uncivil to take Notice of an author... especially if the author be dead; if he be living, 'tis another case: I should not then care to find fault with one whom I could not also justly commend.*

Now in my notion of things, 'tis much more generous to attack a living, than a dead adversary, whilst the man is able to plead his own cause, to right and defend himself. But excuse his pusillanimity;

— *Nulli gravis est percussus Achilles.*

and so for fear of losing a correspondent in *Lincolniensis*, tho' he thinks fit to reject four of his observations out of five, he pays him a most absurd compliment, and says, *He hopes he has a design of obliging the World with an edition of Virgil.* I can assure the lovers of humanity, that this Author is already in much better hands, and I heartily wish the learned professor at *Leyden* may enjoy a better state of health, than he has lately done, whilst he goes through with his undertaking; But are we then to grant an act of toleration to consummate ignorance? Shall pure and genuine nonsense go unpunished, whilst we assail the man of character?

*Dat veniam Corvis, vexat censura Columas.*

Unless the Observator says this to screen himself, he must allow, that they, who are in other respects justly commendable, have the most right to favor.

P. 3. Critical learning, he says, *may be placed beneath those Studies which tend to increase the Wealth and Strength of a Nation; that is, your mercantile studies; and so the observation of the ingenious reflecter upon learning is at last verify'd: The bounds of Learning of late are wonderfully enlarged, and, for ought I know, Mr. H's Trade Papers may pass in time for a Volume of Learning.*

In short, my Friend, the only excellence of this Rhapsody of a Preface is, that it's consistent with what follows, a proper door-case to such a structure; for the work is

*rudis indigestaque Moles,*

quite crude and unconcocted: and for the truth of this, I appeal in general to the many Retractions *pro* and *con*: They may call them instances of Modesty and Candor, if they please, but surely they are the tokens of Greenness and Immaturity. But as this is a very foul charge, I shall endeavour more particularly to support it in some future epistles, and to prove it experimentally in two sets of their observations, those upon *Virgil* and *Minucius Felix*. In the doing of this, as I intend to deviate as little as possible, I shall likewise almost wholly confine myself to Emendations, many of which, so far as relates to *Virgil*, have gained, it seems, the approbation of *Lincolniensis*.

In the mean time, I tenderly beg of you to take care of your health,

and to remember that you live for your Friends as well as yourself : I take it for granted, that I shall never want a Friend in you, and after having done it so often already, I don't need to give you any further assurances that you'll always find the like in me.

Your most obedient Humble Servant, &c.

## LETTER II.

My dear Friend,

THE *Observator* sets out with *Virgil* and *Minucius Felix*, namely, the two authors to whom I proposed to confine my remarks ; and I cannot but think, he has been a little unhappy in the opening of the scene ; for tho' these are both great names in the republic of Letters, both of them favorite writers, and above all praise, and so might possibly be thought by him to reflect a lustre upon the undertaking, yet standing at the head of this work, they rather bespeak the prejudice than the favor of a reader. The acknowledged correctness of the former makes us diffidle and morose, superstitious and scrupulous, nice and suspicious ; and that unbounded liberty, which his Editors from time to time have taken with the latter, has already so satiated and disgusted us, that conjectures upon him are little better than cabbage often heated.

But the allowed excellence of this noble brace of Authors, perhaps, appears in nothing so much, as in the large number of Editions, which the learned of all nations have procured of them since the restoration of learning ; and with regard to *Minucius*, a surprizing number indeed ! considering, that they are all derived from a single fountain, that one copy presented by *Leo X.* to *Francis* the First. The faultiness of this copy, partly evinced by the frequent attempts of the Critics, but chiefly by *Rigaltius's* collation, has opened a large field to conjectural criticism in every age ; and as the unfledged critic generally tries his *αγχλοια* in *Hezekiah*, an Author of one exemplar likewise, and counts himself nothing, unless he has carried away some few baskets of dung out of that stable of *Augeas* : So here, there is scarce one Editor of *Minucius* that has not proceeded almost to licentiousness in altering, transposing, striking out, putting in ; in short, in every species of guess-work and harriolation. Insomuch, that tho' *Virgil* is the second in his kind, and perhaps, is second to none ; and tho' *Minucius* be, if not the most ancient of the *Latin* Fathers, the next to *Tertullian*, and if not the most elegant of them, inferior to *Lactantius* only : Yet notwithstanding these very great advantages, they do neither of them bring any recommendation to the present work.

### MINUC. FEL. c. 2.

*Igitur post unum et alterum diem, cum jam et aviditatem desiderii frequens assiduitatis usus implesset, et quæ per absentiam mutuam de nobis nesciebamus, relatione alterndi comperissemus, &c.*

His reasoning here is very wonderful. We are to read *mutuo*, because this would be better. *Mutuam* it seems is tolerable, but not quite so good as *mutuo*. There is no end of such refinements as these, and if the common reading is tolerable, this licence is far from being so. This is to correct the authors themselves, and not the corrupted copies of them. What think you of <sup>1</sup> *gaudere gaudium*, <sup>2</sup> *ludere ludum*, <sup>3</sup> *pugnare pugnam*, <sup>4</sup> *ultimus finis*, and the like? Of *Maritarum adulteri*, Terull. Apolog. c. 11. *Mira Miracula*, Min. Fel. c. 20. and Not. *per vices alternare*, Cypri. Ep. 5. Ed. Ox.? Of <sup>5</sup> *ἀνδρων ἡρώων*, <sup>6</sup> *ἀνδρων ποιητῶν*, *ἀνδρες διχασταί*, *ἀνδρες φίλοι*, so frequent with the Athenian Orators, and the similar locution in the *Acts*, *ἀνδρες ἀδελφοί*? which, because our language would not receive the Letter, the Translators have rendered *Men* and *Brethren*, whereas in point of accuracy, they should have said *Brethren*. Of *eandem emensi viam rursus versis vestigiis terebamus*, Minuc. c. 3.? But fullness or redundancy is a characteristic of this author. See *Heraldus*, Not. 10. pag. 28. of *Dacier's* 2d Edition. So p. 3. *Neque hoc obsequii fuit, aut ordinis, aut honoris*, p. 31. *Repudiarius alterum, alterum comprobaris*; and again, *Si mihi quasi notus aliquis, et quasi ignarus partis utriusque considas*. See also Not. 5. p. 32. Not. 2. p. 64. Not. 6. p. 97. and forty other places. So *Virgil*,

Rursus ad oracl'um Ortygiæ Phœbumque remenso  
Hortatur pater ire mari— Æn. 3. 143. <sup>7</sup>

But to say all in a word, *Mutuo* makes as great a Tautology as *mutuam*. For *Minucius* and his Friend, having been absent from each other for some time, were no doubt *mutually* ignorant of each other's concerns. As to any epistolary correspondence, 'tis plain there was none; every thing of this kind is excluded by what follows, *Relat'one alternâ comperissemus*: For then there had been no occasion for this *mutual* inquiry.

But this Observation is quite unlucky; for upon his own principles, *remensi* cannot stand,

MIN. FEL. c. 3.

*Sed uti eundi spatium satis justum cum sermone consumpsimus, eandem emensi viam rursus versis vestigiis terebamus.*

Nay, *Remensi* makes a most insufferable tautology; The passage produced above out of the 3d Æn. is nothing like this. It will indeed justify *eandem viam rursus versis vestigiis terebamus*, but not *eandem remensi viam rursus versis vestigiis terebamus*. But *Virgil*, it seems, has used the word *remensus* Æn. 3. 143.

Well, and so he has elsewhere, and so have other Authors; but what then? The truth is, that neither *emensi* nor *remensi* have any

<sup>1</sup> Cic. Ep. Famil.

<sup>2</sup> Terent. Boeth.

<sup>3</sup> Nep. Hannib.

<sup>4</sup> Hor. Od.

<sup>5</sup> Erasmus. Adag. ἀνδρων ἡρώων τίματα πῆματα.

<sup>6</sup> Aristoph.

<sup>7</sup> Is *mutua absentia* a greater Pleonasm than that of *Inscr. Panegy.* τοῦ πρῶτου τῶν λόγων ἀρχομένου? Or than that of a contemporary Orator, ἰβρύλατος οὐκ ἀκοντα δονοῦν αὐτῶν καὶ μὴ ἰδὲνα μνηνῶν. See also *Blackw. S. S. Classic.* Vol. 1. p. 18.

thing to do here. *Emensi* is either by some blunder repeated from above, or is a gloss upon the less frequent expression *terebamus viam*. This latter I am the more persuaded of, because real glossæ are often found in our Authors, *Dav. ad Cic. N. D. p. 33. Maurus. et Herald. ad Minuc. p. 94.* But, perhaps, at the time of writing this, the Observer might have an eye to that passage in the inimitable Scriblerus,

*Divide and part the sever'd World in two.*

But the Observer is again unfortunate in having made this emendation; because allowing this way of arguing, *prospectus inanis* cannot exist.

Georg. II. 285.

*Non animum modo uti pascat prospectus inanem ;  
Sed quia non aliter vires dabit omnibus aquas  
Terra*—————

Every Prospect is *inanis*, from whence the Expression arises. *impedire prospectum*, *Cæs. B. Gall. II. 22.* *Inanis animus*, on the contrary, is *animus curis solutus*. But the context implies a regular open prospect without an epithet; and the passage admits of his version without his emendation: A certain sign, methinks, that there is no occasion for it. 'Tis true, *Virgil* has said *pictura inanis* emphatically and beautifully, but he has no where said, *prospectus inanis*. And the two cases are far from being parallel, for neither are the circumstances the same, nor does *inans* in both places convey the same idea.

But at last you'll say, perhaps, that all this is unfair, and that I have used all along the same argument against his emendations, which I before condemn'd in him against *Minucius*. It is true I have; for tho' this kind of reasoning will not support a conjecture against a *Ms.* yet it will defend a *Ms.* (and in *Virgil's* case a number of *MSS.*) against a conjecture; and this the Observer himself must allow for the sake of his own annotation on

Æn. XI. 405.

*Annis et Hadriacas retro fugit Aufidus undas,*

where he defends the reading against *Tanaquil Faber* upon this very principle; and where, by the way, please to observe, that his *Annis Tiberinus, Nilus annis, Indus flumen, &c.* do all corroborate *absentiam mutuum*: Inasmuch, that his remark here upon *Faber*, howsoever just, is merely *mal à propos*, considering that the very next he makes, is that upon *Absentiam mutuum*.

And upon this footing of rejecting conjectural emendations, incumber'd with tautology, I cannot but think that a most monstrous alteration, which I meet with in the new *Horace*.

Od. I. 2, 31.

*Nude candentis humeros amictus.*

The Editor asks, "*Quis augur iste Apolloni Sol ?*" Why the Deity himself. The Poet did not think that the Sun would be seen

from his chariot, and assume the person of *Augustus*. Again, he asks, "*Quare tandem?*" and replies, "*Quia scilicet jam totum istum annum, Caesaris mortem inscutum, non nisi perpetuis nebulis Sol amictus venerat;*" still alluding to the sun in the Heavens, and forgetting the drift of the author, who is not desiring the sun to break out in his former splendor, but to come amongst them in *Augustus's* form; and otherwise the compliment would be lost. *Tandem* therefore is, *Now at length, after the civil combustions are ceased.*

*Nudus* is unquestionably the same as *nudus amictus*. And therefore, whether the Editor can support *nudus amictus* by any authorities, or not, I cannot assent to it, because it makes a tautology; and for the same reason I am equally averse to what the *Observer* offers on

Virg. Georg. IV. 405.

*Verum ubi correptum manibus vinculisque tenebis;*

where even allowing that the common reading may do very well, he is yet so unreasonable as to put *manicis* upon us, and to persist in it. See p. 126. *Manicis*, he alleges, is used on the same occasion, v. 439.

manicisque juvenem  
Occupat

and that these two words are joined, *Æn.* II. 146.

*Ipsæ viro primis manicis atque arta levare  
Vincta jubet Priamus*

As also in *Ovid* are *laqueis vincloque*, where a story is told just like this in *Virgil*. I answer, that *vinculum* is a general word, including in it every kind of fetters, *manica*, *pedica*, *laquei*; and this I shan't need to prove. *Manicis* therefore, 439, is explanatory of *vinculis* here, according to that of *Ovid* upon this occasion;

*Decipiat ne te versis tamen ille figuris,  
Impediant geminas vincula firma manus.* *Ovid.* Fast. I. 369.

And again, *Pervenit ad vatem Jucenis, resolutaque somno  
Alligat aquorci brachia capta Senis.* Id. ib. v. 371.

on the same occasion still. Consequently where *vinculum* is, there is no occasion for any other word; at least conjecture cannot support any other, ev'n tho' *manicis* and *vincula*, *laqueis vincloque*, may subsist in the authors. And for my part, I cannot apprehend how *Proteus* could be bound well without hands. The author joins *vis* with *vincula*, v. 399.

vim duram et vincula capto  
Intende

and speaks of tightening the bonds, v. 412.

magis contendere tenacia vincula.

and so again, v. 418. *Atque habilis membris venit vigor*

And *Homer*, *Od.* δ. 415. talks of,

κάετος τε βίη τε,

and 422, *Καὶ τότε δὴ σχέσθαι τε βίης, λῦσαι τε γέροντα.*

and particularly γ. 454.

Ἡμεῖς δ' αἰψ' ἰάχοντες ἑκαστέρῃ ἀμφὶ δὲ χεῖρας

Βάλλομεν

But unless the Observator will allow of *manibus* here, I don't see how his animadversions upon *Servius Georg. IV. 415.* can possibly stand: Where he writes, "it should be, I think, *vincendi*, or *vinciendi numinis capax*." She anointed him to give him strength to struggle with *Proteus*," and which he then confirms by v. 418.

*Atque habilis membris venit vigor.* —

But to conclude this tedious Epistle, I am very shy on this account likewise of admitting that Criticism produced in p. 113. of these observations; but as I propose to give you my thoughts at large in a subsequent Letter, I shall take leave of you for this time, by only subscribing myself,  
Your most assured Friend, &c.

### LETTER III.

Good Sir,

I shall make no manner of apology for keeping my word, but without any more to do shall enter upon the Defence of

*Georg. III. 37.*

*Invidia infelix furias annemque severum  
Cocyti metuet, tortosque Ixionis angues,  
Immanemque rotam, et non exsuperabile saxum.*

An eminent hand has attempted this place, and is so sanguine in the matter, and so conscious of the infallibility of his remark, that he proposes it as a test, and as an undoubted specimen of the faultiness of *Virgil's* copies; as a clencher, and a capital observation, which shall singly convince the world, that there are incorrect places in *Virgil*, and that even though all the other the many Essays of these Observators should prove in vain; he reads,

——— *tortosque Ixionis orbes,*

The reading of the Roman Code, in spite of fifty other manuscripts, and as many Editors. His reasons are, that no Mythologer, Poet, or Scholiast ever mentions angues as part of Ixion's punishment; that all they say is, that he was fastened to a wheel which was perpetually in motion; and then he produces sixteen passages to prove this.

As to *orbes* making an hendiadis here, *orbis* and *rota*, he says, are different things, for *rota* is the machine, and *orbis* the *volutus* or motion thereof; that *Virgil*, even supposing the tautology, would yet bear it out himself, saying in another place,

*Atque Ixionii cento rota conlapsit orbis.*

*Georg. IV. 484.*

And as to

——— *tortosque sinistra  
Indutans angues* —

*Æn. VI. 570.*

there *Ixion* is not mentioned. And as to

——— *Et muribus prohibet contingere menas*

*Ersurgitque facem attollens, utque intonat ore.* *Æn. VI. 606.*

though *Ixion* be mentioned, yet *angues* is not. And so he most triumphantly concludes, And thus we are got rid of a blunder of 1500 years standing.



Now it is very certain, that whoever shall dare to appear in behalf of the received reading, labors under very great disadvantages. He has an eminent hand to deal with, a great deal of learning and quotation to encounter, a world of sufficiency, self-evidence, and certainty. So that all he can propose to do, is to play the gentleman's artillery a little against himself, and if he should miscarry, as to be sure he must, to comfort himself with the thoughts, that

— Cum illo certasse feretur ;

and that in vindication of a Liction 1500 years old.

It is a rule amongst the critics, to prefer, when the manuscripts differ, a recondite and less usual reading, before a more obvious one, and that because the probability of corruption lies much the strongest on the part of the latter. And so this gentleman says himself in a like case, p. 174. *Nor had the Librarii ever mistaken words so trite and common* : and then he adds, *I am confident Avienus wrote protollere*. And so again, p. 177. *Cassa, a short, was a word well enough known to the copyists : so that I suspect the Poet wrote Casca*. And this rule must then be allowed very good and certain, when a large number of manuscripts are on the side of the former, against one and no more. In the case before us, *angues* being new, and out of the reach of the scribe, he substituted into its place a word more frequent upon the occasion, plain and obvious, and what might reasonably shoot into his head, either from

Georg. IV. 484.

*Atque Ixionii vento rota constitit orbis ;*

Or, Æn. XII. 481.

*Haud minus Æneas tortos legit obvius orbes ;*

Or from *Propertius, Ovid, Seneca, or Severus*.

So that what the gentleman says of the passage being altered by a Monk, p. 178, is certainly very right ; but then, on the contrary side, by a Monk the gentleman means the barbarous ages, when learning lay chiefly in the hands of this set of men, and then I'm afraid 'tis no better than an *Anachronism*, to talk of a Monkish alteration before the days of *Servius*.

But further, I apprehend the author meant here two distinct punishments, though of the same person, or two parts of his punishment, and this appears from the tenor of the whole three lines, i. e. from the shortness of the narration, being as it were only in suberviency, and in *æquidiv*. So that though *orbis* may be *volutus*, and *rota* the *machina* itself, yet making use of but one and the same punishment, and the *heptadisch* and *tautology* nevertheless subsisting, we cannot in so short a narration admit them both. None of the poets or mythologists ever intimate that *Ixion's* wheel stands still, for then why was it a wheel rather than a rock or a post? What becomes of the morality of the story? No; though perhaps they may only mention the wheel, yet the notion of revolution always goes along with it, as an inseparable concomitant. And so says the gentleman himself ; *Ixion was fastened to a wheel which was perpetually in motion*. But this is plain from very many of the *allusions*. So that whether *Pierius* is to be reproached for his cowardice or not, in not daring to admit *orbes*, yet he is most certainly in the

right, in saying that it would make an hendiadys, and whenever it was admitted, must be admitted upon that footing. So *Juvenal* xiii. 51. calls it *rota*, and *Ovid. Metam.* i. 42. *orbis*, from whence it appears, that *orbis* and *rota* are evidently tantamount, and make a tautology. But does this gentleman think that *Pierius* knew not that *orbis* was *volutus*? *Pierius* knew that as well as he, but was apprehensive of the hendiadys notwithstanding. As to

Georg. IV. 484.

*Atque Ixioni cento rota constitit orbis,*

only one thing is there meant, namely, *Ixion's* wheel is expressed in a paraphrastic and poetical manner; and so in those passages of *Seneca*, *Serius*, and *Tibullus*, where those two words, or equivalent ones, are jointly used. And upon this principle the reading of Mr. *Markland* is to be rejected,

— *tortosque Ixionis axes*

And lastly, upon this principle *angues* is the word, and no other; for this alone makes no tautology or hendiadys; *tortos angues* is every whit as proper as *tortos orbis*. So *Seneca, Thyest* 96.

— *Et tortos feross*  
*Minari angues* —

So

*Nec serpens habuit rota possit,*

is a just and beautiful emendation in that passage of *Martial, Obs* p. 32. But above all, *Virgil* himself has

— *torvosque sinistra*  
*Intentans angues* —

Upon which the observer writes, or rather *tortosque*, as if this was an emendation of his, founded upon conjecture; whereas *Pierius* expressly gives notice of its being in *antiquis aliquot exemplaribus*. But more directly,

*Ixion* was tied to the wheel; though the gentleman might have spared the pomp of sixteen testimonies, (and yet afterwards he very formally adds a seventeenth) to prove what every one would have granted him, namely, that *Ixion* was fastened to a wheel which was perpetually in motion. Yet what he has done serves to prove this, if it wants proof, and so I shall only refer you to his citations. But the gentleman himself allows he was fastened. Now as to the materials with which he was tied, *Serius* upon the place says it was with *serpents*; and so again, *ad Æn.* VI. 601 *Ab irato Jove ad inferos trusus est, et illic relictus ad rotam circumfusam serpentibus*: from whence *Nat. Com.* VI. 16. writes, *Hic rota ferrea fuit alligatus, circa quam angues complures convolvebantur*. See also *Farnab. ad Senec. Herc. Fur.* III. These serpents were therefore a part, as I suppose, of his punishment; and if so, here are two punishments or parts of punishment actually alluded to, and all Hendiadys or tautology saved. The gentleman seems plainly to have overlooked *Serius*, (and yet I don't know from whence he could come acquainted with the antiquity of this reading, but from him) otherwise he could never have said, that no mythologist or scholar ever mentioned *angues* as part of *Ixion's* punishment; nor could he ever have started those two objections from *Æneid* VI. 570. 606. for both of them only lie upon supposition that by *angues* are here meant the

snakes of the Furies, the contrary of which he might have quickly seen, and been undeceived, had he peeped into *Servius*. The objections are no objections. I'll freely give them him both. And yet I don't think he has removed either of them: for though in the first case *Ixion* be not mentioned, yet the Furies are made by the mythologists to attend all those that are punished. See *Æn.* VI. 601. *seq.* where *Ixion* is named among the rest. So *Juv.* XIII. 51.

*Nec rota, nec Furia, nec saxum, aut vultus atri*

*Pena* —————

And as to the latter, though *argues* he not named, yet they are the *insignia*, the appendages of the Furies, and always are where they are, just as before revolution was made part of the very essence of *Ixion's* wheel.

I know of but one objection to these snakes of *Ixion* (for the silence<sup>r</sup> of authors I take to be little or none. In mythology and fiction great liberties are taken, and most authors have their peculiarities, as *Philostatus* in the case before us) namely, that of *Apollonius Rhod.*

*Αυσόμενος χαλχέων Ἰξίωνα νεῖθεσι δεσμών.*

Now though it be very true, that *Virgil* has made good use of this author,<sup>2</sup> (which, by the way, is no discovery of his; for both this observation, and that just before, concerning the Scholiast of *Apollonius*, he has taken from *Mattaire's* Lives of the *Stéphens's*, p. 389.) yet it appears at first view, that he used him not here, any farther than that they both agree, as most others do, concerning the δεσμοὶ, namely, that *Ixion* was tied and bound to the wheel. *Apollonius* says, the ligatures were brazen, whereas *Virgil* says they were serpentine. What shall we say to this? Why δεσμοὶ here does not barely denote the ligation, but the whole wheel by synecdoche, as *Propertius* speaks, *vincula rota*, i. e. *rota*; and this wheel then being to last for ever, it might well be made of brass, or iron, as *Nat. Comes* has it. But perhaps there is no occasion for this refuge, for χαλχοῦς is no more than σιδηροῦς, ισχυροῦς, and I shall not need to prove this sense of it in many words, especially to you, and so shall briefly refer you to *Suidas*, *Phavorinus*, *Virgil Æn.* V. 198. *Serv. ad l.* and *Hor. ubique*, &c. These δεσμοὶ, therefore, even though they were serpentine, were brazen no less, in this sense of brazen, that is, were strong ones.

And now to make an end; supposing *argues* to be a blunder, as he asserts it to be, yet the *Roman* code delivered us from it before he did; unless he will more modestly say, that he was the first that recommended and restored the reading of the *Roman* code; and yet he cannot justly even assume this to himself, seeing that *Pierius* long ago said just as much for its reception as he has done, viz. that it admittable at all, it was by the figure hendiadis; for upon the face of the note it does not appear, that *Pierius* preferred either of the readings to each other, I

<sup>1</sup> This matter of the Snakes would probably have been cleared up, had *Euri-*  
pides's play been extant; and 'tis not unlikely that *Virgil* and *Servius* might follow  
him for their Author. See *Plutarch. de Audiendis Poetis*.

<sup>2</sup> See *Fabric. Bibl. Gr.* tom. 2. p. 524, 526. *Serv. ad Æn.* iv. 1. *Hoelstius*  
*Proleg. ad Apollon. & Matt. Hist. Steph.*

say, it does not appear, that he postponed *orbes* to *angues*; he leaves us by a fair and just representation of the matter of fact, to judge for ourselves, according to his usual custom. See him above *ad Æn.* VI. 570. *Georg.* IV. 415, 416. *Æn.* XI. 708. and so *Servius ad Æn.* XI. 708. Upon the whole, he cannot, I am sure, charge *Pierius* fairly with *striking out orbes*, for it never was in: he cannot say that by his means only, exclusive of the manuscript and *Pierius*, we are got rid of the blunder, even supposing it to be one.

Your most affectionate Friend, &c.

[To be concluded in the next No.]

## TACITUS ILLUSTRATED AND EMENDED.

IN the Notes to Correspondents subjoined to the XIIIth Number of the *Classical Journal*, p. 237\*, occurs the following passage:—“A young student would feel much obliged to any gentleman, who would give an explanation of the following passage from Tacitus, *Ann.* I. 1. c. 61. *Prima Vari castra, lato ambitu, et dimensis principijs, trium legionum manus ostentabant.* What is the signification of *prima*? Was there any other camp besides this? It appears from the extent of the *principia* that there were three legions. What space of ground did an army of three legions occupy when encamped, supposing them to have their full supplements according to Vegetius?”

I am happy to have it in my power partly to oblige “the young student,” who would not have found much difficulty in understanding the meaning of *prima*, if he had attended to the subsequent words:

*Incedunt maestos locos, visusque ac memoria deformes. Prima Vari castra, lato ambitu, et dimensis principijs, trium legionum manus ostentabant: dein seminato vello, humili fossa, accresc. jam reliquæ consedissee intelligebantur: medio campi albertia ossa, ut fugerant, ut restiterant, disjecta vel aggerata.*

*Prima* then does not imply the first of two camps, but refers to the first circumstance to be noticed in ‘surveying the melancholy field, upon which the eye could not dwell without horror.’ *Prima*—*dein*, says Tacitus. But *prima* is obviously a corrupt reading for *primò*, which will then correspond with *dein*, as it ought to do, and does in other passages.

As to the other question about the space of ground occupied by three legions, I must leave the problem to be solved by the gentlemen of the rule and compass.

E. H. BARKER.

The elegant and classical author of the Defence of Public Schools has, in our last No. observed that Wales has furnished but a small proportion of illustrious Scholars. We hail the omen given by the proposer of this prize, and hope that the stimulus will be continued, and produce still more successful exertions. Although this composition is not faultless, although the imitations of Virgil are in some parts too servile, yet wishing to preserve the memorial, and encourage the repetition, of so meritorious a plan, we have not hesitated to present it to the candid reader.

## MORS NELSONI.

### POEMA

AUREO DIGNATUM NUMISMATE,

Quod ex judicio dedit Gul. Turton, M. D. Swansea, Vallia,

Sub auspiciis GEORG. AUGUSTISS. VAL. PRINC.

A. D. 1806.

AUCTORE R. T. A. M. COLL. DIV. JOHAN. GANT.

— que, Tiberine, videbis  
Funera, cum tumultum prætereberet recantem?  
— VIRG.

SEGNIVS insigni venalem funere laurum<sup>1</sup>  
Aggredior celebrare, et incesto condere versu  
Immatura nimis miseræ ludibria famæ!  
Exilio qui victor obit, non carmine inani  
Prosequar extinctum: sat sese Patria luctum  
Solvit in assiduum, et veri monumenta doloris  
Consecrat inferiis, tanto sed debita fato—  
At non præcipiti<sup>2</sup> celebremus funeris horam  
Carminē supremam—vetuit<sup>3</sup> nam Cambria Musis  
Præmia proponens, et novit Cambria Musas  
Montanumque melos—novit melioribus annis!  
Quippe ortus sacræ referens ab origine Virtus  
Explicat infanti ingenuas conamine vires,  
Expertesque moræ divinos suscitât ignes;  
Præius ubi vitæ calor, et florentis honores  
Prima juventutis maturat gratia, in ausis  
Emicat exultans melioribus; illa Penates  
Nativosque focos circum indignata morari,  
Donec inassuetos nisus docuere pericla,  
Inque reluctantem demisit vividus hostem

<sup>1</sup> Mors venalem petiisse laurum.—Hos.

<sup>2</sup> Nelsoni vitam à primis annis repeti voluit; qui hæc præmia proposuit, neque pauciores quàm vers. 400 componi jussit.

<sup>3</sup> Ibid.

Impetus—hostilique juvat raptare lacerto  
Tela suæ fabricata neci; seu fama superstes  
Exhilarat, seu nobilitat Victoria mortem.  
Haud aliter (patriis surgunt ubi anata Camœnis  
Ardua Snodeni, seu Plinlimonia rupes  
Nativis nimbis quam circumsidit opaca  
Majestas scopulorum, atque alti verticis horror)  
Haud aliter sociata Jovi, flammæ arbitra diæ  
Ales ibi primo linquit conam, æq. nidum,  
Montanumque Larem—vim vis nativa ministrat;  
Infantemque juvat volucris libramina pennæ  
Prima novis mandare Notis, sociæque procellæ,  
Vere suo; luditque cavis emissa juvenus.

Quid memorem nullâ imbutam formidine mentem?  
Expertumque animam trepidisque exercita rebus  
Pectora, cum teneris heros pubesceret annis?  
Quid memorem Syrtes,<sup>1</sup> turbantibus æquora ventis,  
Et caligantem<sup>2</sup> nigrâ formidine pontum?  
Quid memorem fluctus montanâ mole ruentes?  
Vel quâ spumiferâ gurgis sibi tortilis undâ  
Instruit hisidias; vel quâ latet abdita arenis  
Rupes, funereumque caput vix tollit ad auras?  
Quid memorem hæc superata tuâ, Nelsonè, sagaci  
Sæpe manu? nam servat iter magnetis in alto  
“Subtile indicium, et cœlo cognata potestas;”  
Seu pluvii rores, demissa aut nubila nocte  
Incertain obscurare viam, litemque diemque  
Eripuisse volunt; notos tamen indice cursus  
Fida comes<sup>3</sup> monstrat, dubius nec fluctuat error,  
Respectatque has alio sub sole latebras.<sup>4</sup>  
Quid memorem Zemblen, spectataque frigora Cauri?<sup>5</sup>  
Nonne vides, quâ perpetuis succincta procellis  
Bruma Larem jejuna tenet, camposque rigentes?  
Oceani quippe in medio exitiâlia monstra<sup>6</sup>  
Cernere erit, (neque enim diras Symplegadas olim  
Cantatas toties, aut concurrentia saxa  
Deprensus movisse teges tot funera navitis)  
Tantam ubi dissolvere hyemem resoluta calor  
Vi subitâ insoliti glaciâ flumina venti.  
His porro in regnis exacto tempore blanda  
Ætatis (neque enim motu mitigat annum  
Temperie autumnus) longis obducta tenebris

<sup>1</sup> Nelsoni solertia in superandis maris periculis mira fuit. Vid. White, p. 25, et seq. <sup>2</sup> Ibid.

<sup>3</sup> Philosophi opinantur flecti magnetem ad Norwegianos montes; ibi enim istius materiæ magna latet copia.

<sup>4</sup> P. 25, White, et 26, et seq.

<sup>5</sup> Glaciales moles.

More gemunt reduci infelicia sæcula noctern.  
 Nec tua in his latebris virtus, Nelsonc, latebat,  
 Nec tristi constricta gelu—mèliora ciebant  
 Omina, nec fato licuit procumbere acerbò  
 Ignotas inter, scrali funere, gentes  
 More ducis, quem mox lacrymâ<sup>1</sup> rorâsse fideli  
 Contigit huic ævo, et circum inerere sepulcrum.

En ubi nativis circumdata Bastia<sup>2</sup> nimbis  
 Candescit longè, et victis dominatur in undas.—  
 Immatura illic succisæ fâta juventæ  
 Deplorare datum est; cognata ut vulnèra passi  
 Procubuere Duces; lætâ quos sorte triumphî  
 Abstulit atra dies, et funere fudit acerbò.  
 Insanam hîc pompam tenentunque minacis Iberi,  
 Qui toties victus pallebat morto futurâ,  
 Qui toties terram, toties qui labra momordit  
 Dedecori assuetus, patriæque labante superstes!

Nobiliora manent, et adhuc solennia pandit  
 Gaudia Libertas; licet æva revisere cara  
 Natalesque licet tures, patriumque tropæis,  
 Instaurare Jovem; fuso qui victor ab hoste,  
 Qui patriam reparat sortem, uatibus regna  
 Corde videt memori, et notâ dulcedine valles  
 Sed graviora manent; toties celebrata, per undas  
 Ardua quâ Hesperidum fulgent spectacula nautis,  
 Sæva quâ candent Teneriffi<sup>3</sup> culmina; Solem  
 Quâ juvat occiduum demissâ luce morari;  
 Hic Natura potens sua propugnacula in æquor  
 Objice secretis firmat; diu verberat undas  
 Latè ageus turritum: at non temerata pectus  
 Pectora Nelsoni—quid possit vivida virtus  
 Experire licet, duro spectata labore.

Nunc etiam victrix<sup>4</sup> sententia pendet ab ore:  
 "Aut petiisse juvat laurum, patriumve sepulcrum."

O fortunati! reduces quos patria novit  
 Materno mulcere sinu; seu iungere functos  
 Illustri lacrymâ, sacrant inerentia amici,  
 Languentes fato; fati sive hora superstes  
 Conspectu ponit dulcique in luce suorum.  
 At non te, Nelsonc, gravi sub vulnere fuscum  
 Exitio stravere, et acerbò fudisse Parca,  
 Te primum in mèliora; ægrâ, dum vulnèris ictu  
 Patres, dubiâ et fluerent languedine venæ!

<sup>1</sup> Captain Cook.<sup>2</sup> White, p. 43.<sup>3</sup> Ibid. p. 67.<sup>4</sup> "Westminster Abbey, or glorious victory." White, p. 82.<sup>5</sup> White, p. 72.

Jam patriis freta insidiis et Marte fugaci  
 Gallia (secreto servans sub tegmine portus  
 Exitii foetos, vastæ et molimina classis,) <sup>1</sup>  
 Horrui obducti ruituro turbine belli.  
 Hos tecum tacitos casus sub corde volutans,  
 Magna salus, servasti; haud segnior alite cursu  
 Arboreosque lares latebrosaque tegmina inda  
 Accipiter linquit, cautâ et circumvolat arte  
 Omnia perlustrans latè loca, donec in ausis  
 Versat præda vias, et non sua flamina tentat.  
 Haud aliter naves fatis commisit iniquis  
 Gallia, cui Britones solùm vitare, triumphus  
 Semper opimus erat, nostrique incendia Martis.  
 Nec mora; longinqui taudum maris æquor araudum  
 Tentandaque viæ, longisque ambagibus ultro  
 Seu vigili curâ circumvolitare carinus  
 Hostiles latebras, puppi aut custode tueri.  
 Interea Italia<sup>1</sup> raduntur littora, et altè  
 Nigrescunt ponto horrendi capita alta Vesevi,  
 Culmina ~~amboso~~—classisque exosa Tyrannos  
 Littora nota petunt Melætes,<sup>2</sup> quâ vividus ardor  
 Heroum inuata servat ~~semina~~ <sup>semina</sup> mentis.  
 Omne si simili hostiles fudisse catervas  
 Contigerit, vesanae et libertatis amantes  
 Angliaco pressisse jugo!—frustrata meatus  
 Nuncia fama silet—nullus latet hostis in orâ.  
 Haud locus hic, dulces strepitus versante Camœnâ,  
 Insignire animos fortes qui vulnere laurum  
 Sacrarunt, ~~degit~~ <sup>degit</sup> pro libertate labantes,  
 Cum fuso circum Solymanus Marte Valettam.  
 Conspetu interea multæ telluris in altum  
 Anxia vela dabant, longè candeabat in undis  
 Concelebrata suis olim Trinacria<sup>3</sup> monstis;  
 Illic in secessu tuto locus: iacula portum  
 Efficit effusâ mole, hîc molimine rupes  
 In cælum, et ponto incumbens Ætnæ minatur  
 Objectu laterum, longinquæque incubat undæ,  
 Obducto terrore, quietisque imminet oris;  
 Fontani hîc latices, vivo et libamine pœcla  
 Dulcia præbebant agris medicamina nautis;  
 Scilicet incestat validas languedine vires  
 Salsugo, fessosque salo contaminat artus:  
 Jamque ubi dia salus morbo rediviva remoto

<sup>1</sup> White, p. 81.

<sup>2</sup> Ibid. p. 82

<sup>3</sup> Ibid. p. 83.



Languenti lætum revocabat lumen oculo,  
 Volvisti tecum interea, dux inclyte, casus,  
 Pendentemque tuis calcatum viribus orbem.

En mare velivolum! en famæ nova sarta Britannæ!  
 Quid memorem ut dubio generosum fluctuat æstu  
 Pectus, ut ancipiti fallentem prospicit hostem  
 Oceano, et multâ vitantem ambage Britannos!

En ubi nunc pelago vox abstulit atra colorem,  
 Undabat classis per amica silentia Lame  
 Exspirans tacite exitium; monet aura quietem:  
 Sed brevis illa quies; tonitralia marmore belli  
 Elicidi præsaga sonant: mors sola Britannos  
 Impavidos terrere nequit; spes acrior ignes  
 Accendit; stupor etque imo sub pectore versat.  
 Quid juvat Aonio uidentes Carthaginis arces  
 Expediam versu? aut iterum velut Actia bella,  
 Niliacas oras instructâ classe videres.

Hic, ope navali, Europæ spoliator opimo  
 Ibat ovens luxu, et dirâ in caligine Noctis  
 Latior immeriti explicuit vexilla Triumphi  
 Non impune tamen: cœu tempestate columbas  
 Actas præcipiti notos mutare moras  
 Cogit hyems, densâque incumbens grandine turbo.

At vos antiquum (et cunctis mortalia, Musæ)  
 Imperium Romæ, et cunctis cunctosque superbos  
 Carmine sacrâstis dominos rerumque potentes:  
 Nectite (et urget opus) capiti nova sarta Britanno.  
 Clementes fortuna juvat; Clementia<sup>2</sup> laurum  
 Vindicat ipsa suam! vident<sup>3</sup> ut deferbuisse mane  
 Mui mur et obductæ tristissima mortis mægo!  
 Per fluctus, interque natantia fragmina classis,  
 Cernere erat miseros, iterum quos nostra remisit  
 Gratia in alterius perit et luminis auras.  
 En ubi Navigium<sup>4</sup> per aquas jam flammea moles  
 Incepit longis aperire vaporibus ignem!  
 Exitum fovare Noti, percussaque flamma  
 Turbine, quæque latens summi fastigii mali  
 Ascensu superat tarbo exitumque sequaci  
 Navigium involvens, inter tabulata volutans,  
 Ad cælum undabat—subter formidinis ora  
 Includorum intus, venturâ et morte paventium  
 Insensus pallor—casus locet obruat hostem

<sup>1</sup> White, p. 88.

<sup>2</sup> Ab exitio nostri navæ multos hostium eripuerunt. White, p. 103.

<sup>3</sup> L'Orient. Ibid. p. 104.

Cognato tanget clementia pectora luctu.  
 Sed nec adhuc, tandem posito certamine, cessat  
 Dirum opus, ultricesque et lux ultima mentes<sup>1</sup>  
 Et jam sublimi perfudit lumine classes,  
 Funereâ et diras ornavit lucâ tenebras  
 Luna, ut spectabant tacito terrore cohortes  
 Mortis opus, subito disrupto turbine fulmen  
 Intonuit—surdasque tremor dixerat aures!  
 Atque odia oblitâ stupore alterâ vicissim  
 Attonitâ classis—quantos heu stragis acervos  
 Attulit una dies<sup>2</sup> quantos meliora merentes  
 Funera, letali cita mors immergit in undâ!  
 Nec grave cessat opus: reduces sed Marte furores  
 Ingeminant cæco—anne audis resonantia longè  
 Fulmina misceri, et miserâ increbrescere murmur?  
 Et fors Nelson quæ sint jam fata requires,  
 Quisquis eris, fidæ testans conamina Musæ:  
 Vulnere<sup>1</sup> languentem, et Britonum fortissima frustra  
 Iunera plorantem exhilarat Victoria signo  
 Nuncia sublato. Haud epulæ clangorque tubarum,  
 Non canor insultans hosti, non læta triumphum  
 Jam vox præcinuit; sed sollicitudine serenat  
 Summa Ducis mentem pietas, quem læta decorat  
 Ante alios, sacrâ mulcens dulcedine sensus.  
 Postera lux cædes, et vasta silentiâ belli  
 Pandebat, veterique ibat jam lætior undâ  
 Nilus—“Cæsareas venisti victor ad oras  
 “Nobilior, miseris præbens solamina rebus!  
 “Omnis et Ægyptus celebret vexilla salutis,  
 “Omnis<sup>2</sup> Arabs—Olim Itahæ spoliator ad oras,  
 “Julius, et pavidis fidens Antonius armis,  
 “At non Marte suo jam libertate labante  
 “Et patriâ amissa, dominis parere superbis  
 “Sub juga misit opes assuetum, (inhonesta merentum!)  
 “At tibi, Dux Britonum, victricique ordine Classi  
 “Gratulator! hæc nōrunt olim penetralia Musæ,  
 “Quæque tuum vel adhuc sacrant modulamine nomen.”  
 Hæc dedit antiquo se tollens gurgite Nilus  
 Grandævus pater, argenteamque recondidit undis  
 Canitiem, et glauca nituere aspergine vultus.  
 En, Nelson, tuo pacatos Marte Calabros,  
 Sicelicosque sinus, quosque in sua regna remisit

<sup>1</sup> Nelsonus in hac pugna navali vulnere ictus fuit.

<sup>2</sup> White, p. 110.

Italiæ reges tua vindex Gloria, reddunt  
 Arva tuâ reparata manu, atque insignia sumunt  
 Rura nova, et luxu segetum qui floret opimo  
 Dives ager Biontes,<sup>1</sup> veteri non degener avo;  
 Bionta unque tenet durum de fulmine nomen;  
 Pulmone in Ætneis olim nascente latebris.  
 Quid memorem festas, perfuncto Marte, choros  
 Arte triumphali, et solennis munera ponipæ?  
 Quid memorem, Galli, pulsus ulticibus nis,  
 Sceptra tuâ donata manu: monte undique curvo  
 Parthenopes,<sup>2</sup> conspersit ubi Natura racemis  
 Textilibus colles, nectuntque umbracula sylvas  
 Nativæ—antiquam et intacta mœnia pompam  
 Horrescunt—viridi hinc dives consurgere dorso  
 Campus amat, glaucas vel in umbras scena recedit—  
 Sive ruinarum nigrâ succincta coronâ  
 Obruta procumbunt veterum palatia regum,  
 Non inhonesta situ—desiderique reposcit  
 Flebile vectigal (cuius heu nunc!) pristina virtus.  
 Quid vel opes memorem? Eoas, victricia regum  
 Dona, aut gemmarum pretioso flore comantes  
 Artificis formas, partem monumenta salutis?  
 Quid memorem absenti sacrat queis patria nomen  
 Accumulans donis?—Patriæ te munera grata  
 Præsentem majora manent—facundia vultus  
 Proloquitur tacita—et solvit tibi lacryma grates.  
 Sed nec clara diu positis felicibus armis  
 Languibat virtus, patriæve amplexibus hæsit:  
 Scilicet insidus secretum accendere bellum  
 Teutones<sup>4</sup> et Boræ linquentes frigora gente  
 Incipiunt, pavidum et junxerunt fœdere Martem  
 Non tulit hoc Bitonum, quæ fulmine fœdera saucit,  
 Majestas malè læsa—at amantes otia pacis  
 Advolat ipsa suas ante Victoria Classes.  
 Est locus aggeribus<sup>5</sup> quæ se protrudit in æquor  
 Pondere fixa suo, vastâ et molmine Turris,  
 Obvia bellantum furis—fulgentia longè  
 Fulmina, et altitres emiserat irrita flammæ  
 Funerem expirans noctem navalis Eneo.  
 Quid memorare artes veterique ignota Camœnæ  
 Arma Jovis nostri valet? ocyor ille phalanges

<sup>1</sup> White, p. 149.<sup>2</sup> Descriptio sinûs Neapolitani.<sup>3</sup> White, pp. 134, 135, 136<sup>4</sup> Northern Confederacy. Ibid. p. 161<sup>5</sup> Cronbergæ arv. Ibid. p. 167.

"Periculisque metit tonitrali murmure turmas  
 "Lagubae flammato jaculatus turbine fulmen"  
 Saepè etiam ut campos instructo Marte vidi bam,  
 Lingitur nigrans <sup>1</sup> fumum — tonitruque tremiscunt  
 Audiri tentantur artifices, glomerantque sub aenâ  
 Immiseram noctem commixtis igne tenebris:  
 Fulmineque <sup>2</sup> orbes caeli in regione serenâ  
 Per ædum rutilant, quo maximus intonat æci —  
 Parte alia, caelo labi noctisque per umbram  
 Illuminarum longos videtas albescere tractus  
 Scilicet internæ rabies, clausæque latescunt  
 Cædes, exitu fortæ, ulticemque sub uno  
 Occubunt animam claustris, mox tempore certo  
 (Ut iubet ars belli, et casus volentia major <sup>3</sup>)  
 Hauriunt cavæ, atque effusa miserrima clades.  
 Sæpe etiam cùm incauta petit munimina classis  
 Volvuntur vivis flammantes ignibus orbes.  
 Qualia nec Siculis unquam Cyclops in antris  
 Fulmina, nec rapidis videte Cerauna telis  
 Fecere — non illo quisquam me tempore ad urbes  
 Victorem <sup>4</sup> ventus moneat propellere classem  
 Nec non in cædes acueunt mortalia corda  
 Per vias aures miseros extundere casus  
 Sors <sup>5</sup> belli docet — in mare propugnacula duxit  
 Et placido fluitare freto, molemque profundam  
 Oceani lassare docet — fumataque traustis  
 Belli vomit, diuin murorum imitantia Martem.  
 Nec te, <sup>6</sup> qui resides animos nasque tuorum  
 Latus ardoris generoso accendere sensu,  
 Praeterea indecorum; fas est et in hoste Camenæ  
 Insignes mirari animos, insignia Musæ  
 Semper amant — vidit quoque te Nelsonia virtus,  
 Emula tunc hæc, et mentæ præconia laudis  
 Ingemo insignita suo donavit, ut ora  
 Pubescens primâ lanugine vestit ætas.  
 Nec mora, et hostiles decorant insignia Muros  
 Anglica — migrantes illic splendide <sup>7</sup> zones,  
 Hostilemque <sup>8</sup> aquilam mimantem vana videre.  
 Quo, Nelson, <sup>9</sup> ius vulgi dum pectoris sensus  
 Vertuntur viri — nec fas te credere muris,  
 Cum nec <sup>10</sup> adhuc cecidit fragor, ægrasque excitat nas

<sup>1</sup> " Bombs "

<sup>2</sup> Villmoes White, p 205

<sup>3</sup> Anglica.

<sup>4</sup> Hæc Villmoes insignia

<sup>5</sup> Incaute Nelsonius victæ gentis populo se immiscuit White p 207.

<sup>6</sup> Ibid

Confusæ sonus urbis, et illelabile murmur,  
Cum nec<sup>1</sup> adhuc sopiti animi—comitatur eantem  
Majestas excelsa Ducem, et formidabile cingit  
Nilvacæ victorem oræ! trepidantis cuncta  
Tanta tropææ ducis subenat—labentis imago  
Et patriæ indecores animi! sublimior extat  
Nobilis insigni veniens in corpore virtus.

Singula sed memorare piget: memorate juvabit  
Labentes animos Galli, Nelsonæ, sub ictu  
Sæpe tuo, et rapido prostratum fulmine Iberum.

Grande opus aggredior, carmen vocat ultima cura—  
Cycnæum melos extremâ dulcedine fundit  
Musa libens, invita; ipso de fonte decoris  
Surgit amariiquid—grandes testata Triumphos  
Ardua Traductæ cerno—concedite luctus,  
Pierides, rutsum,<sup>2</sup> Abramæ quas culmine sacro  
Fors vel adhuc luisse juvat, Volsique favillam  
Quæ vel adhuc colitis, cineri solatia inani!  
Quid loquor?—ecce procul naves dum cæca volutant  
Murmura, præsaque nitent jam funeris ignes!  
Quid memorem Galli pavidos in prælia sensus,  
Frendentemque animis, et vana quinantia Iberi  
Extractam pompam? quique ut solet æstuat imo  
Corde pudor victo, mixtoque insania luctu;  
Hostium adhuc vultus faciesque simillima fato  
Advenisse diem, longum quæ tradet in ævum  
Anglica facta, monet; nec nostrum pectora labi,  
Æternamve metu sensit corrumpere famam  
Ista dies, fastis semper servanda Britannis!  
Nonne vides vel adhuc belli enim fluctuat ordo,  
Ut tacito<sup>3</sup> fulget victrix sententia sigis?  
“Quemque suo expectat functurum patria Marte.”  
Et jam prospicitur nitidis incautior armis  
Stans celsâ in puppi virtus Nelsonia; Vestem  
Lætior ars lautum multo discreverat auro,  
Gemmantisque orbes, multi monumenta Triumpho.  
At non ille virtus (monuit præsagia mortis  
Dira Comes!)<sup>4</sup> curat facunda hortamina; in ipsis  
Vicit! jucundumque morti succurrit iu armis!  
“Non me longa dies nec inutilis auferat ætas,

<sup>1</sup> Incautè Nelsonus victæ gentis populo se immiscuit. White, p. 207.

<sup>2</sup> Abramæ in culminibus victoriam gratulatus cecidit Volsius.

<sup>3</sup> “England expects every man to do his duty.”

<sup>4</sup> Scott.

"Nec patrias victus remeabo inglorius oras"  
 Talis in arcano sedit sententia sensu.  
 Deinessam primo ploravit flore juventam,  
 Plurima quæ patris urgebat fletibus ignes,  
 Nec men<sup>1</sup> in occulti<sup>2</sup> venientis ab æthere teli  
 Ingreditur: subito extremam perlata<sup>3</sup> papillam  
 Hasta volat, sacrumque hærens bibit acta cruorem,  
 Dum vis letalis sibi sufficit; abditeque intus<sup>4</sup>  
 Spiramenta animæ funebri vulnere rumpit.  
 Et jam venturo labuntur frigida leto  
 Membra: diu dubiâ vitæ quic fluctuat ægros  
 Lux rediiva morâ; qualis flamma ultima lambit  
 Fessam abitura facem; nigrescunt omnia circum.  
 Sic vetuit patrias vincentem cernere sedes,  
 Sic finem fortuna dedit; te clarior hora  
 Abripuit, neque enim capis aspersa senectus  
 Te manet, aut quasso languebunt corpore vires!  
 Nec fuit in fati luctu tibi condere Soles!  
 Et non Oceanum magnâ illethabilis unda  
 Gurgite sub vasto pulsant: (sed plurima functum  
 Exul ibi jacet umbra Ducum)—jactare favillæ  
 Hæc juvat insigni, tristis solatia casus!!  
 Et jam<sup>4</sup> vernus honor, visit qui serior agros,  
 Purpureum spargit rediivis floribus annum—  
 Pectore sed morsto languescunt gaudia, honore  
 Indelibato; et sordent mihi munera iuani.  
 Quid si per vacuas moduletur carmina sylvas,  
 Et reducis præana levam suspiret amoris  
 Turba querens avium?—non illis florens anni  
 Amdebit honores illis qui nocte sepulchri  
 Lethæum ducunt per sæcula longa soporem  
 Torpentes animæ! nunquam nos dulce juventæ  
 Et ver floriferum vitæ revolubilis ordo,  
 Nativum in solem, aut vitales reddet in auras,  
 Cum semel occidimus leto, lumenque pereunt  
 Nocte cadit, longâ obductum caligine fati!  
 Audin' sacra gravi resonat quæ Nænia pulsæ,  
 Funereumque melos?—dum sistra jubentia luctum

<sup>1</sup> Quod ob velocitatem non sentitur.

<sup>2</sup> Et hæc à Virgilio adumbratum, medicorum narrationibus consentiunt quam accuratissime.

<sup>3</sup> Ibid

<sup>4</sup> Hocce versus à Grayi nostratis fragmento adumbravi:

"In vain to me the smiling mornings shine," &c.

Per Thamesim currunt ; ibat qui tristior undis,  
 Seguior undantem dum voluit funete fluctum,  
 Ipsa ut grassatur majestas migra sepulcri,  
 Tarda trahit longam, solennique ordines, pompam.  
 At te sacra manent regali splendida luxu  
 Atria defunctum ; grandesque piacula manes  
 Placârunt vel adhuc : signamus funera saxo  
 Tanta pio, et lauto jam surgit ponderis nobiles.  
 Quid si Pyramidum venerandâ mole quicseunt  
 Funera in indigno recubantia mauseleo,  
 Regifici cineres ? veniet felicior tetras,  
 Quâ jam nulla fides tumultum monstrantibus illum,  
 Cum memor Historiæ sæclis mansura futuris  
 Vis tradet ut æn, nuper quod palluit orbis,  
 Et fama in fidi vivet dulcedine sensûs  
 Laude recens, memoresque iterum revirescet in annos.  
 Haud aliam ob causam media inter fulmina belli  
 Projecere animam pro libertate libentem  
 Diva cohors Boreæ, manserunt quos pia Odmi  
 Atria fusi epulis dum libant vina deorum,  
 Quæ functorum umbris vencianda Genia ministrat,  
 Ambrosio heroum instaurant convivium luxu !  
 Quid si felici exponens imitamine vitam  
 Pictura argutos ducat, post funera, vultus ?  
 Te casu nullo, nullo delebile sæclo  
 (Dum morietur opus nostri post tempus Apellis)  
 Te manet Aonio monumentum munere ; in annos  
 Æternos comitem trahet : aut in corde Britannum  
 Nobilius condetur opus ; neque fama peribit,  
 Mœsta licet, mœstive abolescet gratia facti.  
 Qualis ubi Æolo tangens modulamine chordas  
 Et varia chciens queruli suspiria venti  
 Suspensam movet aura chelyn—tractim illa susurros  
 Temperat argutos numero, liquidosque tumescens  
 Labitur in cantus, atque æthera carmine mulcet :  
 Sic pia mens animi, longæque exercita luctu  
 Consensus ciet, arcana dulcedine, tristes,  
 Committens citharis mœsta discrimine vocis.  
 Sat verò in luctum, resoluta est mania ; tardum  
 Hæret opus—tamen insigni fuisse juvabit  
 Hæc cineri ;—hæc vauro fidi cumulatus honore.

## REMARKS ON STRABO.

## TO THE EDITOR OF THE CLASSICAL JOURNAL.

I COMMIT to your candor, a vindication of the text as it stands in some passages of Strabo, which are, as I conceive, unnecessarily, but ingeniously corrected in the second Number of the Museum Crit. Cantabrigiense. B. L.

In page 255 of the Museum Crit. it is proposed to substitute ΓΡΑΠΤΩΝ for 'ΑΟΡΑΤΩΝ in the following passage of Strabo, p. 19. C. Ed. Amst. εἰς ἀπογραφὴν δὲ ἔσαν κοινάσαις, παρὰ θεῶν, καὶ φάβους, καὶ ἀπειλὰς ἢ διὰ λόγων, ἢ διὰ ΤΤΩΩΝ 'ΑΟΡΑΤΩΝ τιῶν προσδύχωνται. Perthes Thebanus, Brunck. Analect. t. ii. p. 4. and Porson's *Advers.* p. 220. and the preceding paragraph, are alleged in support of the above correction. τοῖς τε γὰρ παισὶ προσφέρομεν τοὺς ἡδεῖς μύθους—οἱ τε πολλοὶ τῶν τὰς πόλεις οἰκούντων εἰς μὲν προγραφὴν ἄγονται τοῖς ἡδέσι τῶν μύθων ... ἢ νῆ Δία θεῶσι γραφαί, ἢ ἔξωνα, ἢ πλασµατα. Casaubon suggested ἀώρων. Nihil muta, says Toup, figuris αλλοκοτῶς nunquam antea visis. Du Theil renders the words, *par des impressions d'objets invisibles*. I understand the words to signify, "by means of representations of certain invisible objects," and I had so separated τύπων and ἀράτων before I was acquainted with the version of M. Du Theil. These representations were made through the medium "of painting, sculpture, or carving, or the plastic art." It remains, then, only to show what these objects were, that were thus portrayed, and they are to be collected from the succeeding passage: κεραυνὸς γάρ, καὶ αἰγὶς, καὶ τρίαινα, καὶ λάμπαδες, καὶ δράκοντες, καὶ θυροτύλογγα τῶν θεῶν ὅπλα μύθοι, καὶ πᾶσα θεολογία ἀρχαϊκή· ταῦτα δ' ἀπεικάζοντο εἰ τὰς πολιτείας καταστησάμενοι μορφοτύπας τινὰς πρὸς τοὺς νηπιόφρανας. I here take notice of a proposed correction in the first passage from Strabo, of λογῶν for λόγων, by M. Du Theil. That I also consider as unnecessary. I apprehend Strabo to mean, that these fears and threatenings were excited and conveyed either through descriptions, or by means of material images presented to the eye, such as the lightning of Jove, the torches of the Furies, the ægis, &c.

The second passage, which is altered, occurs in p. 65. where διαττάωντων is substituted for the common reading: οὐχ ἔβαν θησι πῶς ἂν εἰς πράγματα καταστρέφει (as we ought to read upon the authority of the best MSS.) ἢ ζήτησις αὐτῇ (κατὰ γῆς ἔβαν) ἀλλὰ μόνον ἐξον ΔΙΑΤΤΑΝΤΩΝ μᾶλλον κατὰ δημόκριτον εἶναι. The word which is to be substituted imports "to sift as flour." "To sift" a controversy or dispute is a mere English notion. It is not, I apprehend, to be admitted because Plato seems to be the only writer who employs this uncommon term. The ordinary reading is a usual forensic expression, and signifies rather to litigate a question,



or to dispute, for the sake of disputing, a meaning perfectly applicable to the tenor of the sentence. \*

Page 105. C. ἔηλον οὖν ἐκ τῆς παιδικῆς μετρήσεως ὅτι ἡ συμπᾶσα παραλία ... ὑπερέχει ... πεντακασίοις σταδίοις. For παιδικῆς several modes of alienation are suggested by different critics; by Casaubon, ἐκ τῆς δὲ τῆς μετρήσεως; by Villebriun, πρακτικῆς, by Du Teil, τῆς μερικῆς, or εἰδικῆς; and by the reviewer in the Mus. Crit. τῆς παιδαγωγῆς. The passage is a part of an extract from Polybius, and the words do not seem to require any alteration, nor is there any variation in the reading. "What is π. μ." says Casaubon. It is "elementary mensuration or geometry," such knowledge or geometry as is attained by young men, or is communicated to them in the course of education. A similar phrase occurs in another passage, of Polybius, where a problem is proposed respecting castrametation, which occasions surprise, he says, because we forget the rules of geometry, which have been learnt amongst the παιδικὰ μαθήματα. See Schweighauser's note.

### On Mr. Blomfield's *Derivation* of the Word ἰπούν.

WE have in the *Prometheus*,

v. 973. ἰπούμενος ῥέχασιν Αἰνιταίης ὕπο :

"ἰπούω," says Mr. Blomfield, "*premo, affligo, ἰπούμενος, πιεζόμενος, ἀναγκαζόμενος* : Photius Lex. MS. ἰπούμενος ap. Hesych correxiunt vv. dd ab Aristoph. *Equit.* 920. ἰπούμενος ταῖς εἰσφοραῖς, Pindar. *Ol.* iv. 10. Ἄλλ. ὃ Κρόνου παῖ, δὲ Αἴτναν ἔχεις ἰπον ἡγομέσσαν ἱκατοκεφάλαια Τυφώνος ὄβριμου : ἰπού videtur manasse ab ἰψ, animalculum quod cornua peredit : vid. Valck. *Animadov. ad Ammon.* p. 103." In the *Classical Recreations* p. 380. I ventured to question this derivation upon the obvious sense of *pressure*, which it bears in the passages of Æschylus and Aristophanes, and to assert that it is a verbum fullonis, upon the authority of Janus Laumenbergius (who took his opinion from Jos. Scaliger's *Conjectanea in Varronem de L. L.*) : he says in the *Antiquarius*, "*Conciliare, verbum fullonibus, Græcè ἰπούν, πύζον, συμπίλυν.*" I can

\* We could have wished that our correspondent had proved to us by examples that the ordinary reading signifies "to litigate a question, or to dispute for the sake of disputing." We are aware that διαίτης signifies an *arbitrator*, but we doubt whether the verb in question ever occurs in the sense, which our correspondent assigns to it. As to διατέω, Ruhnken in the notes on the *Lexicon* of Timæus has quoted four instances, where the word occurs in Plato, but he certainly does not either quote them, or refer to any instances in other writers, and our correspondent may perhaps be obliged to us for informing him that it occurs twice in Hippocrates : ἡ δὲ τῆς ἀγρίας ἰλίας νόσος καὶ διατέωσας, καὶ πυρετός διαίτη, Πρὶ Ἐκκλῆ page 516. *libellus* Ed. Bami. 1838. : Again in the same page line 18th, καὶ τῆς ἀποπνεύσεως ὡς ἀριστοῦ διατέωσας, συμπίλιν. H. Stephens has omitted this verb, but under διατέω he quotes a passage from the Cratylus of Plato, which Ruhnken in the notes on *Timæus Lex.* refers to διατέω. Εἰς τὸν.

now support this idea beyond the possibility of contradiction. Hesych. *ἵπῳ μιν, πιέζωμεν*, again, *ἵπῳ μιν, πιέζωμεν*. It is very remarkable that the Etymolog. Mag., while it derives *ἵπος* from *ἵπῳ τὸ βλάπτω*, adds, *παρὰ τὸ ἵπος γίνεταί ἡ ῥῆσις, σημαίνον τὸ θλίβω, καὶ Ἀριστοφάνης, ἵπῳ μιν ταῖς συμφοραῖς*. Phavorinus under *ἵπος* has the same explanation as Photius above, but with the addition of *θλιβόμενος*, and he has also with Hesych *ἵπῳ μιν, πιέζωμεν*. Zonaras has *ἡ ῥῆσις τὸ θλίβω*. Suidas has the same, and also, *ἡ ῥῆσις πρὸς τὸν ἵπῳ ἀντὶ τοῦ θλίβω*. In a MS. Glossarial "Index in Hippocratis Opera Græce Editionis Basileensis Fol. 1538." apparently the work of "Joannis Reekie φιλόλογος," and now in the possession of Dr Parr, we have these words, "*ἵπῳ μιν 487. 32. I. α. Com. compremit, πίσις, tanquam ab ἵπῳ, premo more fullonum, ab ἵπῳ, sive ἵπῳ, nocet, lædo.*" The passage of Fœsius is as follows; "*ἵπῳ μιν, pressus, aut pressura dicitur, compressio, depressio, idem quod πίσις, aut πίσις, L. de Art. p. 621. 53. τὰ μὲν γὰρ ἐξιστάμενα ἐς τὴν χώραν ἀναγκάζει καὶ ἡ ἵπῳ μιν, quæ enim excaverunt, compressione in suam sedem redeunt: tanquam ab ἵπῳ deductur, cum aliis ἵπῳ dicitur, quod significat premo more fullonum, unde et ἵπος est fullonum officina et manipula: et et ἵπος πίσις, ὅπως, pressus, et pressura; sed Pollux c. 11. l. 7. ἵπῳ et ἵπῳ μιν ἐπὶ τοῦ ἀναθλίβου, καὶ πιέζεσθαι, καὶ ἀναθλίβου ponit scribit, tanquam ab ἵπῳ, unde et ἵπῳ μιν, pressus, ex Cratino ab eo profertur, quatenus apud eum ἵπῳ μιν legitur, ut et ap. Hesych *ἵπῳ μιν, πιέζωμεν*, et ἵπῳ μιν, πιέζωμεν exponitur: ἐξ ἵπῳ μιν tamen tanquam ab ἵπῳ dicitur, et ἐξ ἵπῳ μιν idem ἐκπιέζεται exponit ["*L. ἐξ ἵπῳ μιν ad ἵπῳ μιν*" L. Kuster]: ἵπος Galenus in *Exegesi* ἡ πίσις exponitur, et ex Mochlico adducitur, sed venior ut locus sit integer; neque enim ἵπος in Mochlico legitur ["ἵπος, ἡ πίσις ap. Hippocr. ἐν τῷ μοχλικῷ 1. e. potio, sed pro ἡ πίσις existimo legendum ἵπῳ μιν, seu pressura, alias pro manipula reperitur usurpatum ἵπῳ μιν, nec non pro instrumento quodam fullonum et tortorum," Jo. Gortii *Definit. Medic.* p. 271.], quod illius libelli maximam seditionem satis indicat: videturque hac dictione Galenus ἵπῳ μιν (aut melius ἵπῳ μιν) ex libro de Articulis indicare, ut ἵπος ἵπῳ μιν dicitur, h. e. pressus et pressura, onus ac velut lignum quo artus opprimuntur, quod etiam ἵπῳ μιν Hesychio dicitur τὸ ἐκπιέζεσθαι τῷ μιν ἵπῳ μιν: est et ἵπος μόχα Polluci. hac autem voce compressio aut depulso quæ per spatium aut asserem fit, et quæ in spina gubere compellendo utitur Hippocr. indicat, eaque διὰ τῆς πίσις ἵπῳ μιν Galeno dicitur *Com. 4 in L. de Art. p. 653. 26. ἵπῳ μιν et compressio quæ fit per asserem, in repositione luxati posteriorum in partem coræ articuli, ubi tamen vitrose omnino σπῆσις legitur: ἵπῳ μιν, θλιβόμενος, πιέζωμενος, ἀναγκάζομενος exponitur Varro—taken from the Schol. Aristoph. *Equit.* v. 920. ἵπῳ μιν: θλιβόμενος ταῖς συντελείαις, ταῖς ἀπαιτήσεσι: πολλὰ πιέζειν ἀναγκάζομενος, πιέζομενος. Bergier upon this passage of Aristophanes says, "*ἵπῳ μιν est ab ἵπος, quod pre-***

*sorium* significat, ut ex *Vet. Gloss.* conjicere licet, sive *pressum*." Alberti on Hesychius cites them thus, "Gloss. Vet. ἵπος, *pressurium*, scribendum potius ἵπος," and Kühnius on J. Pollux thus, "ἵπος, *pressurium*, ἵπτω, *pressatum* est." In the *Lex. Græco-Lat.* *Vetus* of H. Stephens we have εἰπωσις, ἡ σφιγξίς. The passage of Pollux referred to above is this, L. VII. c. XI. Segm. 41. εἰσιε δὲ καὶ τὸ ἵπουν, καὶ ἵπουσθαι, ἐπὶ τοῦ ἀποθλίβεσθαι, καὶ πιέζεσθαι, κναφεῦσι προσήκειν· οὐκ ἀντικρὺς μὲν ἐπὶ τούτου εἰρημένον, ὑποδηλούμενον δὲ, Δάσις τις μοῖδι Καλὴν δίκην, ἱπτάμενος ταῖς συμφοραῖς, Κρατίνος που φησί· καὶ ἵπον μὲν ἐν Κλεοβουλίνῳ, καὶ Ἀρχίλοχος δ', εἶδη, Κίεται ἐν ἵπῳ, καὶ ἵκος δὲ τὸ τῶν κναφίων ἐργαλείον· ἔστι δὲ καὶ μυάγρα οὕτω καλουμένη· ἀλλὰ νῦν εἰσιε μᾶλλον τῶν τῶν κναφίων ἐργαλείῳ προσήκειν. Again in L. X. c. 31. s. 135. καὶ ἵπὸς τὸ πιέζον τὰς ἰσθῆτας ἐν τῷ γναφεῖω, ὡς Ἀρχίλοχος, ἔτιεται ἐν ἵπῳ. The *Lex. Græco-Lat. Vet.* of H. Stephens also has—εἰρίπω, ἐκθλίβω, *exprimo*, *elido*, *confligo*: upon εἰπῶν H. Stephens in the *Thes. L. G.* has largely descanted: I add Aristophanes *Lysistr.* v. 291. τῷ ξύλῳ τὸν ὄμον ἐξιπώτατον, where the Schol. θλίβουσιν: he mentions Galen, but not Hippocrates, but the *Lex. Hippoc. MS.* quoted above, has the following reference, "εἰπῶ, *exprimo*, ab *ek* et *ipῶ*, *premo*, ab ἵπτω, sive ἵπω, *noceo*, *lædo*, 489. 14." Hence ἱποφυῖς, ἱποφωῖς, ἱποφαῖς, ἱπφῶν etc. which, as Fœsius says in the *Æconom. Hippocr.*, is "*frutex quo fullones utuntur ad interpolandas vestes, ut scribit Diosc. c. 162. L. 4. eoque vestes curant et carminatione poliunt.*" H. Stephens has omitted in the *Thes. L. G.* ἀπικῶν: "Ab δὲ ἵκος," says Damm, "est v: ἵπῳ, *premo*, ἀπικῶ, *exprimo*, καρπὸν κόφαντες ἀπικῶσι, *fructum contudentes exprimunt*, ut oleum inde fiat, Herod. 11. 94. de σιλλικυτρίοις, germine Ægyptiaco, ejusque fructu."

Damm most ingeniously, and very naturally accounts for this signification of *pressure*, which, as we have seen, is uniformly given to the verb ἵπουν, and its compounds ἀπικῶν, ἐξικῶν, and I am decidedly of the same opinion with him: "ἵπος est proprie ἡ μυάγρα, lapsu suo opprimens mures, in specie autem onus illud in musculis, quo mus opprimitur, δ *πρεσμός*: deinde metaphorice et in genere est onus quo quis premitur et coercetur cum sua molestia: sic *Ætнам*, *Тыфла* *инfectam*, Pindarus vocat ἵπον ἀνμώισσαν, *altam*, Ol. 4, 11." This interpretation is supported beyond all contradiction by Hesychius, who has, under εἶλε, manifestly a corrupt reading of εἶκος, and that for the same as ἵκος, ΠΑΝ ΤΟ Εἰκνῆτον ΒΑΡΟΣ ΚΑΙ ΤΟ ΕΝ ΤΑΙΣ ΠΑΓΑΙΣ Εἰκνῆτον Εἶπον, and again under εἶκος for ἵκος, ΠΑΓΙΣ ΚΑΙ ΠΑΝ ΒΑΡΟΣ. Again γὰρ, εἶπον. Now Hesychius, though the fact has been overlooked by the commentators, clearly had this very passage of Pindar in his thoughts, when he wrote those glosses. Heyne's Note upon the passage of Pindar is this: "*ἵπον esse onus impossum, dubitari nequit, post illustrationes v. ἵπουσθαι a v. dd. pro-*

positis, Hemsterhus. ad Aristoph. *Plut.* p. 279. Brünck. ad *Lysistr.* 291. tum ap. *Æschyl. Prom.* 365. et Gœdik. *Carm. select.* ad h. l.:—Schoha recent. *τιμωρίαν καὶ κώλασιν* ex etymologia argumentia."

E. H. BARKER.

*Trin. Coll. Cam.* 21 Nov. 1813.

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REMARKS ON  
SOME POINTS OF RESEMBLANCE BETWEEN THE  
ENGLISH AND ITALIAN LANGUAGES.

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IT is indeed full time to remove from our literary men and our language the reproach that no tolerable dictionary of it exists. The new edition of Dr. Johnson's must be expected with impatience for that undertaking, nature had certainly bestowed on him the most important endowment, a mind sagacious and inquiring, when not under the dominion of the numerous prejudices to which he was a willing slave: but when this is admitted, he possessed, it is apprehended, no one acquirement whatever to fit him for his task, except perhaps his skill in Latin.

The length of time elapsed since the preparation of that booksellers' publication in the middle of the last century, without any correction whatever of the least moment, would alone present a sufficient motive for the improved edition. Blemishes now appear in it, which never could have been retained, had it not been his lot in his latter days to be surrounded by flatterers rather than by friends. Such wilful sallies, for instance, as his defining a pension to be "Pay given to a state-hireling, for treason against his country," he himself afterwards becoming a pensioner, and in that character employing his talents little to the benefit of his fame—In consequence of his ridiculous dislike to the northern extremity of our island, his going out of his way to tell us that in England oats are eaten by horses, but in Scotland, by the people.—his political definitions subservient to his own prejudices; and his considering his own feelings of sufficient consequence to bring in a salutation to his "great parent," the town of Lichfield; with other errors, wilful or involuntary, which may by the present respectable editor be quietly dropped.

But the great defect under which Dr. Johnson labored, and which utterly unfitted him for his task, was his profound ignorance of any sister-dialect of the tongue which he undertook to

explain. For his Teutonic etymologies he is, as he coosly tells us, commonly indebted to Junius or Skinner. "As our knowledge of the northern literature," he says in his preface (meaning probably his own knowledge and that of the persons of his time whom he looked up to, as learned) "is so scanty, that of words originally Teutonic the original is not always to be found in any ancient language, I have inserted Dutch and German substitutes." In what degree these originals, or these substitutes as he terms them, answered his purpose; nay even whether they existed or not; or where to look for them; what other evidence, collateral or direct from the same sources, might be sought to prove or disprove the point in question, he was utterly incompetent to decide. He himself knew little; in that which he takes on trust, the errors of omission or commission of his leaders, were beyond his power to supply, or to correct.

In order to execute duly the office of lexicographer of any living tongue, it appears necessary in the first place, and as far as practicable, to trace upward each word till it can be derived from some single term in the same or another language, representing a given, plain, sensible image, being either a noun the name of an object perceived by one of the senses, or a verb expressing a simple operation.—Nihil est in intellectu quod non prius fuit in sensu, is no less true in etymology than in philosophy. Where the English word had been borrowed directly or indirectly from the Latin, this sort of indagation might have been committed to Dr. Johnson; where it was a word of native growth, it was a task to which he was unequal.

To the critic or etymologist of any other dialect of the Teutonic, the acquisition of ours is quite as necessary an accomplishment, as some skill in one or more of theirs is to us. *Adlung*, indeed, admits this; and some still earlier German lexicographers have made good use of *Somner*, *Selden*, and our other antiquaries. Professor *Meiners* of Göttingen in his entertaining and sensible "Briefe über die Schweiz," happening to notice in the dialects of German spoken in Suabia, Alsace and Swisserland, some words which are not in use in the politer dialects, detects a few among these words which have an analogy with English only. He instances *Hammen*, a ham; *Lucken*, to look. But among the barbarous terms which completely puzzle the learned Professor, and of which he doubts the existence in any other Teutonic dialect, is the verb "*hösen*" (welches hören heisst) palpably no other than our verb to listen, but which his slender acquaintance with our tongue had prevented him from identifying.

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\* \* \* \* Nach hinlänger hört man in der Schweiz so sehr verwandelte Wörter, dass ein Teutscher sie schwerlich wieder erkennen kann, wie Spars für Spargel, Ziestuk für Dienstag: oder auch so gänzlich fremde, dass man billig zweyfeeln

But to revert to the subject on which I meant to trouble you, namely, the observation of some occasional coincidences between the Italian and our language, of which I know not that notice has yet been taken.—To those which may be traced through the medium of French, or to mere terms of art imported by us with the arts themselves I do not allude, but to some, of the introduction of which the manner and the era are not quite so obvious. The first term which I shall beg to notice is one of which we even seem vain, as if not only it was peculiar to our tongue, but as if it conveyed an undefinable expression of some feeling to which all but Englishmen were strangers; *Comfort* and *comfortable*. Now the Italian words *Conforto*, *confortevole*, *confortare*, seem to be employed in the same identical acceptation. For instance, "Tu sola alcun Conforto rechi al mortal mio Duol." Alfieri. Again, *Quivi la distanza ne' gradi è pur pochissima*; *pochissimo* altresì basta per vivere tutti *confortevolmente*. Sclta di Lettere familiari. Vol. 2. One might indeed suppose the term not only to be original in Italian, but of very frequent occurrence, as from it are formed at least a dozen derivatives.

In the word *Metropolis* the Italians and English appear to have made exactly the same deflection from the sense in the original tongue, by confounding it with the meaning of *capital city*. The French do not commit this error, but employ the word *Métropole* in the sense of *the Parent State*, the community from which a colony is derived.

The Italian *Cesta*, a standing basket, and *Desco*, a table, appear to have given birth to our chest and desk. From *Gonna*, *Tovaglia*; gown, towel, are as manifestly derived. *Gozzo* (pronounced *Gotso*) is one name for a glass-decanter; a provincial name for a pitcher in the east of England is *Gotch*. Our verbs, *to tumble*, *to remember*, and nouns *remembrance*, *redundance*, have perfect affinity with the Italian *tombolare*, *rimembrare*, *Rimembranza*, *Redondanza*; none with French, at least with modern French. *Scope*, a birch tree, is more likely to have given birth to their verb *scopare*, thence to ours to sweep, than the converse. *Stringa*, a lace, formed from the verb *Strignere*, appears to give origin to our string. Whether the Italians may not have derived from their northern ancestors such terms as *Tané*, tawny, *Nacca*, a knuckle, *Astio*, hate, *Schernio*, scorn, *Ubbio*, a hobby, *Grinza*, a wrinkle, *recere*, to vomit, I shall not presume to contest, but at least these terms appear preserved in our dialect, and in some instances in no other Teutonic dialect.

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muß, ob sie jemals in einem in Teutschland geschriebnen Buch, oder auch nur in einer andern teutschen Provinz beyen gebraucht worden. Dergleichen ist zum Beyspiel das Wort *Abbrecher*, welches so viel als *Lichtputz* bedeutet; & *loosen*, welches *lösen* heist.

In the idiom of the two tongues occur also odd instances of similarity; "*sta* in quattro Fiorini," the article *stands* me (or costs) so much; *Fuggir via*, to run away: *Andar* in Collera, to go in a passion; *Lasciar per morto*, to leave for dead; *Andate per il Vino*, go for the wine; the verb *volere*, signifying simple futurity; and in many other instances which will occur to those familiar with this tongue. The similarity in these instances may, I admit, be attributed to mere accident; but that there must have existed some intercourse between the persons speaking these languages in order to bring about so many points of resemblance will not perhaps be denied. Possibly this may be the cause: in the southern provinces of France, over which England long held sway, the dialect spoken has considerable affinity with Italian. The garrisons of our countrymen, conversing there with a more opulent and polished race, may have brought home and naturalised a few terms, which have afterwards happened not to be adopted in the dialect, which has become that of the French court and capital, though seemingly the former is more energetic and copious. Our early poets, forming their style on Italian models, have also given denization to some words borrowed from that tongue which are now confounded with those of French derivation. But in truth the French itself owes as deep obligation to the Italian as ours does to theirs. Of this class, borrowed by us, possibly immediately from the Italian, is *Rebuff*, *Pittance*, and others.

To the Spanish, our tongue appears to owe some few direct obligations, in part perhaps originating from vicinity, when we possessed territory in the south of France.

The identity of our adverb *much*, and the Spanish *mucho*, has been observed. The term *dismay* is connected nearly, and only, with the Spanish *desmayar*, to faint. Delight is more near the Spanish *deleyte*, than to the modern French *delices*. *Alcornoque*, the cork tree, (Al being but the Arabic prefix,) must have produced our cork. The words *ninny*, *booby*, and Spanish *Nena*, a child, *Bobo* of the same meaning as the English word, can hardly be the result of accident. *Mono*, in its diminutive *Monico*, appears to have produced our *monkey*; *Borziue*, buskin; *Rasgon*, a fragment, and our *rag*, are probably allied. From *Grana*, scarlet, comes the term, *dying in grain*. From *Firma*, signature, the *firm* of a mercantile house: *cargo*, *embargo*, *junto*, are pure Spanish.

S. E.

## ETYMOLOGICAL DISQUISITIONS.

AMONG the numerous metaphysical writers, who of late years have busied themselves in inquiries concerning the nature and functions of the human mind, few appear to me to have paid a degree of attention to the philosophy of language and the etymology of words commensurate to the importance of such inquiries as a means of analysing and obtaining a more correct knowledge of the operations of intellect. Etymology, as a celebrated writer expresses it, furnishes us with the genealogy of human ideas, and enables us to trace in the history of various languages, which have flourished in different ages, the ever varying operations of thought, and the progressive improvements of science.

The *ÆNEA ÆTEPOENTA*, or Diversions of Purley, published by the late John Horne Tooke, may be regarded as constituting an era in the history of philology. Although similar opinions to those advanced by him were often broached by other writers, and although his system received corroboration from the etymological dissertations of many preceding philologists, yet none have appeared to reason on such pure and unquestionable principles, nor to have illustrated their positions with such clear and so numerous examples as that celebrated writer. Before I became acquainted with his work, I had become very dissatisfied with the accounts of language given by the grammarians, and had formed a sort of crude notion that some more simple principle of grammar might be discovered than those already in being. I had even thought that our parts of speech might be reduced to two, namely, nouns and verbs; and that these might ultimately be reduced to one; in short, that all words were significant sounds manifesting certain actions of the human mind, and capable, by association and common consent, of exciting similar actions in others, for the useful purposes of communicating knowledge, establishing common feelings, commemorating and systematising ideas, and thus of promoting all those advantages of individual improvement which men derive from co-operation in civilised society. As I have not deviated from the opinions about philology which I very



early formed in the absence of grammatical and etymological knowledge, I consider the corroboration of them, by subsequent researches, and the labors of more able inquirers, as the surest confirmation of their truth.

Before I proceed to the inquiries which will constitute the subject of these memoirs, it may be expedient to offer some preliminary observations in explanation of the terms I may make use of from time to time, to express mental operations. For, in consequence of the imperfect nature of language, and the necessity frequently of making use of metaphorical allusions to express the operations of the mind, different writers have adopted terms so very various for expressing the same things, that the reader who is not conversant with writings of this sort, is very likely to be misled into a belief that many objects themselves are essentially different, which are in reality only communicated in different terms.

Among our metaphysicians who have written on the nature of the mind, some have made use of the words 1st, *Impression*, to designate a fancied operation of external bodies on our organs of sense at their surface : of the impropriety of this term I say nothing at present ; 2nd, *Perception*, to express the knowledge which the mind obtains of the material objects. This term being derived from *per* through, and *capio* I receive, is well calculated to express the popular notion that the mind receives the impressions of external objects through the medium of the organs of sense. But neither of these terms expresses, in my opinion, the mind's knowledge of the object. They relate only to a theory of the mode of obtaining it ; and many of those who have made use of them, seem to me, when speaking of perception, to have proceeded on the supposition that the mind was a passive recipient, and that knowledge consisted in the arrival at the mind of the impressions of objects communicated through the organs of sense. But as many things in the history of ideas contradict this system, and as it is wholly at variance with the theory of sensation which I have adopted, I have thought proper to subjoin, for the benefit

\* It may not be wholly irrelevant to remind the reader that the word *through* or *thorough* always signify *passage* ; J. H. Tooke derives it from A. S. *Don*, and M. G. *thairn*, and supposes both to come from the same word. 3

See iv. 11, 4th. Vol. i. p. 337.

of those, who have not read or thought much on these subjects, the following account of the principles of knowledge; of the terms which I use for expressing the functions of the mind, and of the reasons which have led me to their adoption.

First. I consider the mind as always active in the exercise of those faculties by which we obtain knowledge of objects. If knowledge of objects consisted only in the transmission of the impressions of them by one or more of the senses, as for example, when I see and feel a globe in my hand; we should expect that whenever the object was present so as to make the impression, and at the same time the sensual organs in a healthy state to transmit it, we should invariably have knowledge of (or what is commonly called perceive) the said object. This, however, is not the case. I can hold a ball in my hand, and look with my eyes open towards it, without either seeing or feeling it when my attention is strongly excited to something else. A man may walk from St. Paul's to Charing Cross, with his eyes open, as a late writer expressed it, without ever having any knowledge of a single house all the way along, if he be in a reverie, or if eagerly engaged in conversation with some other person, or when his attention is directed to something else. Likewise bodily torments have been endeavoured in vain to be inflicted on those whose minds have not been in a state to receive them, or whose attention has been forcibly averted. A person accustomed to sit in a room, where a clock is ticking, does not hear, or have knowledge of, it, unless his attention be called to it by some other circumstance. I need not enter wider into the arguments to prove that knowledge is not the constant result of impressions communicated by perception; enough may be found in Dr. Darwin's *Zoonomia* and in the works of other writers. It is sufficient to state that, in this act of attention, real knowledge may be said to consist. The knowledge of objects, therefore, cannot be expressed by the word *perception*, though, to ideas the first time they are in the mind, *impressions* and *perceptions* may be necessary. In speaking of knowledge which is the ultimate object of such a construction of body as Nature has given us, calculated to receive impressions and to communicate them; I use the word *ACTION* of the mind. Every thing which takes place in an animal, which is not the mechanical effect of communicated motion, is an *action*. I shall therefore

adopt this word whenever I speak of the formation of ideas of the mind.

The whole of the ingenious theories of Dean Berkeley, both in his book on Vision, and in the Principles of Human Knowledge, seem to me to resolve themselves into this doctrine, that knowledge does not consist in the perceiving of impressions, but in an act of the mind in obedience to the impressions perceived. Words, then, are sounds significant of such acts of the mind. The connexion between the verb TO THINK, and the substantive THING; between the verb RERI, and the noun RES; between the verb TO TROW, and the substantive TRUTH or TROTH; between the verb WITTAN, TO WIT, and the noun WIT or knowledge; the conjunctions WHICH, and THAT, and the interrogative WHAT; as well as others that might be adduced; show that words only express these aforesaid acts of the mind, and do not presuppose any unperceived or abstract existence of objects. And that, consequently, all those metaphysical arguments, which deny the reality of material objects, consist in a contradiction of terms, calculated only to impose false modes of reasoning on those who are ignorant of the nature of language. On these premises, if it should be questioned how far this doctrine interferes with that of the distinction between mind and matter, I reply, not at all; and that etymological inquiries have no tendency either to materialism, or to the doctrine of idealism, as embraced by some metaphysical visionaries. That on the contrary they have, at least to my mind, a strong tendency to corroborate the popular notions entertained in all ages on this subject. In short, they appear to me to have been rejected and disliked by many metaphysicians, because

\* J. H. Tooke says that to think is to be thinged; that root has also the same meaning, that verer is valde roer, I am very much thinged; but whether the noun comes from the verb, or the verb from the noun, or how both may have originated together, are subjects which involve the consideration of the nature of the verb and noun, and the universal and remote origin of languages; which cannot be discussed at present, but which I shall reserve for a more advanced period of our inquiry, when by the repeated exhibition of numerous examples the minds of many readers may be better prepared to receive the doctrine which will be advanced on this subject. For the same reason, I shall postpone the etymologies of many of those words expressive of the mind's operations, and begin with words whose import is more obvious and whose etymology can be more clearly demonstrated.

they are calculated, by showing the nature and extent of human knowledge; to overthrow and expose the fallacy of those spurious and deceptive modes of argument by which even the most common truths have been questioned and cavilled at by many of the sceptical philosophers.\* That there should be in man a substance common to all the rest of mere matter, which the ancients called *Σῆμα*, or body; that in this body, peculiarly organised, there should be a principle of motion or life called *ψυχή*; that as neither of these, as the writer of the article Brain in Rees's *Cyclopædia* expresses it, explain the operations of thought, there should be a third principle of mind or intelligence called *νοῦς* by the ancients; is a doctrine which the writer of the aforesaid article has shown to be strictly compatible with modern physiological science, and which seems to me confirmed rather than refuted by etymological inquiries into the true import of words.

While I lament that the long expected third volume of the *Ἑνeca Ἑρπεύοντα* was burnt by its author and lost to the world; I still entertain a hope, that as we have no reason to think that any individual possessed powers of reasoning and investigation so eminently superior to those of all the rest of the species, as to give him the sole privilege of discovering philological truth; some fortunate genius may yet be able to supply the place of that work. I am sensible how very little knowledge I am able to communicate on these obscure topics, yet I am induced, nevertheless, to offer the subsequent memoirs to the public, unconnected and imperfect as they will be, in hopes that by exciting the attention of more able inquirers to their respective subjects, they may contribute their share to the advancement of philological science, which seems calculated, when rightly understood, to pave the way for true knowledge, and to extricate philosophy from the heaps of learned rubbish in which it has been so long immersed.

\* It may be worth while to remind the reader that *ἐκείναι* is properly to see, and that *doubt* comes from *ἄνω*; that, consequently, where there is no evidence, or where there is evidence only on one side of a question, there can neither be scepticism nor doubt.

*MEMOIR on the Etymology of Words expressive of certain mental Affections.*

**P**URSUING the most important progressive step, which the science of medicine, considered as distinct from surgery, has made since the time of Hippocrates, may consist in the clear point of view, in which some modern physiologists have placed the intimate connexion, which subsists between the disorders of the digestive viscera, and those of the constitution at large; and the constitutional nature of diseases hitherto considered to be entirely local. The illustration of these facts by the publication of numerous cases in their support has already led to a more rational method of treating both local and constitutional disorders, which has been attended with great success; and seems likely, by enforcing with physiological arguments the salutious habits of temperance, which the popular language of morality has ever prescribed, as well as by teaching the more simple mode of treating disorders at their commencement, to produce, though by slow degrees, considerable improvements in the physical character of man.

One of the most interesting facts, which recent inquiries into the nature and effects of visceral disorders have established, seems to be the great and peculiar connexion discovered between a disordered state of the liver, and such affections of the mind as are usually denominated hypochondriacism, and melancholy. I had long ago observed, that, when the stomach, and other viscera concerned in the work of digestion, betrayed signs of an imperfect performance of the chylopoietic functions, a variety of constitutional and local complaints became the consequence; but these were various, and their peculiar kind depended so much on collateral causes, and the inquiry into them involved so deeply the mysterious laws of remote sympathy, that I had given up the pursuit of their specific causes as fruitless, when my attention was excited, by an accidental circumstance, to the phenomena exhibited by melancholic and hypochondriacal patients, who seemed always to labor under disorders of the digestive organs. But this disorder, I reasoned, must be of a very peculiar kind, since disorders of the chylopoietic organs exist in almost every patient, and excite various sympathetic diseases without producing melancholy; and I suspected that the peculiarity might consist in some one particular viscus becoming the especial seat of the disorder. While I was meditating on these subjects, an eminent physiologist of London related to me cases, which seemed

to show that the peculiar disorder sought for might reside in the liver, and consist in a derangement of its biliary functions. Subsequent inquiries have confirmed this opinion; and have shown, that irregularities in the quantity, or quality, of the bile, indicating irritation of the viscus that secretes it, is the constant concomitant, and, probably, the cause of hypochondriacal feelings; and that more or less of such depravation of functions of the liver is produced by sedentary habits; and is the cause of the low spirits and irregular nervous feelings of those who combine severe study with inactive habits; and further, that from the reciprocal action of the mind on the liver, and other organs of digestion, common grief frequently disturbs the biliary secretions, and the irritated viscus reacting on the sensorium, enhances the distressful feelings of the patient, converts oftentimes the ordinary sensations of sorrow into the frightful and peculiar depressions of melancholy, or the insanity of hypochondriacism, and thus enables us to account for such a disturbance of the minds of those who have met with trifling disappointments, as seem at first view wholly incommensurate to the moral causes which first produced them. I have been induced thus to notice briefly, as introductory to the following observations, these circumstances, from a belief that many studious and other persons suffer from slight degrees of mental depression, without knowing the causes; and who might be relieved by very trifling remedies, if they knew the nature of their complaints.\* To digress further on the physiological part of this discussion would transgress the limits, and infringe upon the nature and objects, of your Journal. I shall therefore proceed to show that this connexion between the state of the mind, and that of the liver, was well known to the ancients; and so generally admitted, that it often became the subject of poetical descriptions; in short, that the early Oriental nations, and, after them, the Romans and Greeks, who, after the symbolical manner of the East, expressed mental operations by reference to various corporeal circumstances, did not do this promiscuously, but that the observance of physical connexions between different states of mind, and disordered actions of different viscera, led to the representation of the various passions and feelings by metaphorical reference to the disorders of parts, with which they had been found connected; and that an etymological inquiry into the words, in

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\* In these circumstances, high feeding, and wine or spirits, are particularly hurtful. A refrigerant diet is best; sometimes 5 gr. pil. hydrarg. has, in one night, restored the patient to comfortable feeling.

different languages, expressive of divers passions of the mind, strongly corroborates this assertion.

A superficial account of the etymologies of the words expressive of mental dejection and timidity, will constitute the subject of the present paper. I hope to proceed, in future numbers, to examine others, and to a closer etymology of the real import of the words, together with those which designate 1st, different parts of the body, 2d, different functions of the animal, and 3d, different operations of the mind.

ΜΕΛΑΙΤΧΟΛΙΑ, from whence our word *melancholy* is evidently derived, from μέλας, black, and χόλη, bile; must have been founded on a notion of the bad state of the biliary function, connected with the depressed mental feeling. Whether the secretions in this disease were really black, or only deranged, is uncertain; for the word μέλας was used to denote any thing vile, dark, obscure, &c. *quia* (as Scapula asserts) *talia sunt atra*. But, however, the nomination of this disease from actual black bile will receive confirmation from the physical history of those diseases vulgarly called *malæna* and *hæmatæmia*. The Latin *melancholia*, the Spanish *melancolia* &c. come from the same source.

ΑΤΡΑΒΙΛΙΟΥΣ, from *ater* and *bilis*, a Latin word of the same import; whence the French *manie atrabilaire*, the Italian *atrabiliare*, &c.

ΤΙΠΟΧΟΝΔΡΙΑΣΙΣ. This word, the modern *hypochondriasis*, also refers to disorders of that viscus, which lie ὑπὸ χόνδρειζ under the cartilages of the ribs, namely, the liver.

ΛΕΤΗΝΙΑΤΙΑΣ,<sup>1</sup> from λευκός and ἥπαρ, was a term frequently applied by the Greeks to people of cowardly and malicious minds, and such as exhibited imbecility and weakness of intellect; to which our vulgar epithet *white-livered*, applied to similar characters, seems well to correspond. This word may, perhaps, refer to the secretiones albæ, which, during the suspended functions of a disordered liver, “minime a bile colorantur,” or else it may signify a flaccid or limpid liver, wasted away, discolored; λευκός, as is well known, being often used for limpidus, as in Homer, we have λευκὸν ὄδωρ; and Callimachus, in the hymn to Jupiter, writes λευκότετος ποταμῶν, which we must render limpid, and not white or frothy. Scapula says, under the word ἥπαρ, *Aiunt quorundam hepatis vitium quoddam accidere, quod eos timidos reddat. Ejus autem indicium viliati pallor est, qui tales timidos arguit.* Refer to *Erasm. Chil.*

<sup>1</sup> Λευκηνίας and Μελαγχολία may seem at first sight to express the same effect by a contrast of terms, namely, white and black. While, however, I have rather preferred the interpretation of μέλας by bad, evil, corrupt; and λευκός by limpid, soft, sweet; yet I cannot omit one curious observation on black and white, namely, that these words are said to be derived from a common source; and that this etymology of both expresses privation of color, and has the same root as blot and bleak. H. Tooke derives white from *hpathjan*, *spathare*, beyond which I have not yet traced it; but am preparing for an etymological account of the names for color for the next number of this Journal, to which I refer the reader.

*Fegatoso*, from *fegato*, the liver. A word applied, as I am told by the Italians, to a melancholy person; also to one "*che ha nella faccia del ribollimento con pustule rosie provenienti da soverchio calore di sangue*;" and in some comic representation, the Italian Jacques exclaims, "*Io sono sì miserabile, fegatoso, ed atrabiliare!*"

*Schwarzgelig*, signifying *black gall* or *black bile*; the German word for melancholy. The Dutch have

*Zwaedgelig* with the same meaning; and similar words may be found in other northern tongues.

*Jealousy*. Some derive this from *ζῆλος*; but, improperly, I think. It seems either to come from *yellow*, *giallo*, and to represent the yellow and jaundiced look of a person laboring under this passion; which affects the liver and causes biliary obstruction and absorption of the fluid: in which sense the epithet of *green-eyed monster* applied to this passion, and expressive of the absorption of green and vitiated bile, corroborates; or else to be derived from a common source with yellow, namely, *zeelan*, *accendere*, and to signify a burning passion, *secur ardens*, a combustion of the internal parts, metaphorically alluded to by Juvenal in Sat. i. 45.

*Quid referam quantâ siccam jecur ardeat ira.*

*Quum populum gregibus donitum premis his spoliator, &c.*

And Horace, lib. i. carm. 25.

*Quum tibi flagrans amor et libido,  
Quæ solet matres furjare equorum,  
Sæviet circa jecur ulcerosum  
Non sine questu.*

And in lib. iv. carm. 1. he commands Venus,

*Abi  
Quo blande juvenum te revocant preces.  
Tempestivius in demo  
Paulli, purpureâ alas pteribus,  
Comessabera Maximi,  
Si torrere jecur queris idoneum.*

But in lib. i. carm. 13. he has given us a most complete description of the symptoms of melancholy in its early stages, when induced by thwarted love, or some other trivial source of jealousy and disappointment, namely, 1st, a disordered liver, swelled and dense with bile not secreted into the duodenum: 2dly, the hypochondriac feelings, and loss of mental vigor: 3dly, the metastasis, or change of color in the face; now flushed, now pale; and 4thly, the flow of tears, often without assignable cause: Thus,

\* Some more modern writers, yet impressed with the visceral nature of melancholy, have called it the *spleen*; as if, because they could find no other use for that viscus, they must needs give it one of their own. Others, deluded by the whimsical humoral pathology, have called this state of mind the *vapors*.



# Illustration of St. Gregory's

*Quum tu, Lydia, Telephi  
Cervicem roseam, cervice Telephi  
Laudus brachia, hunc meum  
Ferrens difficili bile tumet jecur.  
Tunc nec mens mihi, nec color  
Certa erde mandat : hūmor et in genas  
Fusim labitur, arguens  
Quam lentis penitus macerer ignibus.*

The peevish and irascible tempers and feelings of many, who have nervous irritability from disorders of the liver, and which become a source of real and continual torment to themselves, are alluded to by Persius; who contrasts the trixial nature of maladies from external causes with those hypochondriacal feelings in Sat. v. verse 126.

*I, puer, et strigiles Crispini ad balnea defer,  
Si incropuit : cessas, nugator ? servitium acre  
Te nihil impellit ; nec quisquam extrinsecus intrat,  
Quod nervos agitet : sed ut intus et infecore egro  
Nascuntur domini, qui tū impunitior exis  
Atque hic quem ad strigiles scutica et metus egit herili ?*

I should like to see the etymology of names for these mental affections, in different oriental languages, investigated ; for similar opinions to those advanced may be collected from the writings of much earlier authors. Jeremiah in Lament. ii. 11. says : Ἐξέλειπον ἐν δάκρυσιν οἱ ὀφθαλμοί μου, ἐπαράχθη ἡ καρδία μου, ἐξεχύθη εἰς τὴν γῆν ἡ ὀδὸς μου, &c. Conf. Horat. Serm. II. ii. 25. Ovid. Amor. v. &c.

F. T.

## ILLUSTRATION OF ST. GREGORY'S EPIGRAPH ON ST. BASIL.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I EMBRACE an early opportunity of laying before your readers a discovery, which I lately made respecting one of Nazianzen's poems. In the second volume of this Father's works, p. 152. there is a poem with this inscription,

*Εἰς τὸν μύθον Βασιλείου ἐπιχρῆδι, αὐτοῦ ἐπιτάφια.*

It is written in hexameters and pentameters ; the two last of which are as follows :

*Γρηγόριος, Βασίλειε, τῇ κοινῇ ἀνθήμα  
Τῶν ἐπιγραμμάτων τῆδε δωδεκάδα.*

Although I became acquainted with this poem in 1803, and have frequently made it a subject of meditation since, I never

understood, till lately, the concluding words. I knew that no epitaph on Basil, except this, was extant; and I could not bring myself to believe that, while so many of Gregory's epigrams, or epitaphs, on inferior persons have been preserved, eleven to the memory of Basil could have been lost. One day, last week, as I was revolving it in my mind, the following thought suddenly occurred. Gregory may perhaps have written twelve epigrams on his friends, each consisting of four or six lines, like those, which he composed on Euphemi<sup>us</sup>, Casari<sup>us</sup>, and others; and, after his death, some hasty inconsiderate transcriber may have blended them together, and made one poem of the whole. At first I was charmed with the new idea, but I soon reflected that, if this had been the case, the name of Basil would have been mentioned at least twelve times; for it is an established custom, that, in an epitaph, the deceased must be spoken of by name; and from this rule Gregory never deviates. I immediately ran over the lines in my head, and was gratified on finding that Basil's name is mentioned exactly twelve times.

I think I have said enough to convince any competent judge of the truth of my hypothesis. There is, however, another circumstance, which greatly strengthens it. About the middle of the poem there is a passage of six lines, wherein, not Gregory, but Basil is the speaker; and what he says has little or no connexion with the context. Surely there can be no doubt, that these six lines originally formed a distinct epigram. It may also be observed, that if the poem, as it now stands, had been one continued piece, the name of Basil would not have been so often, and so unnecessarily repeated.

Thus I have made it evident, that Gregory consecrated twelve epigrams to the memory of his friend. Of these the first five contained six lines each; the four next contained four lines each; and the three last had two lines each; making in all fifty-two lines.

It was once my intention to publish an edition of some of Gregory's poems, accompanied by notes. I earnestly wish that some scholar, more competent, and more fortunate, than myself, would achieve what some circumstances did not permit me to attempt. No edition of these poems has been published for more than a hundred years; and all those, which are extant, abound with gross corruptions of the text. That of Aldus, although the first, is the best.

27 Dec. 1813.

H. S. BOYD.

# LATIN INSCRIPTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE accompanying Inscription has just made its appearance on a monument, erected by a few of his pupils, to the memory of the late Professor James Beattie, on the outside wall of St. Nicholas' Church, in this city. It is understood to be the composition of the Rev. Dr. William Lawrence Brown, Principal and Professor of Divinity in Marischal College, a name not unknown to the literary world, as a theologian and a poet.—The lamented Professor, whose talents it records, was alike eminent as a classical scholar, and a naturalist, and had but a few more years been granted him, would certainly have added not a little to the well earned fame of the name of Beattie.—By its insertion in the *Classical Journal*, therefore, you will oblige your constant Reader,

IV.

Aberdeen, Nov. 18th, 1813.

M. S  
JACOBI BEATTIE  
HIST. NAT. ET CIV  
IN ACADEMIA MARISCHALLANA ABREDO  
PROFESSORIS  
HANC TABULAM DISCIPULI GRATI MERENTES  
POSUERUNT  
ORUIT IV. ID. OCTOB. DIE AN. MDCCCLX  
ÆTAT. XLIII

SI VIRTUS PIETAS DOCTRINA EXTENDERE POSSENT  
ÆVUM CARE TIBI SERA SENECTA FORET  
SED PIETAS VIRTUS DOCTRINA AD SIDERA TENDUNT  
HEU TIBI PRÆPROPERUM MORS PATEFECIT ITER  
LUCTU OPPRESSA DOMUS JACUIT DUM PATRIA CIVEM  
PLERET DOCTOREM DOCTUS UBIQUE CHORUS  
SIC STATUIT MUNDI RECTOR QUE CAUSA QUERELE  
ÆRES CANT LACRIMÆ TU POTIORA TENES  
ACCIPERE CELICOLAS SI TALIA MUNERA TANGUNT  
MARMOR DISCIPULI QUOD VOLVERE SACRUM

*Critical and explanatory Remarks on the HIPPOLYTUS  
STEPHANEPHORUS of Euripides, with Strictures on  
some Notes of Professor Monk.*

No. iv.

V. 3. ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν  
ναίουσιν αἴσω, φῶς ἐρῶντες ἡλίου.

Prof. Monk here has the following Note: “ πόντου male intelligit Musgravius post Schol. de Pont. Eux. Montem Atlantem fingebant Poetæ et maris, et naturæ finem esse. Infra 1056. πέραν γε πόντου καὶ τόπων Ἀτλαντικῶν. Εἰ πᾶς δυνάμην. — *Æsc. Prom.* 355. dixit Prometheus ἐπεὶ με καὶ κασιγνήτου τόχαι Τυφίρου Ἀτλαντος, ὃς πρὸς ἐσπέρους τόπους ἔστηκε, πᾶν οὐρανοῦ τε καὶ χθονὸς ὤμοισιν ἐρείδων.” The words of the Scholia are, Τερμόνων δὲ Ἀτλαντικῶν, περὶ τὸ Ἀτλαντικὸν πέραντος, ἤκουσαν. ἔμοι δὲ τὰ Γαῖαιρα, ἐνθα ἐστὶν ὄρος ὃ Ἀτλας, ὅπερ ἐστὶ δυτικόν· ὃ δὲ Πόντος, ἀνατολικόν. The words of Musgrave are, “ *Pontus hic est pontus Euxinus*, ut in versu Aristophanis p. 335.

ἀπὸ τοῦ πόντου μέχρι Σαρδούς.”

The Professor condemns the Scholiast and Musgrave for giving the *right* interpretation of the passage, but at the same time he admits that Mount Atlas is here meant for ‘the boundary of the sea and of nature,’ *finis et maris et terræ*. I should be glad to be informed how the Professor, who understands by πόντου *the sea*, can elicit an intelligible meaning from the words, of which in this case the interpretation runs literally thus—*Whosoever dwell within the sea and the Atlantic boundaries*, (ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν Ναίουσιν αἴσω.) One of the Reviewers seems to have had sufficient sagacity to perceive the absurdity of this interpretation, and proposes to understand πόντου τερμόνων τ' Ἀτλαντικῶν as a hendiadys, and then the words will run literally thus—*Whosoever dwell within the Atlantic boundaries of the sea*. But though we may say that a warrior's conquests may be pushed to the very extremity of the earth, yet it would be a somewhat strange expression to say that *all the inhabitants within the Atlantic boundaries of the sea*, had fallen beneath his spear. The fact is that *the Euxine sea and the pillars of Hercules* were used to denote *the two extremities of the world*, and when both the terms are used together, they imply precisely what we mean in English, when we speak of a man's fame resounding *from pole to pole*. Πόντος καὶ τέρας, Ἀτλαντικὸν is then manifestly a *proverbial expression*, and this is indisputably proved by the words in the *Hercules Furens* v. 234. cited by Beck, and omitted by Mr. Monk, Ἀτλαν-

τικῶν πέρα φεύγειν ὄρων, and by what Theseus says to Hippolytus in the 1056th verse,

Ιω. οἱμοι, τί δράσεις ; οὐδὲ μήνυτῃν χθόνον  
δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελεύς χθονός ;  
Θη. πέραν γε πόντου, καὶ τόπαν Ἀτλαντικῶν,  
εἴ πως δυναίμην· αἶς σὸν ἐχθαίρω κάρα,

(Thus we speak of *sending a man to Jericho*;) and by the fact that Pindar in his third *Olympiac* uses (as is observed<sup>1</sup> by the Reviewer of the Professor's Edition of the *Hippolytus* in the *British Critic* for June, 1812, p. 562) ἀππιδῶαι Ἡρακλῆος στηλῶν in a proverbial sense, and adds

τὸ πῆρσω  
δ' ἔστι σοφίῃς ἄβατον,  
κάσοφός, οὐ μὴν διώξω, καινὸς εἶην.

and by the well known proverbial verse,

εἰς Φᾶσιν, ἔνθα ναυσὶν ἰσχωτος δρόμος,

and by the words of Plato in his *Phædo*, which the Professor does not seem to have noticed, c. ξ. ἡμᾶς οἰκ-ῖν τοῦς μέχοις Ἡρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῇ τιῇ μέρει, ὥσπερ περὶ τῶν καμυρμυκῶν ἢ βατοράχους, περὶ τὴν θάλατταν οἰκούντας. Hence then we give by such an interpretation a consistent meaning and a great force to the words of Venus in the opening of the *Hippolytus*. She says that her power is acknowledged *both in heaven, and on earth*, (for I have in a former No. remarked that, after οὐρανοῦ τ' ἴσω, the ingenious Mr. G. Burges most properly puts only a comma, so as to connect these words with the subsequent words, as the poet indisputably intended, οἶσι τε πόντου ταρμύων τ' Ἀτλαντικῶν Ναυυσὶν ἴσω,) *on earth, viz. by all whosoever dwell within the Pontus and the Atlantic boundaries*, viz. by all the inhabitants of the world *from the river Phasis to the pillars of Hercules*, viz. *a Gadibus usque ad auroram*, viz. from the eastern to the western extremity of the world, as the Scholia most properly explain the meaning of the words. I have been led more particularly to examine this passage by having seen this interpretation of it in an admirable note of D. Wytenbach upon the words of Plato cited above, and which note cannot fail to remove any doubts, which the Professor might be disposed to have, if the matter rested upon my authority, whether my arguments were conclusive, or inconclusive.

<sup>1</sup> I cite the passage of Pindar, as it is there cited, and the writer met with it in J. Wundt's *Antiquarisch-historische, de Vita functorum Status, ex Herodoti et aliorum comparata Sententia concernatus, cum Corollario de Theodoro Apolloni Petri, in quem Praedicatoris Angelus de quibusdam memoral*. The whole passage from this most erudite dissertation is cited in the *Classical Recreation* p. 346; and by the well-known proverbial verse, the proverb of *sailing to the Phasis* was applied to all dangerous voyages, from the time of the Argonauts.

"P. 84. μέγας Ἱεροκλείαν σταλὴν ἀπὸ Φάσιδος. Hi censebantur termini τῆς οἰκουμένης, orbis terrarum nobis cogniti et habitati, nostrumque mare includentis. Animadvertendum in Euripidis *Hippolyto* 3. ὅσοι τὰ πόντου τερμόνων τ' Ἀτλαντικῶν Ναιουσιν εἰσιν, εἰς ὧς ὁρῶντες ἡλίου, neque enim simpliciter *maris* est πόντου, sed *Ponti Euxini*, oppositi finibus Atlanticis termini. Similis causa est ibidem v. 1350. πέραν γὰρ πόντου καὶ τερμόνων τ' Ἀτλαντικῶν. Cicero *Nat. Deor.* II, 66. *Nam si omnibus hominibus, qui ubique sunt, quacumque in ora ac parte terrarum, ab hujusce terræ, quam nos incolimus, continuatione distantium, Deos consulere censemus ob has causas, quas ante diximus, his quoque hominibus consulunt, QUI HAS NOBISCUM TERRAS AB ORIENTE AD OCCIDENTEM COIUNT. Sin autem his consulunt, qui quasi magnam quamdam insulam incolunt, quam nos orbem terræ vocamus, etiam illis consulunt, qui partes ejus insulæ tenent, Europam, Asiam, Africam.* Postea in Phasidis et Ponti locum successit India: v. c. in illo Juvénalis x, 1.

*Omnibus in terris, quæ sunt a Gadiibus usque  
Auroi am et Gangem, pauci dignoscere possunt  
Vera bona.*

Hæc pro diversa significatione τῆς οἰκουμένης, et ab Herculis columnis ad Indiam definit Aristoteles *De Cælo* II, 14. fin. Mettaborolog. II, 5. Seneca *Quæst. Nat.* I. Præf. p. 506, *Quantum enim est, quod ab ultimis litoribus Hispaniæ usque ad Indos jacet?* Europæ hos fines facit Auctor libri *de Mundo* c. III. s. 9. Εὐρώπη μὲν οὖν ἐστὶν ἥς ὄροι κύκλου, στήλαι τε Ἱεροκλείου, καὶ μυχὸς Πόντου, θάλαττά τε Τεκασία." D. Wytténbachii *In Platonis Phædonem* Lug. Bat. 1810. p. 299.

In v. 94. of the *Hippolytus* we have

Θη. ἐν δ' εὐπροσηγορίῳ ἔστι τις χάρις;  
Π. πλείστη γὰρ καὶ κέρδος γὰρ σὺν μοχθῷ βραχεῖ.

The Professor's Note here is as follows:

"πλείστη τε ediderunt Valck. et Brunck. e Flor. male. Postulatur enim altera particula: neque repetita γὰρ cuiquam displicere debet, cum propriam vim utrobique servat. Veritas, Imo maxima, quin et lucrum cum labore exitio. Equidem olim conjiciebam καὶ κέρδος τῇ: mox conjecturam istam inutilem judicavi; quod nunc monro, cum eandem lectionem aliis quoque placuisse intelligam. Legit doctissimus Tate, καὶ κέρδος δὲ σὺν μ. β. fortasse recte."

The Professor would have said not *fortasse recte*, but *omnino recte*, if he had had the good luck to know the precise force of such an elliptical expression, upon which Michaels thus slightly touches in a Note to L. Bos's *Ellipses Græcæ*: "Ὁ μόνον subintelligitur in καὶ πάντες δὲ, quippe quod idem est ac οὐ μόνον δὲ, ἀλλὰ καὶ πάντες. Lucas in *Actis Apostol.* c. III, 24. et c. v, 32. Pau-

l. 8 *ad Timoth. Ep. II, c. III, 12.* Thus we have in Demosthenes *Olynth. B. p. 90. Ed. Mount:* καὶ γὰρ εἰπεῖν τὰ δεόντα παρ' ὑμῖν, εἰσὶν, ὡς ἂν Ἀ. δυνάμενοι καὶ γινώσκειν πάντων ὑμῶν δεύτατοι τὰ ῥηθέντα· καὶ πράξαι δὲ δυνήσεσθε νῦν, εἰαν ἐθέλῃς ποιῆτε, &c. οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ πράξαι δυνήσεσθε, *Quin et eadem ezequi nunc poteritis*, as Stocke well translates it. Again *περὶ στεφ. c. ιδ.* ὑμεῖς δὲ, ἐφορώμενοι τὰ πεπραγμένα, καὶ δυσχεραίνοντες, ἤγχετ' τῇ εἰρήνῃ ὅμως· οὐ γὰρ ἦν ὃ, τι ἂν ποιεῖτε μόνον· καὶ οἱ ἄλλοι δὲ Ἕλληες, ὁμοίως ὑμῖν πεφανακισμένοι, καὶ διημαρτημένοι, ὧν ἤλπισαν, ἦγον τὴν εἰρήνῃ ἀτμύνει, καὶ αὐτοὶ τρέπον τινα ἐκ πολλοῦ πελαγούμενοι, *that is οὐ μόνον ὑμεῖς, ἀλλὰ καὶ οἱ ἄλλοι Ἕλληες.* Thus too Plutarch in the *Ἐπιτηδεύματα Λακεδαιμόνιαι* c. κη. Ἀφροδίτην σέβουσι τὴν ἐνὸπλιον· καὶ πάντας δὲ τοὺς θεοὺς, θηλαῖς καὶ ἄρνας λόγχεις ἔχοντας ποιοῦνται, ὡς ἀπάντων τὴν πολυαιμὴν ἀρετὴν ἔχοντων, *that is οὐ μόνον δὲ, ἀλλὰ καὶ πάντας κ. τ. λ.* Mr. Tate, to whose ingenuity and acuteness I am ever ready to bear my humble testimony, seems to have been guided by the ear alone to this emendation, as he assigns no reason in favor of it. But with respect to the Professor, *Cynthius*, instead of *plucking his ear and admonishing him*, seems to have run away with the ear, or else he would not have received the double γε into his text.

πλεῖστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

The ear is known to have been considered by the ancients as the seat of memory, and the circumstance just mentioned accounts for the Professor's forgetting the dictum of Professor Porson about καὶ-δὲ, (when he so far adopts Mr. Tate's conjecture, as to say of it *fortasse recte*,) *Conjunctiones istas in eodem sententia membro haud credo occurrere apud aevi istius scriptores, nisi per librario- rum errores*; and this forgetfulness is the more remarkable, because this very dictum of the departed Professor is, as Mr. G. Burges observed to me, quoted by Mr. Blomfield on *Prometheus v. 1069. Ed. 2da*, and referred to by him on the *Sev. a. Thebes v. 469.* I doubt whether even Mr. Tate, although the expression is supported by the usage of Demosthenes, the best writers in prose, and the genius of the Greek language, would have ventured upon the conjecture, if he had known that it violates one of Porson's canons, and militates against the supposed practice of the Greek tragedians. Mr. Monk says, as we have seen above, "*Equidem olim conjiciebam καὶ κέρδος, τῇ; mox conjecturam istam inutilem judicavi, quod nunc monito, cum eandem lectionem aliis quoque placuisse intelligam.*" These *alii* may, as I believe, be meant for G. Burges *solus*, for he has published, as I understand from him, this very conjecture.

E. H. BARKER.

*Trin. Coll. Camb. Nov. 27. 1813.*

BIBLICAL AND CLASSICAL CRITICISM.

PERMIT me to send you, as a Botanist, two or three critical remarks on mistranslations of the Greek in the New Testament.

1. The first is from the Parable of the Sower, where our Saviour says ἄλλα (σπέρματα) ἐσφύει ἐν τοῖς ἀκάνθοις. Matt. xiii. 7. ἐν μέσῳ τῶν ἀκάνθων. Luk. viii. 7. In both these passages the word ἀκάνθαι is translated "thorns." Now it is obvious that this is a wrong translation; for the thorns are said "to grow up with the corn." The thorn (or hawthorn it may be supposed) is a shrub of slow growth, requiring six or seven years to arrive at maturity; and, therefore, if sown with an annual plant, not in the least injurious to its growth. The idea of sowing among thorns already occupying the ground is too wild to be admitted by any agriculturist. On consulting Schleusner's Lexicon on the word ἀκάνθα, he says "apina, vepria, sentis;" yet he says afterwards "vox latissime patet apud Græcos, ita ut tam de arbore spinosa, quam de herba aculeata." On consulting, however, the Father of Botany, the species of ἀκάνθα mentioned by him are all herbaceous, ποώδεις. He has enumerated seven species, many of them accurately described; as they are likewise by Dioscorides, Galen, and by Pliny, and other writers, under the name *carduus*, a thistle. The hawthorn is thought not to have been known in Greece, but its affinity to the pyracantha is fully described by Theophrastus, under the name Ὀξυάκανθα. With this meaning of the word the action of the sower is agreeable to common sense: the sowing among thistles may mean on ground infested with thistles, or with seed not cleaned from thistles; and the natural consequence of such practice would be that the thistles would grow up with the seed, Matt. Mark, that they would grow together, (συμμενίσκας) St. Luke, and the beauty of the parable would be preserved without violating probability.

2. Συκαμίνος... Συκαμωγαίου. Luk. xvii. 6. xix. 4. St. Luke, as it should seem, uses both these words as indicative of the same tree, which is translated *literatim* in our authorised version, chap. xvii. the sycam<sup>ite</sup> tree, and chap. xix. the sycamore. Schleusner, like a grammarian ignorant of Botany, says, "arbor inter Ficum et Morum media." Now on consulting the Father of Botany, as Linneus in this instance affords no light, we shall find Συκαμίνος clearly to indicate the mulberry tree.\* It is to be noticed that

\* The Illustrationes Theophrasti by Stackhouse, being a methodical ar-



Theophrastus describes two distinct trees; the one simply as *Συκάμινος*, the other as *Συκάμινος Αιγυπτία*, both which Linnaeus has confounded under 'Genus Ficus; as *Ficus sycamorus*. On considering the extracts from Theophrastus subjoined in a note, it may be looked on as decisive, that according to his account the *Συκάμινος* of Book i. was different from the *Συκάμινος Αιγυπτία*, Book iv. which was a native of Egypt, and not met with in Syria or Greece. This matter admits of further illustration by a reference to Athenæus, ii. c. 37, on the subject of the fruits of the ancients. He there expressly says *συκάμινος, οὐ τὰ ἀπὸ τῆς Αἰγύπτου Συκῆς, ἀλλ' ἃ τινες συκάμινος λέγουσιν*, and afterwards *μόρον δὲ τὰ συκάμινος, παρ' Αἰσχύλῳ ἐν Φρυγίῳ*. They are likewise accurately described by him in another place, as *μελάγχρυμα, μολύβδεα*, is still more accurately by Sophocles, as *φινίξαντα, γόγγυλα μόρα*. We find by Nicander in his *Georgics*, that he drops the term *Συκο*, and calls the tree simply *Μορίς*; or *Μορία*, in imitation of the Alexandrians of his time. This was adopted by the Romans, and they called the tree *morus*, and the fruit *morium*: as Horace says "*nigris prandia moris*." Phaneas likewise, a disciple of Aristotle, as Athenæus informs us, a native of *Eriesium*, calls the fruit of the *ἀγρία Συκάμινος, μόρον*, and describes it so as not to be mistaken, as *τὸ μόρον, τὸ βατώδες*, from its likeness to the blackberry *βατόν*, Salmonius apud Athenæum. It is strange, however, that the name of sycamore should be given to the greater maple tree, which every reader of the New Testament in our version must suppose to be the tree which Zaccheus climbed up.

3. *Κάλαμος*. This word which occurs several times in the New Testament in its more general sense signifies the knotted stalk in the *Gramineæ* of Linnaeus. In Theophrastus it is appro-

prangement of his history of plants, afford me an opportunity of laying before your readers all that is recorded by him concerning *Συκάμινος* μήτρα σπυρησάτα καὶ ξύλον. i. c. 8. arbor decidua sero folliobόλων. i. c. 12. fructus lē byrru καὶ λίμματος. (i. e. non carnosus) χύλεις αἰκίδης (uvæ similia) i. c. 16. ἂ θο; χυώδεις (filamentis vobis conatus.) N. B. This is decisive against its being a *ficus* i. c. 17. ἄθος ἔχει ἐν τοῖς ὅλοις περὶ καρπῶς· οὐ μὲν τὰ ἀκαίως, οὐτ' ἐν τοῖς περιλήρησι καὶ ὁμοῖον, ἀλλ' ἐν τοῖς ἀκμαίονσι· εἰ μὴ ἅπαντες ἐν τῇ χυώδεϊ. This is a very particular, though very obscure description, arising from our ignorance of the technical language employed. The word *χυώδεις*, however, as often occurs in describing flowers that we cannot err in calling it the filamentous part; either the calyx or the pistillum. He clearly asserts this ἄθος *χυώδεις* not to be situated in the summit only, nor on the summit of the fruit, but in the intermediate parts; and if we look at the generic character of the female flower of *Morus* in the *Genes Plantarum*, &c. we shall find it to be "*flores congesti*." This accurate application in this instance seems to have confounded the *amentum* with the female specification; but he has in other *Moraceæ* Genera distinctly and accurately described the *Calix*, or *amentum*. &c.

priated to the reed, the arundo of Linneus. He enumerates and describes seven species. In Matt. xi. 7. *Κάλαμος*, ὁ ἐν ἀγροῖς ἐκλεγομένους, it means, probably, that weak grassy species called *A. epigeios*; but in Matt. xxvii. 29. and the parallel passage in St. Mark, it must be referred to *Arundo Donax*, or *Bambusa*. These large growing woody arundines have universally obtained the appellation of canes; these cut to a proper length have, from ages, from their lightness, been used as canes or walking-sticks. When left to their full length they were used anciently as measuring-rods, as may be observed in many passages of the Old Testament, particularly Ezek. xl. 5. and it must have been a stick of this kind which the soldiers made use of to affix the sponge filled with vinegar at our Saviour's crucifixion. In the former of the passages quoted, the word reed may be properly retained, in the latter, it must be translated cane, which, if not the true botanical term, is, at least, what is used in commerce and in common acceptance.

### HIEROBOTANICUS.

P. S. I forgot to mention another species of *calamus* which occurs in the New Testament and the Old, viz. *C. scriptorius*, of Pliny, is probably, *Arundo phragmitis* L. though not enumerated by him. It is, however, *K. χαρτίλας* of Theophrastus without any doubt, and though the term *χαράσσω* to write is lost in modern language, and the instrument *κάλamus*, passed into Latin as its name; yet the person describing, *χαράκτηρ*, has obtained in its simple and metaphorical sense among all the languages of modern Europe.

## CLASSICAL CONNEXIONS.

### NO. I.

SO long as the remains of Greek and Roman genius, involving the history of both nations, shall continue to obtain that rank in the business of liberal education, which has now for ages been allotted to them; the connexion of modern with ancient literature must be valued as contributing not less to the enlargement of mind, than to the cultivation of taste.

Thus, it is obvious to remark, that to the perusal of Phædrus and Horace, there should naturally be added the satires of Boccaccio and Pope, the fables of Fontaine and Gay.

The sagacious hint of Tacitus, and the profound disquisition of Polybius on a government of balanced powers, cannot but be interesting to the readers of Blackstone and De Lolme.

To him who would understand the nature of language, and of the parts of speech, so called in their origin, and their use, may safely be recommended the *Extra Illustration* of John Tooke. He may consider it as a rich appendix to the poor account given of the matter in the 2d sect. of Dionysius, *περὶ συνθέσεως ὀνομάτων*, being nearly all which was known at that day.

The proofs of goodness and wisdom (for power at once proves itself) in the works of creation, early occupied the wisest of heathen minds. Whoever will compare on this subject the arguments of Socrates, as recorded by his faithful memorialist, [Xenophon, l. iv. c. 3.] with the Natural Theology of Paley, will witness with delight the simple acorn of truth, risen up and spread out into the full tree of knowledge.

But these, however important, are topics too general and too wide to yield readily either the profit or the pleasure, which instances of a closer and more particular kind may afford. Let us proceed rather to examples of that connexion proposed, specific and individual.

1. While the young scholar is surveying the *Plague at Athens* in the graphic page of Thucydides, which, of course, he will collate with the strong poetical copy by Lucretius; let him be entertained and fascinated with the *History of the Plague in London* by Daniel De Foe. That work, half fable and half true story as it is, in simplicity and pathos, in imposing touches of reality, and interesting detail of fact, even among the large list of his ascertained writings stands unsurpassed.

The effects of this dreadful visitation in destroying whatever of moral, of humane, of religious feeling, adorns or consoles our nature, have been well told by the Greek historian. In a different age, apparently too under far better auspices, similar consequences resulted from a similar situation. The far spreading plague which ravaged Florence in the year 1348, gave occasion to the *Decameron* of Boccaccio; which is itself no small evidence, that what depopulated the city, disorganised it also. For the licentiousness of some of his tales, this indeed has been expressly urged as the apology: and his own *Introduction*, while it gives a clear and lively narrative of the pestilence, sufficiently shows how misery and vice kept company with each other.

2. Civil discord, like the plague, puts religion and morality too much in abeyance with the greatest as with the lowest of mankind. Of the French Revolution, with its atrocious horrors, it was hardly in the power of declamation, at one time, *καταρκεῖν καὶ διελέγειν καὶ ὑπερβαίνειν*. Yet amongst all the atrocities of the reign of terror, it would be difficult to find any, perhaps, which had not a parallel in the convulsions of Greece, during the Peloponnesian war,

and particularly in that of Corcyra. From the comparatively narrow scene and scale on which every thing there was carried on, political enmity and personal hatred engendered a yet more hellish animosity between them.

Take one specimen, Thucyd. i. iv. c. 47.

By an act of the foulest perfidy, the democrats then taking their turn of revenge, had got into their power the miserable remnant of the opposite party. What followed? The very bitterness of death.

Παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι, ἐς οἶκον μέγα καθίσταν καὶ ὕστερον ἐξαγόντες κατὰ εἰκοσὶν ἄνδρας, διήγον διὰ θυεὶν στοίχων, ἐκλίπτον ἐκατέρωθεν παρατεταγμέναν, δεδεμένους τε πρὸς ἀλλήλους, καὶ καιομένους, καὶ κεντούμενους ὑπὸ τῶν παρατεταγμένων, εἶπου τίς τινα ἴδοι ἔχθρὸν ἑαυτοῦ· μαστιγοφόροι τε παριόντες ἐπιτάχυναν τῇ ὁδοῦ τοὺς σχολαίτερον προσιόντας.

C. 48. Καὶ ἐς μὲν ἄνδρας ἐξήκοντα ἔλαβον τοὺς ἐν τῷ οἴκῳ τούτῳ τῷ τρόπῳ ἐξαγαγόντες καὶ διεφθείραντες. ὦντο γὰρ αὐτοὺς μεταστῆσθαι πρὸς ἀλλοίαν ἀγέην. κ. τ. λ.

3. Our own history is quite stocked enough with bad materials—to show what the weakness and wickedness of human nature in its paroxysms can do.

On the restoration of Charles II. the bodies of the regicides deceased were torn from the sanctity of the grave. In the spirit which gave it birth, this exceeded even that, with which the living were consigned to death or imprisonment.

But even under the mild reign of the Georges, to pass over the punishments after the fight of Culloden, what shall we say to the vengeance on Kennington Common, and the exhibition of rebel heads on Temple Bar? Honest attachment to the cause of fallen royalty is an offence, which Kings, safe on the throne, surely ought to be the first to forgive.

The clemency of Julius Cæsar as a conqueror forms a most valuable part of the historic property of mankind. And since it would be difficult to replace it, if lost, by any other such character equally illustrious at once, and well authenticated; he can be no friend to his species who would now take that character away. So to overcome and so to forgive, is hardly to be paralleled in any hero upon record. But yet how few, how very few Englishmen entertain or express any opinion of that extraordinary man, but what they have gotten from Addison's political tragedy of Cato, or the prologue to it, alike political, of Pope? The tone so given to public feeling is yet discernible in the writings of flashy reviewers and sickly philanthropists.

Well: here is splendid poetry at least.

Ev'n when proud Cæsar 'midst triumphal cars,  
The spoils of nations, and the pomp of wars,

Ignobly vain, and impotently great,  
 Show'd Rome her Cato's figure drawn in state;  
 As her dead father's rev'rend image past,  
 The pomp was darken'd, and the day o'ercast;  
 The triumph ceas'd, tears gush'd from every eye;  
 The world's great victor pass'd unheeded by;  
 Her last good man dejected Rome ador'd,  
 And honor'd Cæsar's less than Cato's sword.

But for the fact: this is one of the many tricks, which poetry has played, to rob us of real and ascertained examples of worth, and to give us, instead of them, mock pictures of excellence which never existed.

Honest Hooke, who dedicated his Roman History to our great satirist, might have taught him better, if they had been earlier acquainted. But the apocryphal story from Appian, told at some second or third hand, suited the purpose of the day, and Julius Cæsar was gibbeted accordingly.

It is not enough remarked, that the editors of Latin poets, for common use, have shown a plentiful lack of acquaintance with the sources of Greek original, from which their authors either borrowed or stole.

Still less was it for a long time suspected, that those authors knew Grecian history not quite so well, as we do or may do at the present day.

Juvenal, for instance, could insultingly write,

Creditor olim  
 Velificatus Athos, et quicquid Græcia mendix  
 Audet in historia.

Yet to the full as ignorantly, if in so noble a passage one could find any fault, he wrote thus also.

At vindicta bonum vitâ jucundius ipsâ  
 Chrysippus non dicet idem, nec mite Thaletis  
 Ingenium, dulcique senex vicinus Hyacintho,  
 Qui partem acceptæ sæva inter vinula cicuta  
 Accusatori nollet dare

Shall we consider what follows as a mere figure of speech, and therefore to be forgiven?

Sævus et illum  
 Extus eripuit, quem mirabantur Athenæ  
 Torrentem et pleni moderaant in fræna theatrum  
 Dns ille adversus gentes, fatusque sinistro,  
 Quem pater ARDENTIS MARSÆ FUEGINI LIPIÆ  
 A carbone et forcipibus gladiosque parant  
 Incute et iusto Vulcani ad Rhodora misit

Every scholar knows, who it was that said, and why he said it :  
 οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἔτοιμα  
 μᾶλλον τρέπονται.

Feb. 23, 1814.

J. T.

## SUETONIUS

COLLATUS CUM MS<sup>to</sup>. DUNELMENSIS.

**CODEX** Dunelmensis, cujus varietatem hic habes, in Bibliotheca Dec. et Cup. Dun. reservatus, Decimo, et Secundo, vel Superiori, Seculo adscribitur. Optimus sane liber, ut ex hac collatione, quæ olim ab Edv. Rudd, Coll. Triu. Cantabr. Socio, confecta est, abunde patet. Nec minimum castigatæ lectionis argumentum, quod cum *optima fidei et vetustissimæ manus exemplari*, a Salmasio cum Schildio communicato, sapissime consentit.

M. D. B.

## JULIUS.

*In Titulo De vita Cæsarum liber primus. Incipit Divus. MS.*

Cap. 1. Julius Cæsar Divus annum  
 agens sextum decimum *ed. Schild. 1667 :*  
 Annum agens Cæsar sexdecimum *MS.*  
*Dunelm.*

sequentibus : sequentibusque  
 redimere : redimeret  
 5. cum ingenio : tum ingenio  
 occasioñ : occasione  
 4. Molonis : Miloni  
 servosque cæteros initio : servosque  
 initio  
 quinquaginta : *ita MS. sed quinquæ a*  
*recentiore m.*

5. Tribunatu : Tribunatum  
 auctores : auctoresque  
 6. defunctas : defunctam *a pr. m.*  
 et in amittæ : sed in amittæ  
 sunt reges : sunt Martii reges  
 7. prætoris : P. R.  
 matri stuprum : 2. 1.  
 orbis terrarum : 2. 1.  
 8. adiit : *deest.*  
 9. obiisse : adisse (*sed ob pro r. l.*)  
 Lambranos : Ambranos  
 11. numero habuit — civium Ro-  
 manorum : *deest*  
 13. et etate : et *deest a pr. m.*

14. obtinissetque : *que deest*  
 sed etiam in : sed et in  
 16. administratione : ab ministratore  
 18. ornarentur : ordinentur  
 19. conciliavit : reconciliavit  
 20. levioribus turbis : levioribus col-

pis  
 induxit Vettium præmiis : inductum  
 præmiis

auctores : actores *a pr. m.*  
 22. ac negante : ab negante *a pr. m.*  
 Semiramin : Semiramén  
 23. competitoribus : petitoribus  
 24. consulatus : consulatu (*olim cou-*  
*sulatum, ut suspicor*)  
 unam etiam : nam etiam  
 ne injusti : *ne deest*  
 25. quadringentia : *deest*  
 26. neptem : nepotem  
 Inter quæ : Interimque  
 quandoque : et quando  
 maxima : maxime  
 oblocata : ablocata  
 lanistas : lanistias (*sed lanistas pro*  
*v. l.*)

27. prosequeretur : persequeretur  
 28. abrogasset : subrogasset *a pr. m.*

30. regnandi gratia : regnandi *deest*  
 33. quod visu : quod visum *a pr. m.*  
 quadringenia : quadragenis  
 35. rerum omnium : 2. 1.  
 37. cæteri : cæteris (*sed S in ra-*  
*sura*)  
 39. donatusque .... aureo, : dona-  
 tusque est .... aureo.  
 e scena : e *deest*  
 in minore Codeta : in morem Coclea  
 40. ætati : æstate  
 41. censorio : censorios  
 edidisset : dedisset  
 42. XL : decem  
 deducto summa : deducta summa  
 43. atque militibus : defuerunt *a*  
*pr. m.*  
 44. Jam de : Nam de  
 Fucinum : Fulcinum  
 45. tonderetur diligenter : diligenter  
*deest.*  
 ferret : ferro (*ferebat superscripto*)  
 laurea : laureæ coronæ  
 ad manus : ad minus *a pr. m.*  
 46. quia non tota : quia non tota  
 49. et vinum : et urnam  
 50. Postumiam : Postumam  
 nummo addixit : minimo addixit  
 51. Aurum : Auro *post rasuram*  
 effutuisti : stuprum emisti *per rasuram*  
*quidem sed eadem manu.*  
 52. thalamego : thalamoque  
 similem quoque Cæsaris : s. q. Cæ-  
 sari  
 quem Cleopatra dicat : quem de  
 Cleopatra dicant  
 flagrasse : flagrasse  
 53. militarique re : militari. Quare  
 quam non immerito : que non im-  
 merito  
 exceptam .... editam : excepta ....  
 edita  
 esse vix ipsius : esse ipsius  
 56. volunt calamitatis : volent o.  
 Cujus tamen rei — emendate :  
*desunt*  
 Nos etiam : Nam etiam *a pr. m.*  
 59. eludendas : deludendas  
 Salutioni : Salvitioni  
 60. cunctantior : cunctatior  
 auferre — unquam : *desunt*  
 quin castra : qui in castris  
 62. aquilifer : aquilifero  
 moranti cuspidē : moranti secus cus-  
 pide  
 63. vectoria : victor  
 68. dimicaverint : dimicarint  
 superaverunt : superarant  
 transiit : transiivit  
 71. stipendiarum : stipendium *a*  
*pr. m.*  
 72. valetudine et in : et *deest*  
 73. nullas : nullos  
 libens : lubens *a pr. m.*  
 consueverat : persueverat  
 74. in ditionem : in deditionem *a m.*  
*correctoris*  
 75. rebellaverant : rebellaverant  
 Cæsar : Cæsaris *per rasuram a sec. m.*  
 contrucidaverat : contrucidaverant  
*a sec. m.*  
 permisit : permiserat  
 76. cæsus : cæsus  
 nullos non : nonnullos *a sec. m.*  
 patris more : patrio more  
 Rufini : Rusioni  
 77. T. Ampius : Titus Ampius *per*  
*rasuram*  
 exa sacro quodam : exacta sacra  
 quondam  
 79. cum sacrificio : cum in sacrificio  
 ut ferebat : ut referebat  
 plebei : plebeo (*i superscripto*)  
 80. curia : curiam  
 Cæsaris statuae : Cæsaris (statua *su-*  
*præscr. pro glossa*)  
 vocantem : vocante  
 81. capua — coloni : *desunt.*  
 ad extruendas : destruendas  
 Iulo : Ilio  
 82. Conspirati : compirati (*consp.*  
*pro v. l. superscr.*)  
 gestu : gestum  
 adversum : aversum *a pr. m.*  
 Cassii : Casca  
 καὶ οὐκ ἴσμεν : *desunt*  
 84. intraque lectus : intra quam  
 lectus  
 Men' me servasse : me *deest*  
 Attii : Acilii  
 instrumento triumphorum : 2. 1.  
 86. sectantium : adinspectantium  
 semel confessum satius esse, quam ca-  
 vere semper.  
 Alii ferunt dicere solitum, non : se-  
 mel, quam cavere solitum ferunt non

## AUGUSTUS.

Incipit Divus Augustus (et sic in Claudio, Tito, et Vespasiano.)

Cap. 1. cavebatur : cavetur *a pr. m.*  
 2. magna intervalla : magna vi

quam equestri : quam interlineare est  
 3. Thurinum : Thuringum

- M. Tullii Ciceronis ; M. Ciceronis**  
 4. M. Antonius : idem Antonius  
 siquidem ex : si ex  
 5. Sacrarium habet : agrarium ha-  
 betur  
 Lectorius : Lectorius  
 se esse : esse se  
 8. hostibus infestas : 2. 1.  
 9. summa, partes : summa parte,  
 Ex quibus : E quibus  
 adversum : adversus  
 10. et vi : et vim  
 prævium : per visum  
 obtigerat id munus : obtigerat. Id  
 munus  
 candidatum se : candidatum peti-  
 tore ac a rasura  
 ac Reip. : aut Reip.  
 eum fugisse : 2. 1.  
 12. ordinandum : ordinandum  
 Nursiones : Nursinus  
 egit oppido : 2. 1.  
 13. in volucrum : in deest  
 dimicare : micare  
 voluntaria . . . nec : voluntariam . . .  
 necem  
 14. eruperat : erumpebat  
 15. conspecta : consulto pro v. l.  
 16. Bellum Siculum : 2. 1.  
 lacum mari : 2. 1.  
 devinctus : devictus  
 in conspectum finisse : in c. venisse  
 Item cum : Iterum cum  
 17. Cleopatra : Cleopatra  
 iudicato : indica  
 seditione militum : militum deest  
 repetit Italiam, tempestate : repetit.  
**Alia tempestate**  
 trajectory bis : trajectory a pr. m.  
 Simulque ejus : que deest  
 18. aspersis : aspersum  
 19. ac etiam rerum : et rerum  
 Egnatii : Genat  
 item Asiui : Temasin  
 Parthynia : Parthyna  
 rapere ad exercitus : rapere. Ad  
 extremum  
 destinaverant : destinant  
 20. excepit una acie : excepit. Una  
 acie  
 21. Inalpinas : Alpinas  
 22. Curules : curiles pro v. l.  
 23. et a peritis : et deest  
 Adeo namque : Adeo denique  
 24. delictorum : deest  
 25. aliter appellari : aliter deest  
 Sicilia : Cilicia  
 26. et ante tempus : sed ante tempus  
 præditus : præditus pro correctione  
 cæteros autem sex : autem sex deest  
 27. Toranius : Toranium  
 eundemque : eundem  
 decoravit : honoravit  
 perferuit : confertuit  
 tabulas : tabellas  
 dimissum : admisum  
 cooptavit : cooptavit  
 28. præ se identidem : præsidens  
 idem  
 29. Urbem neque : Urbem namque  
 festinantius : festinatus  
 Marti . . . ultione : Martis . . . visione  
 desiderari : de abest per rasuram  
 Lucii et Caii : Caii et Lucii  
 a multis exstructa : a multis tunc ex-  
 structa  
 30. viciniæ : vicina  
 31. ordinatione : ordinationem  
 ornare : ornari  
 supponit : superposuit  
 32. expavit : excusavit  
 honorariis : honoratis  
 vocatio : vacatio  
 33. signatores : senatores  
 delegavit : delegabat  
 34. quam ceteras severius : 3. 1. 2.  
 35. Orcinos : Oreivos  
 excusantibus : excusantes  
 36. deposito : disposito  
 quæstura : quæsturam a rasura  
 38. virilem togam, latum clavum in-  
 duere : virili toge latum clavum indu-  
 cere  
 enim nollent : eum vellent pro v. l.  
 39. ex improbatibus : in exprobatibus  
 40. Comitibus : Ac comitis  
 avocaretur : vocaretur  
 tribulibus : tribubus  
 civitatem Romanam : civitates Ro-  
 manas  
 se facilius : 2. 1.  
 a libertate et multo pluribus : deest  
 At visa : Ac visa  
 41. quadragesimo : quadringenos a  
 pr. m.  
 nonnisi ab undecimo : nisi deest  
 42. destinavit. Nec : destinaret ne  
 quondam sterilitate : quadam sterili-  
 tate  
 cessaret : cesserat  
 43. nec Amphitheatro : nec in A.  
 majorum : magnorum  
 moris : maris  
 C. Nonium : C. deest  
 etiam equitibus : et equitibus  
 44. quid spectandum : quid specta-  
 culi  
 senatoribus : Romæ legatos : sena-  
 toribus Romæ. Legatos  
 45. fungerentur : fungeretur  
 præmia alienis : præmia in alienis  
 certantium quæque : 2. 1.



- et loco : et longo  
 Hylan : Ylan  
 46. sua... colonia : suam... colonia  
 47. sub diem : sub die  
 47. alias aut ere... levavit : desunt  
 48. Regna : Regnorum  
 solitus est : est deest  
 ac mente : aut mente  
 49. qui à loco eidera : quia loco idem  
 exigent : exigant  
 50. perseveraverunt : perseverarunt  
 51. inquisivit : inquisit  
 violentius : lentius  
 52. exque illa aureas : exque quis aureas  
 53. ludo : ludos  
 huiusmodi blauditias : ejusmodi bl.  
 vespere : vespera  
 valedicebat : valere dicebat  
 grandior jam natu : grandi jam ornatu  
 in turba quondam : quondam deest  
 ob id inedia : ob inediam  
 54. altercationes disceptantium :  
 2. 1.  
 vir virum : triumvirum  
 55. cuiquam fuit : cuiquam defuit.  
 56. a stantibus : adstantibus a pr. m.  
 quid officii : quod officii  
 57. quæ possunt : quia possunt  
 consensu : consensu  
 strenam : strenuam (sed pro v. l. strenam)  
 sigillatim : singillatim a nr. sec.  
 58. vitæ finem : 2. 1.  
 62. et postulantibus : expostulantibus  
 exorta : orta  
 Cum hac etiam : Cum hac quoque  
 64. Caium, Lucium : Caium, et Lucium  
 diurnos : diurnos  
 laboravit : elaboravit  
 65. Phœbe : Phœbe : fœde . fœdes  
 quopiam libero, servare : quoquam  
 1. servoque  
 agnosci : ac cognosci  
 66. Salvicionem : Salvicionem  
 cui quisque : suæ, quisque et pro v. l. ejusque)  
 contulisset : hic : contulisset : et hic  
 69. familiariter adhuc, nec : familiariter, adhuc nec  
 in quam arrigas : in quam arrigas  
 70. litorum condemit : fustum e.  
 71. retractus est : retractum est  
 scribit ad filiam : desunt  
 72. in aedibus : in crasa est  
 73. quorum plerumque : quorum plerumque  
 74. et audire : et deret  
 trinis ferculis : ternis ferculis  
 Indios : ludos  
 75. forficor : forcipes  
 adversa : adversus  
 picturas : plicaturas pro v. l.  
 76. ne hoc quidem : ac hæc quidem  
 bubulum : bibulum  
 balineo : balneo  
 77. acidumve : aridumve sed a rasura, ut videtur  
 78. Incubratoriam ac in lecticulam :  
 3. 4. 2. 1.  
 79. si sibi quis : si quis sibi  
 lemiter : leviter  
 in memoriam : in deret  
 80. stellatum celestis Ursæ : a rasura sunt  
 inde claudicaret : inclaudicaret  
 82. peristylus : peristilo  
 calefacta : tepesfacta  
 manus ad pedes : manus ac pedes  
 84. deficeret : defireptur  
 86. inconcinnitate : concinnitate  
 verbis : tribus  
 Exagitabat : Exagitabatque  
 Annus : Annens  
 aut loquaris : et loquaris  
 87. et notabiliter : interlin.  
 coquantur : coquantur  
 dividit verba : dividit et verba  
 88. pro z autem : pro x autem  
 89. etiam eruditione : 2. 1.  
 contubernium : contubernio pro correctione  
 Nam et quid : Nam et si quid  
 spectabatur : sectabatur  
 exercitum : exercitum  
 90. ut supra diximus : ut praediximus  
 92. quædam et omni : 2. 1.  
 93. paulum desecere : paulo desecere  
 94. Velitrim : Veliterni  
 belligaverant : belligeraverant  
 quo ad se : quod ad se  
 eximi : exigi  
 nique olim omnium : olim deest  
 nocte statim : 2. 1.  
 et diu : diuque  
 volasset : evolasset  
 quod manu . . at : quam manu . . atque  
 Capitolini : Capitolini Jovis  
 demissum celo : demissum e celo  
 adhuc plerisque avunculis : plerisque  
 adhuc avunculus  
 94. verum etiam obtegeret : verum et obt.  
 exsilivit : exiluit  
 96. ac exitum praesagiente. In Philippis : ac exitum praesagiente Philippo  
 Eutychus, homini : homini Eutychus

97. morarentur: morerentur *pr. m.*  
 evecua est: *est deest*  
 98. Per illam vivere: Per illam se  
 vivere  
 missilium: missilia  
 Masgabam: Masgabam  
 conditiorem: conditorem  
 quanquam et tum: quanquam etiam  
 tum  
 99. Ecquid iis: Et quid his (*et his*  
*ubique fere pro iis in hoc MSto.*

minum: minimum  
 ab urbe: ad urbem  
 diminutio: deminutio  
 100. ædium sacrarum: æde sacrarii  
 legenda ossa: 2. 1.  
 natali: natalis  
 honoribus modo: modo *deest*  
 sub veteribus: *sub deest*  
 ac in Mausoleo: ac Mausoleo  
 101. Polybii: Polipi  
 ad vicena: at vicena

## TIBERIUS.

cap. 1. Atta: Tatlo  
 cooptata: coaptata  
 locumque: locumque  
 e duobus . . præditi: et duobus . .  
 prædictis  
 quo significaret: quod significaret  
 2. Caudex: Claudus  
 Claudius Nero: Tiberius Nero  
 asserere: *deest*  
 rursus: rursus  
 Illyciam: Illyciæ  
 Exstant feminarum: *Exstant et foe-*  
 minarum  
 optaverit: optaverat  
 notissimum. notissimum *pro correc-*  
 tione  
 Tribunos plebis: Trib *is plebi*  
 3. Tiberio Nerone: *Thore. N. (Ti-*  
*berio pro v. l. supraposito.)*  
 ut fama: ut fama est  
 4. Pater vero Tiberii: Pater Tibe-  
 rii Nero  
 5. in fastos Actaque publica: in fas-  
 tos actisque in publica  
 6. ac Lacedæmoniis: a Lacedæmo-  
 niis  
 demandatus: demandati  
 Bailis: *deest*  
 7. centenum millium: c. m. dedit  
 cuncta: agnita  
 M. Agrippa genitam: *desunt*  
 vulgo etiam: 2. 1.  
 8. Trallianos: Trallinos  
 9. Exhinc: Exin  
 Breucos: Bren *3os (omissione facta,*  
*sed n. supraposito.)*  
 10. ne verbo quidem: nec verbo qui-  
 dem  
 osculatus: exosculatus  
 11. gymnasia: gymnasio  
 Forte quodam: Forte quodam  
 prædixerat: prædixerant  
 tandem singulas: tamen a.  
 factum etiam: factum *deest*

tantummodo: modo  
 exeruisse: *exseruisse*  
 lætus animo: lætus nuntio  
 curantibus: tutantibus  
 12. Remansit ergo: R. igitur  
 13. patrio: pario (*et pro v. l. vario*)  
 familiari quodam convivio: familia-  
 ris quodam continuo  
 statuere: statuerit  
 offensior: officio  
 Relp.: rei  
 14. Syriam: Syrum  
 tum Illyricum: cum I.  
 professorem: professore  
 prævisa: piovisa  
 15. reversus: reversus est  
 ac Pompeiana: a Pompeiana  
 adoptione: *deest*  
 nec hereditatem: ne h.  
 16. in provinciam: in provincia  
 Punica: Punicam  
 copiam: *deest*  
 Italiam: aliam  
 17. multique & magni: que *deest*  
 18. ratione belli: belli *deest*  
 deportarentur: deponerentur  
 19. ignominia: ignominiam  
 ac maioribus: a maioribus  
 ducatu: ducato  
 à Bructero: ab Roctero  
 20. biennium: biennio  
 passus esset: passus est  
 21. censum ageret: c. augeret  
 tactum: tractum  
 virtutibusque Tiberii: 2. 1.  
 quid incidit: quid *deest*  
 teque rogo: teque oro  
 si tu non: si tu non  
 si non populum: si populum  
 23. ipso aucta: ipse aucta  
 24. tarde polliceri: tardet polliceri  
 25. Cunctandi: cunctanti  
 prætorianis Germanicani: prætori-  
 ani Germanicianis

26. vocaretur: vocarentur  
 cognomenque: cognomen quoque  
 ullis: nullis  
 27. aversatus: adversatus  
 adlisse: audisse  
 28. prætextu: prætextato  
 29. venerandisque singulis: venerandisque ex singulis  
 neque id dixisse me pœnitet, eſt: Meque id dixisse, et  
 30. forma regum: formam legum  
 in senatu: in senatum  
 31. suam decerni: suam *deest*  
 abesse: adesse  
 novi theatri: non theatri  
 auerint: adierint  
 assurgere: et assurgere  
 32. ipsi jus habentur: ipse jus habet  
*ret pro correctione*  
 deglubere: deglutire  
 33. utilitates publicas: utilitatis copias  
 rescidit: rescribit  
 vel ex adverso: vel adversum  
 rescissis: rescisus  
 prohibuit edicto: 2. 1.  
 consueverat et: et *deest*  
 reddidit: tulit  
 35. Fœminæ fumosa, ut ad vitandas:  
 Fœminæ et ad vitandas  
 tenerentur... iudicii: teneretur...  
 inditui  
 et quæstura: e quæstura  
 sortitionem: sortitione  
 37. exortos: et ortos  
 dissidebat: desidebat  
 Cotti: Cotti  
 concinentibusque: continentibusque  
 plebis: plebei  
 et ius: et vim  
 meruerant: meruerunt  
 Maraboduum: Marabodum  
 Archelaum Cappadocem: *desunt*  
 39. petiit: petiit  
 nomen erat: nomen est  
 40. obstestatione: obstatione  
 42. Sestio Gallo: Sestio Claudio  
 43. se coram: se *deest*  
 exemplar impetratæ schemæ: exemplarum petratæ se hemæ (*ita MS.*)  
 habitu: palamque: habituque palam  
 44. oro morigeratur: ore *deest*  
 45. nec quidquam: nequicquam  
 Unde nota: unde mora  
 capris: capreis  
 46. liberalitate: libertate  
 47. pacto: pacto  
 48. his omnino: his omnino  
 nec res expeditur: ac res e.  
 nita liberalitate: 2. 1.  
 49. Sat constat: Satis constat

et Græciæ: *desunt*  
 Vononem: Vonovem  
 50. quibus tantum interdum et ægre  
 uti: quibus tamen interdum et egere  
 et uti  
 a senatu: in senatu  
 52. Drusus animi: Druso animi  
 erat. Itaque: *desunt*  
 elevaret: elueret  
 creberrime: celeberrime  
 53. existimas: estimas  
 accersitum: accersi  
 Pandatarum: Pandatarum  
 strangulatam in Genonias abjecerit:  
 strangulatam injecerit  
 clementia: dementia  
 colligi possent: possent *deest*  
 55. aut tres: aune tres  
 56. Rhodii, Rhodi  
 57. Gadareus: Cadarcus  
 veterumque partim: veteremque  
 partium  
 58. juberet: deberet a pr. m.  
 hoc genus: hoc *deest*  
 honores: honorem  
 59. Rhodos: Rhodus  
 Nec non Antoni: Ne non A.  
 Nec semel: Non semel  
 Roma: domini: rēmedium  
 Deinde vera: Dein vera  
 61. a Sejano: ab Sejano  
 Germanici liberos: 2. 1.  
 generatim: genera  
 accusati: accusanti  
 uxoris: liberis  
 est statim: est *deest*  
 custodia: custodia  
 et ad vexationem: sed ad v.  
 in carcerem: adhuc in carcerem  
 tractique sunt: sunt *deest*  
 Carnulum... Carnulius: Carnulum  
 .. Carnulus  
 nano: mano  
 copress: capreas  
 Paconius... Paconii: Pauconius...  
 Pauconii  
 62. evocar: evocabat  
 divulgaret: vulgaret  
 ac ne reliquis: ac reliquis  
 63. Quam vero inter: Quidam inter  
 65. assumisit: absumisit  
 senem se: 2. 1.  
 quæ ne nuntii: quæ nuntii  
 foret factum: 2. 1.  
 Jovis: Iovis  
 66. vel per libellos: per *deest*  
 contemneret: contineret  
 67. qui aliquo: quia aliquo  
 devotoque: de devotoque  
 68. et qui, quod mirum est, qui *deest*  
 demum rursus: deinde r.

69. persuasionisque plenus : plenus-  
que persuasionis

70. Conquestio de L. Cæsaris morte :  
Conquisitio de morte L. Cæsaris  
scripta eorum . scripta omnium

Minois : Minonia (sed Minois pro v.l.)

71. alias promptus : alio qui promp-  
tus

nisi Latine : nihil Latini (sed nisi su-  
prasc. pro correctione)

72. latere convulso : latere deest  
ac cæteras : aut cæteras  
Chariclem : Charidem

quam tunc : qui tunc

73. sed et tempestatibus : sed t.

76. ac militibus : sed et m.

[To be concluded in the next No.]

## BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the *Classical Journal*, No. VII. of September, 1811, p. 125, J. H. M. S. expressed a wish for some information concerning the difficult text, Gen. xxxvi. 24: and, having waited nearly a year, expecting that some of your learned correspondents would give an answer, and solve some difficulties respecting it, without effect, I ventured to send some cursory remarks, which you obligingly inserted in No. XI. p. 34. In them I endeavoured to show the probability that Anah, while feeding the asses of his father, accidentally, or without any intention of producing it, found a creature among them which, from its appearance, clearly showed his maternal origin, though his father might not be immediately known; that this creature was a male mule, produced by the accidental junction of a strayed horse with one of the asses which Anah fed, as seemed to be supported by the LXX., by Aquila and Theodotion; that the name **יֶמִּין** seemed to be providentially given to him, and to be descriptive of his particular appearance, as the son of his mother, and that this might have some reference to the Jewish law afterwards to be given; and that **יֶמִּין** seemed to be a compound word, formed "of י" as either formative of the proper name, or as the "representative of **יצר** formavit, &c.; or rather of its derivative **יצרים**, *Jetsurin, lineamenta, or features*, of the particle **מ** ab, "or from; and of **מִן** mater, or mother; importing that the mule, "or new animal, found by Anah, being most probably the offspring "of a she-ass, from the junction of a horse, and which would, "therefore, more particularly bear the lineaments of his mother, "was thus remarkably distinguished as the son of his mother." ib. p. 35. And I may here observe, that the name **יֶמִּין**, *Jemin-em*, or, in short, **יֶמִּין**, *Jemim*, might be immediately and naturally pronounced by Anah, by way of exclamation, on first beholding him; just as an Englishman, who, in feeding asses, had found beside a she-ass a mule of this kind, would have exclaimed, "This (or he) is his mother's son." And being convinced that **יֶמִּין**,

as found in the Sacred Text in this place, was a very different word from עִמְּנִי of Deut. ii. 10, and from עִמְּנִי found in the Samaritan text; and that the ideal meaning which I had ventured to give was beautifully descriptive of this kind of geniture, I could not agree with those who rendered it Emims or Giants, as in Deut. ii. 10, 11, however learned they might be, or however respectably supported. It was not therefore to be expected that I should give any quotations from those authors who were of the latter opinion.

In the Classical Journal, No. XIII. p. 140, J. H. M. S. thanked me, and asked the two following questions: "Does not the interpretation of the Septuagint seem to insinuate that they were ignorant of the signification of עִמְּנִי? or, if not, why did they render it by τὸν Ἰαπετιν, and not by τὸν ἑλλήνων, in the Greek language?" 2d. "Cannot this word be supposed to be the same with that in Deut. ii. 10 and 11, which would clear up all the difficulty at once?" To the first I answer, that, according to the interpretation I have given in No. XI., the LXX. have given the true name of the animal, only a little altered according to the Greek manner: and though it might be justly called an ἑλλήνων, they may not have felt warranted to change the proper name already given to it, and by which it was probably called in their time; or perhaps they were not permitted to do so. But though they seem to have retained the proper name, they may not have known the full import of its etymology, or meaning; like other translators of the Sacred Scriptures in every age, who have translated many passages which they did not understand, sometimes correctly and at other times improperly, as appears evident from some of their paraphrastic translations of them.

The other question, whether עִמְּנִי cannot be supposed the same with עִמְּנִי, found in Deut. ii. 10 and 11, has been fully answered in No. XI. p. 39; first, by showing that the two words are very different; and secondly, by giving what I conceive to be a good interpretation of the former, and thus rendering unnecessary all further suppositions.

I therefore considered that, though I had not fully satisfied J. H. M. S., yet some of your learned correspondents might be able to produce some more satisfactory information on the subject. I accordingly waited, in expectation that some answer would be given. At last, in No. XV. p. 25, appeared J. M. with "Remarks, borrowed and original," upon עִמְּנִי: he, no doubt, means עִמְּנִי, for it is this word, as thus found in the Sacred Text, concerning which the question is; for it will not be permitted by your learned readers, to J. H. M. S. or J. M., according to the rules of sober criticism, to add one letter to the original word, while a good ideal meaning is so obvious; and much less to suppose that, even

besides the addition of one Hebrew letter, another might be changed; or that **מִל** might be supposed to be **מִלֵּן**. In the few observations which I ventured to make in No. XI. I only professed to give a "few cursory remarks;" without promising any further particular investigation or discussion of the question: though I was anxious to endeavour to throw some light on the subject. In the course of these remarks I have stated the result of the various collations of De Rossi, &c., and, as I humbly conceive, sufficiently accounted for the erroneous insertion of the second Jod, about or soon after the time of the Jewish Targumists; and shown that this was most probably the reason of its being found in so many MSS. see XI. p. 36. And I called to mind that **מִלֵּן** of Gen. xxvi. 24, and **מִלֵּן** of Deut. ii. 10, were different words, having distinct significations in the two places mentioned; giving at the same time what I conceived to be the true ideal meaning of that in Genesis, with some quotations which I thought might be illustrative of the subject, in which I considered myself fully supported by the LXX. and other Greek translators, and in some degree by all who rendered the word *mules*, without wishing to make any useless animadversions on any interpreter, or unnecessarily to bring forward their erroneous suppositions: and finding him, whom J. M. justly styles the "Prince of Commentators," "the Colossus of Biblical Criticism;" the giant Poole napping on his flowery couch on this occasion, on his sweet bed of Jemins, Eminis, and Aimins, (all fragrant in their season and place,) I did not wish to disturb his repose. And for all this, his learned brother J. M. seems greatly offended with M. S. M., but evidently without cause, as his silence was intended to prevent the exposure of his friend. But as J. M. has thus uselessly brought forth his giant, we may just have a little play with him, without endeavouring to hurt him, or even to pluck a single laurel from his brow. *Palinam qui meruit ferat.*

J. M. proceeds; and with other interpreters asserts, that the Hebrew word **מִל** (meaning **מִל**) cannot signify *mules*, and attempts to support this assertion by the three following arguments, which are stated in Poole, from Bochart and others. 1mo. Quia illa vox nusquam mulos significat: muli autem **מִלֵּן** dicuntur. 2do. Non diceretur invenisse mulos Ana, quia **מִלֵּן**, licet in S. S. exstet locis plus 400, nusquam significat *excogitare* quod non est, sed *reperire rem jam existentem*. Stio. Probabile est mulorum usum in illis locis non fuisse tam vetustum, &c. &c. nec ante Davidis tempora, ut docet Bochartus, leguntur mulis usi.

These arguments I shall consider in their order; begging the reader to remember, that I render *Jemim* or *Yemim* as a proper name in the singular number; and consider it a *mule*, and not

*mules*. Of the first argument I observe, that it has been acknowledged by M. S. M. that the word is no-where else rendered *mules*, and that in every other place *mules* are called by different names, as he has fully shown No. XI. p. 40. And he has ventured to assign ideal meanings, formed according to received analogies, to each. I think indeed that the rendering by the proper name *Jemim* or *Yemim* is the most correct, as retaining the original word, with its beautiful ideal meaning. Though as the *Jemim* is, notwithstanding, a *mule*, it may be paraphrastically rendered *the mule*. But though *ממ* be not rendered *mules* in any other place, and ought not to be rendered *mules* here, these are no good reasons why it may not be rendered *Jemim*, as a singular proper name; nor why this *Jemim* may not be a *mule*. And M. S. M. has shown that this proper name has been retained as a single individual by the LXX., Aquila, and Theodotion. I am aware that Bochart adds the second *י*, and that he is followed by Mr. Poole and others, and that they are supported by the numerous MSS. mentioned by De Rossi, and found in Kennicott and others: but having traced this to its source among the Jewish Targumists, and finding no such letter in the present text, and that the ideal meaning agrees in every respect with the Hebrew context, and with the signification of the Hebrew word *ממ*, I cannot but conclude that *Jemim*, or *Yemim*, is the true literal rendering, and that this *Jemim* is a *mule*. The second, being founded on an erroneous interpretation of Junius, Piscator, and Versio Belgica, proves nothing in favor of the point in question, as their *artem excogitare* must be wholly rejected, as being an interpretation which is contradicted by the 400 instances mentioned, and which *ממ* will not bear. But according to the ideal meaning given by M. S. M.; Ana found a *rem jam exstantem*, a thing already existing, concerning the production of which he might, and most probably did, know nothing. Therefore this argument will be considered as rather in favor of M. S. M. The third argument, that *mules* were probably not in use in those parts at this early period, will readily be granted, as it is contended that the creature which Ana found was the first *mule* ever seen in that country. Why we hear nothing of *mules* afterwards, until the days of David, may be difficult to determine; unless we suppose that, considering the animal as a kind of useless monster, they immediately put it to death.

J. M. now proceeds to give the extracts from Poole in favor of the rendering *Emim* or *Giants*; but being only supported either by the addition of one or more Hebrew letters, or the addition and mutation of others, and all at best but unnecessary *suppositions*, which are contrary to the Hebrew text; they cannot be considered as proving any thing, however ingenious, however beautiful they

may be. Mr. Poole, beginning with Onkelos, who renders *giants* and thus sanctions the reading in the plural number, mentions that Bochart also renders *giants*; and the Samaritan version *Emaros*, they being accounted giants: and adds, "Illis itaque *Jemim* iidem sunt qui *Emim*, quorum nomen Hebraei vel cum Jod עִמִּינְ scribunt, vel עִמִּין sine Jod. Prius si sequamur, dicendum, in עִמִּי excidisse N," of which he gives some good examples; adding, "At si sequamur posterius, עִמִּי erit pro עִמִּינְ, et N permutatis:" and he notices the reading of the Samaritan text. But as we cannot follow any of these opinions, they being contrary to Scripture, and having alarmed the Giant by showing him this one smooth stone called *Veritas Scripta*, we may now permit him to retire to his couch. And having found a most beautiful ideal meaning of the Hebrew word, as it now exists in the text, agreeing in every respect with the context, we are not warranted in seeking for, or forming a new word. Hence, "Si quid novisti rectius istis candidus imperti; si non, his utere mecum." One word more with my friend J. M. Amice J. M. me graviter reprehendisti; sed immerito, Malè dixisti, imprudenter risisti: sed vale, amice observatissime; fac apud te sis; et sint tibi omnia bona. Amicus Bochartus, amicus Polus, Kennicottus et De Rossi, cum interpretationibus et collationibus: sed magis amica Veritas Scripta. Itaque semper memento, hic עִמִּי, non עִמִּי, non עִמִּינְ, nec עִמִּינְ esset nomenque singulare, nec plurale; ut docent LXX., Aquila, Theodotioque, nec non

15. Nov. 1813.

M. S. M.

## EGYPTIAN ETYMOLOGY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN No. XIII. at p. 116, I have contended for the originality of the Egyptian Language by confirming the derivation of the name of Moses (*Moyseh*) as given by Josephus, who expressly derives it from that tongue, and not like Bochart, from Hebrew; and I added, that many other similar examples may be pointed out, in which ancient names of common objects, may with more plausibility be derived, even still, from the Egyptian, through the assistance of ancient Egyptian words preserved in the modern Coptic, than from Hebrew, or any other language. I will therefore at present mention some such other names,



more, especially as their derivation has been altogether omitted by Mr. Barker, in his late collection of quotations from the ancients, relative to their names for Cotton and Silk. The learned German, Reinold Forster, had indeed anticipated this subject, in his Tract, *De Byssu Auliquorum*, London, 1747, yet not, as I conceive, in all cases according to truth and probability. In that Tract he had also anticipated Mr. Barker in collecting together a variety of passages from ancient authors on the above subjects; yet neither Mr. Barker nor Dr. Vincent appear to have any knowledge of that Tract of Forster, in which they would have found much information that both of them have omitted, and in particular, that very passage of Aristotle quoted at p. 12 which Dr. Vincent, at p. 32, No. XIII. allows that he had not before noticed with sufficient attention. Forster, moreover, has there made inquiries concerning another subject, which has been also altogether omitted in the above later papers of these Correspondents, that is, concerning the etymology of the names in use among the ancients for Cotton and Silk, and the languages whence they were derived, which he there shows not to have been from Hebrew, as many had supposed, but from ancient Egyptian words, which are still subsisting in the modern Coptic of that country. "Credo fore quosdam objecturos, quod originem vocis *Byssos* ex Egyptia potissimum lingua investigaverim, cum Ebraei gens antiquissima, et sacer codex complexus historicos longe antiquissimos fideque dignissimos, jam habeant בץ vel בצ, *bytz*, unde Græca vox *βύσσως* facillime originem traxisse videatur. Sed mihi veritas in omnibus placet, si igitur hic nova protuli, id non ex novandi verum ex veritatis studio profluxisse sincere fateor. Hæc præfatus, imprimis observabo ex loco Genes. 42. 23, linguam Ebræorum jam tempore Josephi ab Egyptia prorsus fuisse distinctam, ideoque non mirum, si Hebræi cum re simul nomen ab Egyptiis acceperint *Byss*; eo enim tempore Egyptus erat regnum florentissimum scientiis, agricultura, commerciis, legibus et artibus. Hebræi vero nomades, nullis scientiis, artibus, legibusque imbuti—Et vestes sine dubio sibi ex pellibus et lana ovilla vel caprarum rudi arte comparabant; hæc diversitas demonstrabit Ebræos Byssi culturam et nomen ignorasse donec tandem in Egypto rationem tractandi Byssum una cum nomine edocti fuerint." p. 51, &c.—Hoc non solum his vocibus *Shesh* (שש) et *Byts* (בצ) sed et pluribus aliis ad rem vestiarum spectantibus accidisse persuasum mihi est." p. 56.

But when he proceeds to assign the Egyptian derivations of the above and other words, although he is always ingenious, yet they seem to be rather too subtle and far-fetched to give one perfect satisfaction, especially when other derivations lie nearer to the surface, and more obvious to common apprehension, which, therefore, I will endeavour to point out; and while I omit those of Forster, yet I allow them to contain useful hints, and that I only build upon his foundations, but raise a fabrica something different from what he has done, tending however to the same object of proving Egypt to have given origin to all those names, by their being originally significant in that language, before they were used as proper names, and significant moreover of some conspicuous properties of the objects to which those proper names

have been assigned: whereas both in Greek and Hebrew they have no signification whatever, except as unintelligible words to denote foreign objects.

Now one of the first and most obvious circumstances relative to Cotton (*Byssus*) is, that both Greeks and Romans call it *lana xulina* or *ligna* and sometimes even by the very name of *ξύλον*. This it was by which they always distinguished *byssus* from the wool of sheep, the linen of flax, or the silk of worms. They might indeed arrive at their knowledge of cotton being the produce of shrubs of wood, by the information of travellers who had seen it grow; but they might also have formed the above expression for it merely from the very name itself of *Byssus*, which, as I shall show, means *Lignum* in Coptic; and the above sense of this appellation might have been transmitted to foreigners along with the name and material itself, so as to be called *ξύλον* by the Greeks and Romans, because they heard that it was called in Egypt, from whence they obtained it, by a name which signified *Lignum* (*Boos*). *Bw* and *Bo* still mean *ξύλον* in Coptic, (*Woidé* Lex. 13) but in the dialect of Upper Egypt the long Coptic *ω* is pronounced more like our double *oo*, in *Boot*, and thus approaches nearer to the Greek *υ*. *Boos* is indeed no longer now in Coptic the name for *Byssus*, but there are still such remains of the word extant, as show it to have been current in former ages in that sense; and even the present current word in Coptic for *Byssus* means the very same, viz. *ξύλον*, and is as frequent in the Hebrew of Scripture in that sense as *Bytz* is, i. e. *שש*, *Shesh*, as it is generally pronounced, but ought rather to be *Shesh*, for *Tche*, *Tchen*, *Tcheen*, and *Tchetehen* are still names for *Lignum* in Coptic, and in as current use as *βω*; and with the addition of a single letter *s* *Tchens* still in Coptic means *Byssus*. So that of the two names of that material Cotton, employed in Egypt in the most ancient times, and carried by the Hebrews from Egypt into Syria, *Tchens* derived from one of them is still in use, and of the other, *Boos*, there are such remains still current as prove it to have been formerly in use to mean Cotton, and thus apparently to have given origin to the Greek *βύσσω*, as well as to the Hebrew *Bytz*. For *Tchens*, Cotton, (*WENC*) see *Woidé*, p. 126. and for its root *WE*, *Lignum*, p. 123; both of them often occur in the Coptic translation of Scripture in those senses, as at other times do *WEH*, and *WUHH*, and *UHH* in Saidic. Thus, *Tchen-Siphi* is the name in St. John for Cedar-wood, and *WE N'AAOI* means *Lignum vitis*, in Cantic. Azaria, v. 27. The same word for *Lignum*, with a duplication of the first letter *W*, occurs often in Scripture, (*Woidé*, 139,) and it was this Egyptian practice of a duplication of that first letter, which I presume to have given origin to the Hebrew word *שש*, *Shesh*, as it is pronounced commonly, but which seems rather to have been copied from the above duplication in *WUHH*, therefore ought to be pronounced *Tchetche*, the vowel *e* being subjoined to each consonant. Forster affirms, that "wherever *Shesh* occurs in the Hebrew, and *Byssus* in the Septuagint,

there the Coptic always has *Tchens*, (WENC,)” p. 47. whence he concludes that *Schesk* in Hebrew always meant *Byssus*, although the later Jews do indeed render it by *linum*, yet erroneously, he says; and indeed the Greeks themselves often give the name *linum* to *byssus* through a similar inaccuracy of expression. But the Coptic has a very different word for *linum*, viz. *iau*, (IAΥ,) in Hebrew *bad*; but observe that in Forster the word WEN is in one place, by an error of the press, not noticed among the errata, changed into WUN, which latter has a very different sense. He observes also, that “Ebræi in primis suæ reipublicæ temporibus uvi suefint voce *Schesk*; at post Salomonis tempora vocem *Bytz* usurparunt, quarum utraque ex mea sententia ab Egyptia lingua originem habet.” p. 49. Whether this remark is supported sufficiently by the Hebrew Scriptures or not, yet his subsequent conclusion seems to be true, “quod byssum Egyptiorum primis temporibus jam fuisse *arboream*; Egyptii enim certe ideo hoc nomen bysso dedere, quia tum temporis, quum apud ipsos primum inventa fuisset byssus, non aliud ejus genus ipsis innotuerat nisi *arborcam* vel *lanam xylinam*.” That Cotton was very early known in Egypt, and the names of it invented there, does indeed seem to follow, but I see no evidence for concluding which were the most ancient, woollen, linen, or cotton fabrics; the circumstances, however, of both names for cotton being significative of themselves, and both having the same original sense of *wood*, and that sense denoting the peculiar nature of the material, which distinguished it from all other fabrics for the same uses, prove very strongly that they had their origin in Egypt, and were primæval names there, which both Hebrews and Greeks only borrowed from them afterwards, as foreign proper names, of the original meaning of which they had in general no knowledge, except possibly some few of the etymologists of ancient ages, in Greece and Palestine, who taught the rest to explain the words *Bytz* and *Tche Tche* by *ξύλον*, merely because they found this to be the sense of those words in the Egyptian language, rather than from any knowledge of their own, that cotton was produced from shrubs of wood.

Beside the above word in Coptic (*Tchens*) for byssus, there is preserved also in that scriptural translation the word *Tchentoo*, by which is expressed *Sindon*, wherever this latter word occurs in the Septuagint, and which Forster notices as being formed from the Egyptian word WENTU, but I believe, that the word occurs only in the New Testament. Now if Isidorus has rightly explained the nature of a *Sindon* it was a kind of large shawl, which women threw over their shoulders, “Anaboladium amictorium lineum fœminarum, quo humeri operiuntur, quod Græci et Latini sindonem appellant.” ig. 25. Pollux and most other Greeks erroneously give the name of *linum*, like Isidorus, to *byssus*, for that a *Sindon* was made of cotton the word for it in Coptic *Tchentoo* sufficiently shows, and that it was formed from this word, not as Reland supposed from *Ind*, because it was supposed to be brought from India. *Dissert.* 6. 213. *rw* is a corruption of *roi*, which means *pars*, and *portio*, (Woide 105.) therefore

*Tchentoo* is literally a piece of cotton. In Zephan. 1. 8. the same word occurs in its proper form *Tchens toi hiotou*. (byssi portione indu. ti) in the Septuagint it is only *cloathed with a foreign vestment*, which the Coptic translator has rendered *with a piece of cotton* (**WENC TOI ΣΙΥΤΟΥ**). The same word *Tchentoo* abbreviated occurs on the inscription on the Rosetta stone, and is there spelt in Greek letters Ψχερτ, which Mr. Weston in a note on this word in the last volume of *Archæologia* conceived to be a Greek name for Mercury, but it is clearly enough the Egyptian name of a *diadem of cotton*, which the Egyptian kings bound about their heads when they were enthroned, and corrupted in Greek letters from π χερτιο the *Sindon of cotton*; the Copts even still pronounce a τ like δ, hence the Greeks changed the Egyptian word into *Sindon Tchendo a piece of cotton*. Not only the Egyptian priests wore cotton, but also with this they made vestments for their gods, and kings, who were always deified, and it was considered as a sacred covering and pure. (Καθαρά.) Here we find also another example of the Egyptian article *ph'* being expressed by a ψ in Greek just as in the name of Joseph in the Septuagint, ψωρ instead of *ph'hont the priest*. This inscription was made five hundred years before the Coptic translation of the bible, which shows the word *Tchens* for cotton not to have been a new word introduced by the later Copts, but to have been of high antiquity, and a true name for it among the ancient Egyptians, also an original word quite dissimilar from all other languages, except those which had borrowed the name from Egypt, as apparently had done the Hebrews also by their word *Schesh* or rather *Tchetche*, for *Tche* as well as *Tcheen* means *wood*. How the first letter *Tch* (**W**) came to be duplicated, it would be in vain to form any conjectures.

But beside this name for cotton, that the ancient Egyptians gave it, their other name of βως, which equally means *wood*, not only appears from the Hebrew word *byt*z and the greek βύσσος, both derived from the Egyptian *boo*, *wood*, but there are also still remains of the name preserved in the Coptic word *k'boos a garment*, probably formerly made of cotton, the name of the material being transferred to the garment made of it. In **ΣΒΥΙC**, *vestimentum*, the first syllable *hcb* may have been formed from *hchs*, which means *operire*, to which seems to be added *boos*, the name for cotton, and thus was formed *h-boos a cotton garment* (Woidé 152.) and it is observable, that where this word occurs thrice in St. John 20. ver. 5, 6, 7. the Greek has *ὀθονία*; concerning which word Forster says, "Othonia ex India fuerunt petita, ergo non nisi xylinea fuere." p. 11. In this case an *s* has been added to *boo* in order to distinguish **BΥΙC** the manufacture from **BΥ** the material, just as in *Tchens* we saw before, that an *s* was subjoined to distinguish *cotton* (**WENC**) from **WEN** *wood*. It appears hence, that although **BΥΙC** is now lost out of the Coptic in the ancient sense of cotton, yet there is still a relic of it remaining in the name of a cotton garment (**ΣΒΥΙC**), sufficient to show that

it did formerly exist in the Egyptian tongue, the place of which is now supplied altogether by that other Egyptian name for *wood and cotton*, *Tchens*. Roland seems to confound *bad* and *bytz* in Hebrew, as if they were the same word, others mention the latter as a mere Chaldeo word, but Forster, as noticed above, conceives *bytz* to be first introduced into Hebrew after connections of the Jews with the Chaldeans and Persians, because *Tcher* is only used in scripture before, yet as *bad* is also found in Hebrew as early as in Exodus 28. 42. this proves the two words to have been totally different; and also confirms the antiquity of the Coptic word *Tchens*, and accounts still better for *bytz* being not now found in Coptic; but it is the same thing to my reasoning, if *bytz* was first borrowed from Egypt by the Chaldeans, and from them or the Persians came to the Greeks, who perhaps themselves subjoined the second syllable *so*, as they often did to other foreign words in their terminations. Upon the whole, then, it appears from these examples still farther, that the Egyptian was an original language, and, moreover, that much of that ancient original language is still preserved in the modern Coptic, which also supplies us with the roots of these Oriental names, as being still significant of themselves in Coptic, while they have only a secondary and adventitious meaning in all other languages, to express the proper names of particular objects and nothing else. In Persian and Arabic the name of *baz* does not seem appropriated either to linen or cotton, it is therefore, doubtful, whether it be most connected with the Hebrew *bad* or *bytz*.

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LOCI QUIDAM LUCIANI EMENDATI ATQUE  
EXPLANATI:

A JOANNE SEAGER, A. B.

BICKNOR. WALLIE, IN COMITATU MONUMETHIE,  
RECTORE.

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No. II.

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CHABON, sive Contemplantēs. pag. 507. ἀλλ' ἦν τε χαλκὸν, ἦν τε χρυσὸς ἀναθή, ἀλλοις μὲν ποτε κτήμα καὶ ἔρμαιον ἐστὶ ἀνατεθεικώς, Φακευσιν, Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι τυράννῳ ἢ ληστῇ. τῷ δὲ θεῷ δλγὸν μέλει τῶν σὼν χρυσοποιῶν. In Edit. Salmur. legitur ἢ τινι τυράννῳ ληστῇ—recte; ut mea fert opinio. Substantivo sæpe conjungitur substantivum aliud loco adjectivi, ut ΟΛΕΘΡΟΣ ΓΡΑΜ-

**MATEXΣ**, Demosth. De Corona p. 79. edit. Foulkes et Friend.  
—*Sic: mihi trama figuræ Sit reliqua; ast illi tremat omento*  
**POPA VENTER?** Persius vi. 74.

*Thus in successive course the minutes run,  
And urge their PREDECESSOR MINUTES on.*

Dryden's Translation of Ovid's *Mel.* b. 15.

Lectori docto sexcenta ejusmodi occurrunt. Erat τότενος ληστής Dionysius; qui (ut verbis utar Ciceronis) cum sanum Proseipinæ Locris expilavisset, navigabat Syracusas: isque cum secundissimo vento cursum teneret, ridens: *Videſtine, inquit, amiei, quam bona a diis immortalibus navigatio sacrilegis datur? Atque homo acutus, cum bene planeque percepiſſet, in eadem ſententia perſequebatur: qui, cum ad Peloponnesum classem appuliſſet, et in sanum veniſſet Jovis Olympii, aureum ei detraxit amiculum, grandi pondere, quo Iovem ornarat ex manibus Carthaginensium tyrannus Gelo: atque in eo etiam cavillatus est, ætate grave esse aureum amiculum, hieme frigidum: eique laneum pallium injecit, cum id esse ad omne anni tempus diceret: ideinque Esculapii Epidauri barbam auream dempsit jussit. Neque enim convenire, barbatur esse filium, cum in opibus suis pater imberbis esset.* De Nat.

Deor. iii. c. 34. τύραννος ληστής erat Sylla: ἐπὶ δὲ καὶ χρημάτων ἰδεῖ πολλῶν πρὸς τὸν πόλεμον, ἐκίνει τὰ τῆς Ἑλλάδος αἰσυλα· τοῦτο μὲν ἐξ Ἐπιδαύρου, τοῦτο δὲ ἐξ Ὀλυμπίας, τὰ κάλλιστα καὶ πολυτελέστατα τῶν ἀναθημάτων μεταπεμπόμενος. ἔγραψε δὲ καὶ τοῖς Ἀμφικτύουσιν εἰς ΔΕΛΦΟΥΣ, ὅτι τὰ χρήματα τοῦ θεοῦ βέλτιον εἶναι (ἰσθῆναι) κομισθῆναι πρὸς αὐτόν. ἢ γὰρ φυλάξειν ἀσφαλέστερον, ἢ καὶ ἀποχρησάμενος, ἀποδώσειν οὐκ ἐλάττω. καὶ τῶν φίλων ἀπέστειλε Κάφιν τὸν Φωκέα, κελεύσας σταθμῶ παραλαβεῖν ἕκαστον. ὁ δὲ Κάφης ἦκε μὲν εἰς Δελφούς, ἄκνει δὲ τῶν ἱερῶν θίγειν, καὶ πολλὰ, τῶν Ἀμφικτυόνων παρόντων, ἀπεδείκνυσε τὴν ἀνάγκην. ἐνίων δὲ φασκόντων ἀκούσαι φεγομένης τῆς ἐν τοῖς ἀνακτόροις κithάρας, εἴτε πιστεύσας, εἴτε τὸν Σύλλαν βουλόμενος ἐμβαλεῖν εἰς δεισιδαιμονίαν, ἀπέστειλε πρὸς αὐτόν. ὁ δὲ σκώπτων ἀντέγραψε, θαυμάζειν τὸν Κάφιν, εἰ μὴ συνήσιν ὅτι χαίρωντος οὐ χαλεπαίνοντος εἴη τὸ αἰεῖν. ὥστε θαρρόντα λαμβάνειν ἐκέλευσεν, αἰ ἰδομένου τοῦ θεοῦ καὶ διδόντος.—

Τύραννος ληστής, illud Thomsoni, quod ad sensum attinet haud absimile, in memoriam reducit:—

*Disdainful of Campania's gentle plains,  
And all the green delights Ausonia pours;  
When for them she must bend the servile knee,  
And fawning take the SPLENDID ROBBER'S boon.*

Summer v. 958.

**CHARON**, sive Contemplantēs, pag. 510. Videtur scriptum fuisse: εὐγε, ὦ Κλωθῶ. γεννικῶς καὶ αὐτοὺς ἀνασκολόπιζι, ὦ βελτίστη, καὶ τὰς κεφαλὰς ἀπόμενε, ὡς εἰῶτιν ἀνθρώποι ὄντις.

DE SACRIFICIIS. pag. 529. ἔπει δ' ἅπας τοῦ Ἀπόλλωνος ἐμνήσθην, βούλομαι καὶ τᾶλλα εἰπεῖν, ἃ περὶ αὐτοῦ οἱ σοφοὶ τῶν ἀνθρώπων λέγουσιν· οὐχ ὅσα περὶ τοὺς ἔρωτας ἐδυστύχησεν, οὐδὲ τοῦ Τακίνθου τὸν φόνον, οὐδὲ τῆς Δάρφης τὴν ὑπεροψίαν, ἀλλ' ὅτι καὶ καταδικασθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ, κἄξοστραχισθεὶς, διὰ τοῦτο ἐκ τοῦ οὐρανοῦ κατεπέμφθη ἐς γῆν, ἀνθρωπίνῃ χρησάμενος τῇ τύχῃ. ὅτε δὲ καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῃ, καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι. *Lexi debet: ὅτε ΔΙΙ καὶ ἐθήτευσεν ἐν Θετταλίᾳ—Quia quidem tempore, &c.*

DE SACRIFICIIS. p. 539. ἔστι δὲ ὁ Ἄπις ἐξ ἀγέλης θεῶς, ἐπὶ τῷ προτέρῳ χειροτονούμενος, πολὺ καλλίων καὶ σεμνότερος τῶν ἰδιωτῶν βοῶν. *Scribendum puto: ἐπὶ τῷ ΠΡΩΤΕΙῳ χειροτονούμενος.*

VITARUM AUCTIO. p. 544. Forte: πρὸς δὲ τοῖσδετι, τοῖσιν εἰρημένοισι, καὶ σεωυτὸν, ἓνα ἱοκέοντα, ἄλλον ὀρεόμενον καὶ ἄλλον εὖντα εἶσεαι.

VITARUM AUCTIO. p. 551. ναυτὴς ὃ' ἂν ἴσως, ἡ κητὰρὸς, ἐν καιρῷ γένοιτο. Male vertitur ἐν καιρῷ *Opportune*, cum valeat *Utilis*. Vid. Steph. Thesaur. Ling. Græc. tom. II. 10. G.—Euripid. Troad.

ἡ τοῦ πατρὸς δέ σ' εὐγένει' ἀποκτενεῖ,

ἢ τοῖσιν ἄλλοις γίνεταί σωτήρεια·

τὸ δ' ἐσθλὸν οὐκ Εἰς Καῖρον ἤλθ' σοι πατρός.

VITARUM AUCTIO. p. 558. Epicurus, Mercurii præconis vocī subjectus, mercatori cuidam addicitur. *Egm. Τίς ἀνῆται τούτῳ;—*

Αγο. Τίς ἡ τιμή; *Egm. Δύο μναί.* Αγο. Λάμβανε. τὸ δεῖνα δὲ ὅπως ἴδω, τίσι χαίρει τῶν ἐδεσμάτων. *Egm. τὰ γλυκία σιτεῖται, καὶ μελιτώδη καὶ μάλιστα τὰς ἰσχάδας.*

Τὸ δεῖνα δὲ *quid sibi velint, nondum plane adsequor*, ait *Gesnerus*.—Τὸ δεῖνα interjectio est, quā utebantur, quum subito in mentem venisset aliquid, cujus oblivisci periculosum, vel certe incommodum, fuisset. *TO ΔΕΙΝΑ* μέντοι—μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικόν. (ita interpungendum.) *Lucian. Bis Accusatus p. 822. πλὴν (TO ΔΕΙΝΑ) ὅρα, ὦ Αὐσία, μὴ τινι εἴπῃς τὸ περὶ τῆς κόμης.* *Lucian Dial. Meretr. p. 745. edit. Salmur.—καίτοι, TO ΔΕΙΝΑ, ψιλόδες ἐστ' ἐξοιστία.* *Aristoph. Lysistr. 921.—ἀτάρ, TO ΔΕΙΝΑ, δεῖρ' ἐπανάκρουσαι πάλιν.* *Aristoph. Aves 648.—Sic distinguendum est igitur: τὸ δεῖνα δέ' ὅπως ἴδω τίσι χαίρει τῶν ἐδεσμάτων.*

VITARUM AUCTIO. p. 564. Emendandum: ὁρᾷς δὲ δῆτα καὶ τὸν συλλογισμόν, ὅποιά φησιν—Εἰ τὸν πρῶτον τόκον λήψεται, καὶ τὸν δεύτερον· ἀλλὰ μὴν τὸν πρῶτον λήψεται. ἄρα καὶ τὸν δεύτερον.

VITAR. AUCT. p. 565. Χρυσίππος. Μανθάνεις· οὐ γὰρ ἑμαυτοῦ εἵνεκα λαμβάνω, τοῦ δὲ διδόντος αὐτοῦ χάριν. ἐπεὶ γάρ ἐστιν ὁ μὲν τις ἐκχύτης, ὃ δὲ περιεκτικός, ἑμαυτὸν μὲν ἄσχω εἶναι περιεκτικόν, τὸν δὲ μαθητὴν ἐκχύτην. Αγο. Καὶ μὴν τούναντίον εἴπῃς, τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ, τὸν μόνον πλούσιον, ἐκχύτην. *Restituo. Αγο. Καὶ μὴν τούναντίον ΕΞΡΗΝ· τὸν νέον μὴν εἶναι περιεκτικόν, σὲ δὲ, τὸν μόνον πλούσιον, ἐκχύτην.*

VITAR. AUCT. p. 568. *Αγο. Ἄλλὰ τί σοι τὸ τέλος τῆς ἐπιστάσεως ; Φιλοσ. (Πυρρώνειος) Ἡ ἀμαθία, καὶ τὸ μῆτε ἀκούειν, μῆτε ὄραν. Αγο. Οὐκοῦν καὶ καφὸς ἄμα, καὶ τυφλός, εἶναι λέγεις. Legendum puto : Οὐκοῦν καὶ καφὸς ἄμα καὶ τυφλός, εἶναι ΘΕΛΕΙΣ.*

PISCATOR, seu REVIVISCENTES. p. 586.—*φῆμαι γὰρ ἡμῖν διηγγέλλον ὅλα ἔλαπεν, ΕΠΙΩΝ ἐς τὰ πλήθη, καθ' ἡμῶν.*

PISCATOR, seu Reviviscentes. p. 591. *Εἶπεν ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα, ἔτι μοι ἀκούειν τῶν λόγων—Probam lectionem perperam sollicitavit Marcilius ; cui asupulatus est Solanus. Καὶ μὴν μὴδ' ἐκείνῳ γοῦ ὑμᾶς, ὡς ἄνδρες Ἀθηναῖοι, λαθάνετω, ὅτι τῶν αἰσχίστων ἐστὶ, πάντας ἀνθρώπους ἰδεῖν καὶ ἀκούσαι τὰς μὲν συμφορὰς, αἷς δι' ὑμᾶς ἐχρήσαντο οἱ ἄνδρες οὗτοι, πάντα τὸν χρόνον κυρίας αὐτοῖς γεγεννημένας, τὰς δὲ δωρεὰς, αἷς ἀντὶ τούτων ἔλαβον παρ' ὑμῶν, ΚΑΙ ΔΗ λαλυμένας. Demosthenes, contra Leptinem.—Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, ΚΑΙ ΔΗ βασιλεὺς, παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα, κατέστησεν ἐναντίαν τὴν φάλαγγα—Xenoph. Anab. Lib. I. cap. x. § 7. Videndus Hutchinsonus ad hunc locum, et Toupius ad Longinum sect. xvi.*

PISCATOR, seu Reviviscentes. p. 598. *ταῦτα μὲν, ὥσπερ εἰκὸς ἦν, ἀπεφυγον· ἐπὶ δὲ τὰς φθ, ὡς Φιλοσοφία, καλὰ ὠρμήσας, ἤξιον ὅσον ἐτι μοι λοιπὸν τοῦ βίου, καθάπερ, ἐκ ζάλης καὶ κλύδωνος ἐς εὐδιόν τινα λιμένα ἐσπλύσας, ὑπὸ σοὶ σκεπόμενος, καταβιώναι. Cum menda tam manifesta sit, miror neminem adhuc restituisse ΟΡΜΗΣΑΣ.*

PISCATOR, seu Reviviscentes. p. 600. *Οἱ γὰρ ἄνθρωποι, εἴ τινα τούτων ἐώρων, πονηρὸν, ἢ ἀσχημον, ἢ ἀσελγές τι, ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ φιλοσοφίαν αὐτὴν ἡτιᾶτο, καὶ τὸν Χρύσιππον εὐθύς, ἢ Πλάτωνα, ἢ Πυθαγόραν, ἢ ἑτοῦ αὐτὸν ἐπώνυμον ὁ διαμαρτάνων ἐκείνος ἐποιεῖτο, καὶ οὐ τοὺς λόγους ἐποιεῖτο. Conjicit Brodæus καὶ οὐ τοὺς λόγους προσεποιεῖτο ; Jacobus Gronovius ἰπονείτο. Quid si legamus καὶ οὐ τοὺς λόγους ΕΜΙΜΕΙΤΟ?*

PISCATOR seu Reviviscentes. p. 609. *Βαβαί. ὡς πλήρης μὲν ἡ ἀνοδος ὠθιζομένων, ἐπεὶ τὰς δύο μνᾶς ὡς ἤκουσαν μόνον. Mihi placeret : ἐπεὶ τὰς δύο μνᾶς ΕΙΣΗΚΟΤΞΑΝ μόνον.*

PISCATOR, seu Reviviscentes. p. 618. *καίτοι γαλοῖς ΓΕ. εἰμι ἀναγκαῖαν ἰχθύν λαλεῖν. Ita scribendum.*

PISCATOR, seu Reviviscentes. p. 619. *μὴ καὶ τι σοι, ὅσον πολλοὶ εἰσιν, οἰχεται, ἀποσπάσας τὸ χρυσίον καὶ τὸ ἀγκιστρον. Forstian 'ΟΙΟΙ πολλοὶ εἰσιν.*



## CONJECTURA

*In locum Dialogi de causis corruptæ eloquentiæ.*

**D**IALOGUM de causis corruptæ eloquentiæ alii Tacitum, alii Quintilianum scripsisse autumant. De vero auctore nihil certi habent in commentariis suis viri clarissimi. De fructu quem oratori affert extemporale facundia, ait Marcus Aper. "Equidem ut de me ipse fatear, non cum diem letiorem egi, quo mihi latus clavus oblatu est, vel quo homo novus et in civitate minime favorabili natus, quaesturam, aut tribunatum, aut præturam accepi, quam eos quibus mihi præ mediocritate hujus quantulæcunque in dicendo facultatis, aut reum prospere defendere, aut apud centumviros causam aliquam orare, aut apud principem ipsos illos liberos et procuratores principum tueri, et defendere datur. Tum mihi supra tribunatus et præturas, et consulatus ascendere videor, tum abire, quod si non in alio oritur nec in codicillis datur, nec cum gratia venit." c. 7.

Omnia plana et manifesta, si illud *abire* excipias quod intelligere nequeo; ita omnes iunt, et pro virili locum mutant, corriguntque. Manuscripti nihil hic quidem adjuvant; ergo ad conjecturam recurrendum est. Quæ alii in hunc locum dixerunt, brevi exponam, meamque posthac lectionem subjiciam.

## VARIORUM LECTIONES.

- 'Tum supra me abire'—*Rodolphus Agricola.*
- 'Tum in cœlum abire.'—*Donza ad Petronium.*
- 'Tum abire'—*Julius Salinerius.*
- 'Tum habere quod non in alto oritur'—*Petrus Pithæus.*
- 'Quod non in alto oritur'. Jus ac formulas Prætorum per *in alto* designat—*Justus Lipsius.*
- 'Tum habere quod non in alto oritur'—*J. Lipsius.*
- *Muretus Pithæo et Lipsio consentiens non ulterius progressus est.*

'Tum habere quod non in alieno oritur'—*Joh. Clericus.*

Adeant, quibus otium est, ipsos animadversores semet invicem refutantes. (Vide Huetii emendationem, Brot. Tac. Tom. iv. p. 623. Valp. edit.)

Lego, quoniam mihi non satisfaciunt quas laudavi, lectiones, Tum audire, quod si non in alio oritur, nec in codicillis datur, (i. e. principis) nec cum gratia venit (scilicet populi).

Audire, *to get a name, to be called*, Non recte facere, et tamen bene audire vult.—*Cicero.*

The Dialogue quoted above is not positively assigned to Tacitus,

or Quintilian; there is a passage, however, in Pliny's *Epistles*, ix. 20. in which, writing to Tacitus, he says :

"Poemata quiescunt, quæ tu inter nemora et lucos commodissime perfici putas."

Compare this with some extracts from the Dialogue :

"Poetis si modo dignum aliquid elaborare, et efficere velint, relinquenda conversatio amicorum, et jucunditas urbis. deserenda cetera officia, utque ipsi dicunt, in nemora et lucos, id est, in solitudinem secedendum."

This is in the person of Aper, to whom Maternus answers :

"Nemora vero et luci, et secretum ipsum, quod Aper increpabat, tantam mihi afferunt voluptatem, &c. Me vero dulces, ut Virgilius ait, musæ remotum a curis in illa sacra, illosque fontes ferant &c. Dialog. de Oratore, c. 9. v. 12.

The passage from Pliny's *Epistles* affords some presumption that Tacitus might have been the author of the Dialogue. Here is, at least, an apparent allusion of the letter-writer to the book; and slight as the presumption arising from it may be, pretended demonstrations have been built on as weak a foundation. Besides Tacitus has been already named, and is in possession. The proof which would be insufficient to give a title, a great critic has said, may help to confirm one.

S. WESTON.

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In confirmation, and illustration, of the opinion that Tacitus is the author of the Dialogue, we subjoin the excellent Introduction to the edition and translation of that work by the learned and elegant Dureau de Lamalle.

#### REFLEXIONS SUR LE DIALOGUE.

IL me semble qu'on ne doit plus guère douter maintenant que Tacite ne soit le véritable auteur de cet ouvrage. Tous les anciens manuscrits le mettent sous son nom. Pomponius Sabinus, grammairien du moyen âge, rapporte comme de Tacite une phrase<sup>1</sup> assez remarquable qu'on lit dans ce Dialogue. On y rencontre

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<sup>1</sup> Calamistros Mæcenatis, etc.

un assez grand nombre de tournures et d'expressions qui se trouvent dans les autres écrits de notre auteur, et plusieurs sont de ces expressions<sup>1</sup> extraordinaires et frappantes, qu'on n'oserait guère emprunter qu'à soi-même. Enfin, M. l'abbé Brotier et M. de Segrain, deux savants dont l'opinion doit être d'un si grand poids, n'ont point hésité à reconnaître la propriété de Tacite.

En vain quelques critiques ont voulu faire honneur de cet ouvrage à Quintilien, sous prétexte que celui-ci avait en effet jeté quelques idées sur un sujet à peu près pareil, *Les causes de la corruption de l'éloquence*. Un endroit du Dialogue fixe l'âge et l'époque où l'auteur l'avait composé : c'était la sixième année du principat de Vespasien : l'auteur, comme il le dit lui-même, était alors fort jeune, et à cette époque Quintilien était certainement un homme fait.

Il en faut dire autant de Maternus et d'Aper, auxquels on a voulu aussi l'attribuer ; et cette dernière conjecture est encore moins heureuse ; car, outre que leur âge ne s'accorderait pas plus que celui de Quintilien avec la date de la composition du Dialogue, assurément, s'ils en eussent été les auteurs, ils n'auraient jamais eu le front de parler d'eux-mêmes, comme on en parle dans vingt endroits de cet ouvrage.

Ce qui avait donné des doutes, c'est que le style de ce Dialogue semblait s'éloigner des formes ordinaires du style de Tacite : comme si les grands écrivains n'avaient qu'une manière, et qu'ils ne prissent pas toujours la loi de leur sujet ; comme si un dialogue devait être écrit du même ton qu'une histoire ; comme si, en faisant parler des orateurs, on avait pu se dispenser de prendre leur langage, et d'employer les formes nombreuses affectées à l'éloquence oratoire ; comme si enfin, dans les autres ouvrages de Tacite, malgré la sévérité du genre de l'histoire, ces mêmes formes ne se retrouvaient pas encore, et plus fréquemment qu'on ne pense !

Je suppose qu'un homme n'eût jamais lu Tacite, que seulement il eût été imbu de ces opinions, beaucoup trop exagérées, sur le langage prétendu habituel de notre auteur, et qu'on lui donnât à lire ce passage-ci :

“Ego ut concesserim apud paucos tacito voto quietem pro discordiâ, bonum et innocentem principem pro pessimis ac flagitiosissimis expetitur, ita neque Paullinum, quâ prudentiâ fuit, sperâsse corruptissimo seculo tantam vulgi moderationem reor, ut qui pacem belli amore turbaverant, bellum pacis caritate deponerent ; neque aut exercitus linguis moribusque dissonos in hunc consen-

<sup>1</sup> Egregiam paci famam circumdedit, *Vie d'Agricola*.—Hanc Ciceroni famam circumdedit, *Dialogue des Orateurs*.—Inserere sese fortunâ, *second livre de l'Histoire*.—Nomen inserere possunt famâ, *Dialogue des Orateurs*.

sum potuisse coalescere, aut legatos ac duces, magnâ ex parte luxûs, egestatis, scelerum sibi conscios, nisi pollutum obstrictum-que meritis suis principem passuros."

Assurément, après avoir écouté cette lente et majestueuse période, qui semble, comme les belles rivières, s'entrelacer en replis sinueux, où toutes ces particules menagées avec art, en relevant et soutenant le discours, suspendent l'intérêt et attachent l'attention du lecteur ; où l'élégance des formes symétriques et correspondantes ajoute à la beauté du nombre ; où l'on a rassemblé avec soin les mots les plus mélodieux, tous ceux qui se développent par un enchaînement agréable des sons les plus flatteurs ; où la phrase enfin, après s'être enrichie dans sa marche de toute cette variété de nombres oratoires, vient se terminer par une cadence non moins harmonieuse, qui, pareille à ces corps sonores qui résonnent après qu'on a cessé de les frapper, laisse après elle un long et doux retentissement ; assurément, dis-je, après avoir écouté une telle phrase, le dernier des écrivains auquel, d'après les préventions ordinaires, on serait tenté de l'attribuer, serait Tacite : elle est de lui pourtant, et il en a mille de ce genre.

En général on se hâte trop de circonscrire la manière d'un écrivain. Des quatre autres ouvrages que Tacite nous a laissés, il n'y en a pas un seul où l'on n'aperçoive des différences très frappantes. Ce sont, par exemple, les Mœurs des Germains, qui ont ce trait, cette brièveté, cette concision que l'on veut qui soient le caractère distinctif de notre auteur. La Vie d'Agricola, tout au contraire, offre, sur-tout dans l'exorde et dans la péroration, la rondeur harmonieuse des formes périodiques ; dans les Annales, le style a plus de simplicité ; dans l'Histoire, plus d'audace et de pompe.

Et cette différence, qui se remarque dans l'ensemble de ces ouvrages, vous la retrouverez dans les différentes parties, vous la retrouverez dans chaque détail. Le quatrième livre de l'Histoire traite presque entièrement des guerres de tous ces barbares du nord, Bructères, Bataves, Caninéfates. Dans tout ce livre, c'est à peu près la même manière que dans les Mœurs des Germains. Ce sont des traits détachés ; le style est brusque et heurté. Il semble qu'à force de vivre au milieu de ces hordes de sauvages, l'auteur ait pris, comme à son insçu, leur rudesse et leur âpreté.

S'agit-il de raconter les crimes du palais, l'avilissement des Romains, et la basse adulation du sénat ? alors, comme l'ame de l'auteur éprouve un sentiment profond de douleur et d'indignation, que la modération de l'histoire lui fait un devoir de contenir et de dissimuler, alors vous voyez que son style, par tout le mécanisme de sa phrase, par le redoublement des mêmes consonnes, par l'entassement des mêmes voyelles, par je ne sais quel rythme laborieux et contraint, exprime tout l'effort de cette ame tourmentée d'un sentiment violent, auquel elle craint de s'abandonner.

Ce n'est plus ici de la concision, de la brièveté; c'est une précision vigoureuse, soutenue d'une harmonie forte. Vous croyez comme entendre les accents sourds d'une rage étouffée, d'où il part de temps en temps un cri terrible.

Mais enfin, lorsque ce cœur vient à se reposer sur des sentiments plus doux, lorsque le récit de quelques vertus peut soulager un moment l'oppression douloureuse qu'il éprouve au milieu de cet amas d'horreurs et de crimes, ou bien lorsque le spectacle de la jeunesse et de la beauté malheureuse dispose son âme à l'attendrissement et à la pitié, alors son style prend une teinte de mélancolie et de sensibilité. Les tours ont plus de mollesse, l'harmonie plus de douceur. Voyez tout ce morceau de Baréas et de Servile, ce combat si touchant de l'amour paternel et de la piété filiale; voyez tout ce récit des maux d'Octavie, de Sénèque, d'Orthon, qu'on peut lire sans verser des larmes; voyez surtout ce morceau enchanteur de la mort de Germanicus, où ce grand écrivain par la répétition fréquente des mesures spondiaïques, imite si bien les accents de la douleur, et rappelle à l'imagination les sons prolongés de ces instruments funéraires dont les anciens accompagnaient les obsèques de leurs morts: "Neque multò pòst extinguitur ingenti luctu provinciæ et circumjacentium populorum. Indoluerunt exteræ nationes regesque.....lacrymis et conclamationibus dolorem testabantur." Qu'on relise tout le discours de Germanicus mourant: "Referatis patri ac fratri quibus acerbissimis dilaceratus, quibus insidiis circumventus miserrimam vitam pessimâ morte finerim." Et puis tout de suite "Si quos spes incit, si quos propinquus sanguis, etiam quos invidia erga viventem movbat, inlacrymabunt quondam florentem et tot bellorum superstitem muliebri fraude cecidisse." Je ne fais qu'indiquer: ce ne sont pas des beautés aussi frappantes qui ont besoin d'analyse. Seulement, je le demande, dans tous ces morceaux et dans une foule d'autres que je pourrais citer, est-ce la brièveté qu'on remarque?

● Souvent la même phrase offre à la fois tous ces différents contrastes. Entre mille exemples, en voici un qui me tombe sous la main:

"At Agrippina, quanquam defessa luctu, et corpore ægro, omnium tamen quæ ultionem morarentur intolerans, conscendit navem cum cineribus Germanici liberisque: miserantibus cunctis quòd femina nobilitate princeps, pulcherrimo modò matrimonio inter venerantes gratantesque aspici solita, nunc ferales reliquias sinu ferret, incerta ultionis, anxia sui, et infelici fœcunditate fortunæ toties obnoxia."

Remarquez tout l'art de l'auteur, qui d'abord ayant à peindre la langueur et l'abattement d'Agrippine, non content d'employer le rythme lourd de tous ces spondées, "quanquam defessa luctu,"

ajoute encore à l'effet par la manière dont les accents, dans ces trois mots, se trouvent tous placés à la pénultième syllabe, ce qui fait que l'harmonie tombant à chacun de ces mots, semble ne se relever qu'avec effort ; et comme si ce double moyen était encore insuffisant, il a soin d'appesantir encore la marche de la phrase par le choc de ces deux voyelles semblables, "corpore ægro," qui, par la difficulté qu'on éprouve en les prononçant, semble peindre à l'oreille la respiration pénible et haletante d'un malade exténué. Puis, lorsque le même auteur veut exprimer la violence des sentiments de cette ame implacable qui lui fait surmonter la faiblesse de son corps, observez que le mouvement de la phrase s'accélère tout à coup par la rapidité de l'iambe et du dactyle, en même temps que l'harmonie de tous les mots se renforçant, semble imiter, par le son de toutes ces syllabes retentissantes, les éclats de la colère et de l'indignation, "sed omnium tamen quæ ultionem morarentur intolerans." Dans la seconde moitié de cette magnifique période, les contrastes ne sont pas aussi fortement prononcés. Il est cependant facile d'apercevoir que dans la peinture du bonheur d'Agrippine, sur laquelle l'auteur s'arrête avec complaisance, ces douces images sont développées dans un langage plus harmonieux et plus doux, "miserantibus cunctis quod femina nobilitate princeps, pulcherrimo modo matrimonio inter venerantes gratantesque aspici solita ;" et lorsque ensuite il trace la peinture des infortunes d'Agrippine, comme alors à sa pitié se mêlent je ne sais quels mouvements d'indignation, on voit que l'harmonie de la phrase prend un caractère d'énergie et d'âpreté, "ferales reliquias sinu ferret, incerta ultionis, anxia sui," jusqu'au moment où tous les sentiments de cette ame ne pouvant se contraindre, éclatent par des accents terribles : "infelici fecunditate fortunæ toties obnoxia."

Je demande pardon à tous les lecteurs instruits de m'être si fort appesanti sur des remarques qu'ils n'auraient pas manqué de faire eux-mêmes ; mais ce n'est pas pour eux seuls qu'on doit écrire. Il est une classe d'hommes peu familiarisés avec les secrets de l'art, pour qui ces détails ne sont pas inutiles. Et d'ailleurs, comme rien n'est plus accrédité que l'opinion qui envisage la brièveté comme la qualité dominante du style de Tacite, et que c'est même cette opinion qui lui a fait contester si long-temps le mérite d'avoir composé son Dialogue, il était à propos de multiplier les preuves et les citations qui peuvent la combattre.

Il s'en fallait que ce fût l'opinion des anciens. Ils disaient, *la brièveté de Salluste, la pompe de Tacite* ; et afin qu'on ne croie

<sup>2</sup> Quæ Crispus brevitate placet ;  
Quæ pompa Tacitus nunquam sine laude loquendus

pas que ce soit un mot hasardé dans la chaleur de la composition, l'auteur de qui j'ai tiré ce passage, Sidonius Apollinaris, y revient encore dans un autre endroit ; et après avoir cité de nouveau la brièveté comme le trait distinctif de Salluste, il loue particulièrement dans Tacite une verve féconde et intarissable.

Je crois avoir trouvé une des raisons de cette différence si sensible dans la manière de ces deux grands écrivains. Lorsque Salluste écrivit son Histoire, il était mécontent du sénat, qui l'avait chassé de son corps. Le sentiment dominant de cette ame était une humeur chagrine : or l'humeur est sèche, elle est brusque. Ce qui dominait dans l'ame de Tacite, c'était cette haine vigoureuse que le vice inspire à la vertu indignée. Or le caractère de l'indignation est l'énergie ; ses accents sont forts et passionnés.

Montagne dit en propres mots *que la manière de Tacite tire à celle de Sénèque*. Assurément il n'y a jamais eu de jugement littéraire plus erroné. Tout le monde sait que Sénèque, d'ailleurs plein de traits brillants, parmi lesquels il se rencontre des beautés fortes et vraies, a trop souvent le tort de découper son style par de petites phrases courtes, qui arrêtent le mouvement de sa pensée, qui détruisent toute liaison, toute harmonie. Tacite, au contraire, procède ordinairement par grandes masses ; et les réflexions même, les maximes, les traits vifs, au lieu de les isoler et de les détacher, comme fait toujours Sénèque, ce qui ôte infiniment de leur poids et de leur force, il a l'art de les enchâsser dans le tissu d'une phrase toujours pleine, quoique serrée, et qui presque toujours joint le nombre à l'énergie. Lors même qu'il est précis dans les détails, il est large dans l'ensemble.

Une chose qui surprendra beaucoup de lecteurs, et qui semble contrarier les idées reçues, c'est que cette forme de style, que j'affirme être souvent celle de Tacite, était, suivant les anciens, la plus propre au genre historique. Cicéron dit en termes<sup>2</sup> exprès que les formes periodiques et nombreuses conviennent sur-tout au panégyrique et à l'histoire.

Je me flatte maintenant que cette discussion aura fort affaibli l'objection qu'on prétendait tirer de la diversité des styles : car de même que l'Histoire de Tacite offre souvent, comme je l'ai dit, la rondeur et le nombre qui se font remarquer dans le Dialogue,

<sup>1</sup> Et te qui brevitate, Crispe, polles,  
Et qui pro ingenio fluente nulli,  
Corneli Tacite, es taceendus ori.

<sup>2</sup> In historiâ, et in eo quod appellamus EPIDICTICON, placet omnia dici  
LIBERATE, Theopompeuque more, illâ circumscriptione, ambituque, etc.  
*Orator.*, ch. 24.

le Dialogue, de son côté, offre quelquefois la précision, l'énergie, et toujours la verve et la chaleur qui caractérisent l'histoire.

Juste-Lipse n'hésite point à mettre ce petit ouvrage au niveau de tout ce que Cicéron et Quintilien ont écrit de mieux sur ce sujet. J'avoue que je suis de l'avis de Juste-Lipse; et ce qui rend cet écrit encore plus intéressant, c'est que l'auteur avait au plus dix-neuf à vingt ans lorsqu'il le composa.

## CASIMIR AND BURNS.

—Anima, quales neque candidiores  
Terra tulit, neque queis me sit devinctior alter.

HORAT.

## TO THE EDITOR OF THE CLASSICAL JOURNAL.

By those, who wish to make any considerable proficiency in the composition of Latin lyrics, it is now pretty generally understood that an acquaintance with the most successful imitators of Horace is nearly as necessary as a knowledge of the Venusian bard himself. A similar rule will hold good with respect to the acquirement of any other species of Latin poetry; and those, who are most familiar with the elegiacs of Sannazarius, of Buchanan, of Milton, and of Bourne, will be found to make the fairest approach to that ease, simplicity and delicate management, which is almost peculiar to the pen of Ovid. It is on this principle that, for the benefit of such of the British youth as are ambitious to excel in the former of these departments, and more especially in the structure and formation of the Alcaic stanza, I should humbly recommend an immediate reprint of the Polish poet Casimir; whose effusions, both in point of sentiment and harmony of language, are, in general, equal, at least seldom inferior, to those displayed by his great<sup>1</sup> prototype and pattern, Horace. I know not how to account for the omission of the name of this celebrated poet in that very able essay, written by Dr. Knox, *On Latin Verse as an exercise at Schools*.

In support of the propriety of my suggestion, I will present your readers with the perusal of one of his Alcaic odes, which, from its extreme beauty as well as brevity, will be every way suitable to the purpose required. To this I shall subjoin two very beautiful stanzas inserted in the collection of poems by the Scotch poet Burns, and known to have been written by him at a very early age. They bear a strong

<sup>1</sup> The title page of an edition of this poet, printed in 1721, begins thus: *Horatius Sarmaticus, sive Matth. Casimiri Sarmatici Lithuani S. P. Theologi et Poetæ unomniū fœlicè Principis Lyræcorum, &c.* So great indeed is the repute in which this work has been held, that, although it has already gone through twenty editions, it is no easy matter to procure a copy even at an extraordinary price. V. L.—There is a Bipontine Edition of *Casimir* in octavo, which we suppose to be cheap, and by no means scarce. EDITOR.



resemblance in certain points to the Latin ode of Casimir, and well deserve being compared with it. In the sentimental part Burns has dilated to a more considerable length. Take away the presence of the lyre with the consequent address to it, and the close of the first stanza, together with the whole of the second and the beginning of the third, of Casimir, will very well accord with the first of Burns. Both the compositions are admirable; and to doubt to which the preference ought to be given is only to bestow praise upon both.

CASIM. LYR. LIB. II. ODE 3.

*Ad suam testudinem.*

Sonora luxi filia sutilis,  
Pendebris altâ, barbite, populo;  
Dum ridet aer, et supinas  
Sollicitat levis aura frondes.  
Te silulantis lenior halitus  
Perflabit Euri: me juvet interitum  
Collum reclinasse, et videnti  
Sic temerè jacuisse ripâ.  
Eheu! serenum quæ nebule tegunt  
Repentè cælum! quis sonus imbrum!  
Surgamus.—Heu! semper fugaci  
Gaudia præteritura passu.

BURNS—SONG.

I dream'd I lay where flow'rs were springing,  
Gaily in the sunny beam;  
List'ning to the wild bird's singing,  
By a falling crystal stream.  
Straight the sky grew black and daring;  
Through the woods the whirlwinds rave;  
Trees with aged arms were warring,  
O'er the swelling, drumlie<sup>2</sup> wave.  
Such was my life's deceitful morning,  
Such the pleasures I enjoy'd;  
But lang<sup>2</sup> or noon, loud tempests storming  
A'<sup>3</sup> my flow'ry bliss destroy'd.  
Though fickle fortune has deceiv'd me,  
She promis'd fair, and perform'd but ill;  
Of mony<sup>4</sup> a joy and hope bereav'd me,  
I bear a heart shall support me still.

1814.

V. L.

<sup>1</sup> Drumlie, muddy. Gloss.

<sup>3</sup> A', all.

<sup>2</sup> Lang or, long ere. Gloss.

<sup>4</sup> Mony, many.

## CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I beg leave, through the medium of your publication, to submit to the approbation of the future Editors of the *Meditations of Marcus Aurelius Antoninus*, the following Criticism on a passage of that excellent and illustrious author, which I hope will be found as just as it is obvious.

Οὐ βλέπει. τὰ φυτάρια, τὰ στρουθάρια, τοὺς μύρμηκας, τὰς ἀράχνας, τὰς μελίσσας, τὴν καθ' αὐτὰς συγκαταστήσαντες κόσμον. Lib. V. Sect. 1.

As in a former part of this section the good Emperor addresses himself to man, that he might engage him to perform the various offices of life with willingness and alacrity; so he here endeavours to shew that nature is unworthy of man, since even the birds and insects, as *the sparrows, the ants, the spiders and the bees*, are all employed in their different stations, and perform actively their several duties. This leads me to believe that there is a slight error here, which must be manifest to an attentive reader; for as the reference was made to animated nature, the *shrubs* could not possibly be included.

After these observations, the necessity of an alteration will, I doubt not, be acknowledged, and it will also appear not less striking when I produce the words of Graves's Translation, which is the last and best: *Do not you see the very shrubs, the sparrows, the ants, the spiders, and the bees, all busied, and in their several stations co-operating to adorn the system of the universe?*

I therefore think that before τὰ φυτάρια the preposition κατὰ is not only to be understood, but for the sake of distinctness ought to have been expressed, as all the Translators have been deceived from the want of it. It is indeed surprising to me that not any of them should have hazarded a conjecture on the subject; for the whole context sufficiently demonstrates that the question is not concerning *Shrubs and Trees* as ornamenting this material world,\* but concerning *living creatures* exerting their active powers: of this a more apposite proof cannot well be given than in the sentences immediately preceding the one already quoted. πρὸς τὸ ἡδερθεῖν οὐκ ἔστι γέγονας, ὥλως δὲ οὐ πρὸς ποιεῖν, ἢ πρὸς ἀνέργειν; and translated by Graves: *Were you born then only to please yourself; and not for action, and the exertion of your faculties:*

Influenced by all these reasons, I propose to read the passage thus:

Οὐ βλέπεις [κατὰ] τὰ φυτάρια τὰ στρουθάρια, τοὺς μύρμηκας, τὰς ἀράχνας——

and it may then be rendered: "Do not you perceive among the

very shrubs the little birds, the ants, the spiders, and the bees all contribute to enliven and adorn the system of the universe?"

The following citations may be considered as authorities in support of the use of this preposition, in a similar sense to the one which I have chosen, though the word admits of great latitude of interpretation.

καὶ δὴ περὶ ἀνθρώπων τοὺς λόγους ποιούμενον, ἐπισκοπεῖν δεῖ καὶ τὰ ἐπίγεια, ὥσπερ ποθεῖν ἀνθεῖν, κατὰ ἀγέλας, στρατεύματα, γέωσγια, γάμους, διαλύσεις, γενέσεις, θανάτους——τὸ πάμμιγες, καὶ τὸ ἐκ τῶν ἐναντίων συγκοσμούμενον.

Plato quoted by Antoninus. B. 7. Sect. 48.

When we are discoursing of the nature of man, we should take a view of these terrestrial affairs, as from a lofty eminence, and observe *among* the various combinations of society (literally *in the herding* of mankind : see also *Iliad* B. 480) their armies, their agriculture, their marriages and separations, their births and burials, their feasting and their mourning, &c.

Ἴδτε μυιάαν ἀδιάνων ἔθνη πολλά,  
 Αἴτε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν.  
*Iliad*. B. 470.

As numerous clouds of flies swarm *around* the peasant's hovel.

κατὰ βωπήια πυκνὰ——κρίμεθα.  
*Odyss.* E. 473.

We lay *among* the thick bushes

Στυγέω μάχας παρόινους  
 Πολυκάμους κατὰ δαῖτας.  
*Anacreon*, Ode 42.

I detest quarrelling and fighting *among* the festivities of the table.

These are only a few instances which I have produced, as I am willing to leave the emendation to the candid judgment of your readers, who, if they approve it, will readily suggest many other illustrations.

20th Nov. 1813.

J. W.

AN ANSWER  
TO  
**A LATE BOOK,**  
*Written against the Learned and Reverend  
Dr. Bentley, relative to some Manu-  
script Notes on Callimachus.*  
TOGETHER WITH  
AN EXAMINATION OF MR. BENNET'S  
APPENDIX TO THE SAID BOOK.

LONDON:  
PRINTED IN THE YEAR 1690

We were advised by that distinguished ornament of Classical literature, Dr. Parr, to re-publish in our Journal this very scarce and curious Tract upon a controversial subject even at the present day particularly interesting to the Scholar, and by the politeness of Dr. Samuel Butler, the learned Master of Shrewsbury School, to the excellent Library of which School the Book belongs, we are enabled to adorn our pages with it. The original was printed in octavo, and consists of 209 pages. We shall insert a portion of it in every succeeding number till the whole has been included. This Book forms a part of the noble collection of Dr. Taylor, (the well-known Editor of Demosthenes and Lysias,) bequeathed by him to the Library at Shrewsbury School. Dr. Taylor has written in his own fine hand upon the title-page of the Book, *By S. Whately*, and opposite to the title-page appears the following note, in Dr. Taylor's hand—

“S. Whately.

“I have seen an English Translation of Phalaris' Epistles (with some things relative to this dispute) by one Whately, A. M. and Fell. of Magdal. Coll. Oxon. Surely y<sup>e</sup> same.

Solom. Whately, Magd. Coll.

A. M. 1684. Oxf. Grad.”

Dr. Routh, the President of Magdalen College, Oxford, has added the following Note.

“This person does not appear to have been either a Fellow or a Demy of Magd. Coll.”

We have to add, that Dr. Taylor, who acknowledges having seen S. Whately's Translation of Phalaris's Epistles, had no occasion whatever to doubt the fact that the writer of this Book was *S. Whately*; for at the end of the Preface to it appears the following Advertisement—

"*Lately published, The Epistles of Phalaris, translated into English from the Original, by the Author of this ANSWER.*"

This Translation is also among Dr. Taylor's Books deposited in Shrewsbury Library, and S. Whately's name appears in the title-page of it.

In the 102d page of this able vindication of Dr. Bentley, occur the following words:—"This fragment is part of an *Hexameter*, a sort of metre, which a very moderate Antiquarian would have told you the ancients *never* made use of in Tragedy—

ἐν δὲ λαχαινῇ μὲν ἔργα σιδήρου."

Dr. Butler adds the following remark—"The word *scidom* here is written in the margin by Dr. Parr, and justly. See the first Chorus in the *Ed. Tyr.* and various other passages." Dr. Parr has subsequently annexed these words:—"In the *Trachinians* there are nine Hexameters: see the 1027th line, Edit. Vauvill. of Sophocles."

### THE PREFACE TO THE READER.

'Tis but a poor invitation to the Reader, and an uncommon way of prefacing, to tell him, that he is presented with a Book not worth the perusal. But as the matter is past denial, and as I am certain to hear of it from other hands, 'tis not so much ingenuity as policy to confess it. Some little account however I think myself obliged to give of the motives that put me upon intermeddling in so insignificant a debate. There is a passion called by the Latins, *indignatio*, which of all others my nature hath left it least in my power to resist; one property of which is not to be able to behold with patience lions teased by goats. If any thing can justify such a Passion in so little a Creature as myself, the rude insults offered to an extraordinary Man, one of whose most impotent Adversaries I have in the following Papers taken upon me to bring under Examination. and the Applause with which the Party received them, I should think, will do it. What drew this Storm of Criticism upon that Reverend Person, the Reader will find not obscurely intimated to him in the Animadversions I have bestowed upon Mr. Bennet's Appendix. 'Tis no wonder, that a War so unjustly begun should be prosecuted by not much more honourable methods; and the Littleness of the Instruments made use of in executing their Revenge added to the Contumely. The Assurance with which their young Hero took the Field, that Air of Superiority with which he every where treats his Adversary, the Acclamations with which the Party, nay the Applauses with which he himself proclaimed himself Conqueror, made the World begin to look upon the Dr.'s Case as desperate; and 'twas in every body's mouth, Mr. Boyle's Book is an unanswerable piece. Nor was it enough, that Mr. Boyle had posted his despised Dr. Bentley at the top of two hundred and ninety Pages; that he had made him the Jest and Sting of I know not how many thousand Periods, the Common Chat of Coffee-houses and Taverns: He threatens him with yet more dismal things to follow: That there should be a

Book written against him in Latin; that Foreign Universities should in due time be informed, what a Man the King of England had to his Library-Keeper; and particularly Monsieur Spanheim, and Monsieur Grovius be instructed how to chuse out some more deserving Person to place their Civilities upon. Nay, and, to put him beyond all Hopes, he plainly tells him, that he was fallen into the Hands of an whole Body of Men, whose Hatreds and Revenges were immortal; who, when once they begin with a Man, there's no knowing when they will leave him; and who were resolved to use him as unmercifully with their Pens, as ever Phidias did poor Ignocents with his Musical Bull.

Had not the Doctor been either very Conscious to himself of the Goodness of his Cause, or very insensible of Danger, he would tamely have quitted the Field, and have striven by Patience and Silence to have mitigated their displeasure. But to the surprise of the Town it was soon got abroad that the Dr. did not yield; nay, that he did but Laugh at them, and would certainly give them an Answer. This, we may suppose, created them some Disturbance. For I cannot imagine that they did ever in their Hearts believe Dr. Bentley to be so very manageable an Adversary as in their Writings they had every where represented him. However, one considerable Advantage they had gained in their first Adventure. The Town and common Fame were on their side, which when once they have taken in with a false cry will not easily change their Note. Supported with this Comfort, they were resolved to stand their Ground, and if the Dr. was for answering them, they would be sure to find him work enough. I very well remember, that some Months before the Dr.'s last Book was published, I heard it in these very Words and Syllables from a certain Person, whom I suppose no stranger to the Secrets of the Party; "Let the Dr. come out with his Answer as soon as he will, they are in readiness for him; to my certain knowledge, such box-tricks have Rods in Pickle against him." Accordingly, when not many Weeks after the Dr.'s Answer was published (but just time enough for the Club to patch up Mr. Bennet's Appendix) it was followed by this Rod in Pickle of a Vindicator: as indeed well it might, all the Sleets (or I am misinformed) being wrought off before. And here was another piece of work for the Dr. wherem they had him upon an unlucky Dilemma. If he answered it, the Littleness of the Subject, as well as the inequality of the Antagonist, must needs have exposed him to Contempt: If he answered it not; that had been interpreted a submitting to the Charge, and would have kept some Life in the Cause. And again; if he answered This, they might have had another piece against him, and after That another, and so on; verifying Mr. Boyle's Prediction, that there were an whole Body engaged against him, who when once they begin with a Man, there's no knowing when they will leave him. Nay, I have heard it more than once, that they gave out, they would write a Book against him once a Month as long as he liv'd. Nay, and I can produce my Witnesses, to whom Mr. Bennet, hearing, it seems, that there was something of an Answer designed to the Vindicator, said with his own mouth; That they were best let his Appendix alone: If they printed any Reflections upon him, he'd be even with them, and have

them exposed all the Town over, both in Verse and Prose. And these are the Methods by which the Gentlemen of the Half-Moon are resolved to humble the Library-Keeper at St. James's, and terrifie the rest of Mankind from opening their Lips on his behalf.

And must therefore Men and Books, like Dr. Bentley, and Dr. Bentley's Books, be run down merely by noise and numbers? Shall Banter so securely Triumph over Learning, and Phrase and Confidence over Sense and Truth? Must Men of Worth (as I think, I have somewhere or other exprest it in the following Papers) be made the mock of Fools, because they that make them so write things so wretchedly trifling, that a Man who hath any regard to his own Reputation, would be asham'd of having so mis-employ'd his time as to answer them?

As 'twas this Consideration, and this only, drew me into this Dispute; so I must desire the Reader to consider, that 'tis not the Subject-matter of the following Lines which I recommend to his Observation, but the manner of these Gentlemen's managing their Controversie with Dr. Bentley. And because it is scarce to be hoped that many should be found, who will give themselves the trouble of examining every particular, I shall point out some few Instances of our Vindicator's Allegations against the Dr. by which the Reader may give a guess at the whole, which upon Tryal I can assure him, he will find all of a piece. The chief Design of the Vindicator's Book, is to charge the Dr. with Plagiarism, upon account of a certain MS. from whence it is pretended Dr. Bentley borrowed a great part of his Collection of the Fragments of Callimachus, published in Mr. Grævius's late Edition of that Author, and put them off for his own. As I may pretend to have examined this part of his Accusation, more nicely than I can expect many others will do, I sincerely declare, that I see not the least Reason to believe, that the Dr.'s Collection was one line or hint the richer for his having seen that MS. The true State of the Controversie is given in the first Sheet and half, ending at page 23. To which, he that shall have the Curiosity of going to the Half-Moon and collating the Original Evidence itself there to be shewn against the Dr. is desired to add the Cautions laid down, page 51, &c. If he would without losing the time of going over the whole see some particular Exemplifications of our Vindicator's Ingenuity in prosecuting his Charge against the Dr. and of the Validity of his Proofs, he may consult these following Passages. Remark the first upon Proofs 6, 7. p. 25. and p. 33. 62, 63. 116, 117, 118. and especially, p. 79. 80. 81. 86. As for a choice Observation of our Vindicator's (though indeed not his own, but taken up at second hand from Mrs. Boyle) upon the Extent of the Dr.'s Reading, I refer him to p. 37, &c. He that would take the measure of his Learning and Judgment, will find it, as in all his most judicious Animadversions upon the Dr.'s pretended mistakes, so more especially in these Observations of his own, p. 88. 89. 91, 92. 102, &c. and in his Supplement, p. 120, &c. 125. 128, &c. And here let me give (which was omitted in its proper place) the English of those two Greek Lines, page 89. by the help of which even the Wits and the Fools of Parts (who are indeed the support of the Cause) may be able, without the help of more Learning

than what their Mother tongue affords them, to give some guess at the profundity of our Vindicator's Judgment, and how proper a Person he is to set up for a Corrector of other Men's Writings; *Kai xudaw* &c. According to Stephanus, and Dr. Bentley's emendation in English thus, 'I also, as well as Pythagoras, command you to abstain from the feeding upon Beans, or the Flesh of any living Creature.' But according to our Learned Vindicator's Correction thus, 'I also, as well as Pythagoras, command you to abstain from feeding upon Beans, and that you sit still without speaking a word.'

As for the Veracity of our Honest Vindicator, his whole Book is one continued Proof of it. The very Design of his Book being to prove; that the Dr. stole the best part of his Collection from their MS. But He, having perused and collated that MS. with the Dr.'s printed Collection, could not but know this to be a most notorious Falshood, (vid. p. 64. 118.) And he that shall prefer an Indictment, the very matter of which he knows to be false, cannot design Truth in his Proofs. But to point the Reader to one full, clear, and undeniable Proof of our Vindicator's Veracity, let him turn to page 114. line 15. 'Dr. Bentley to *Conceal*,' &c. and his very next Allegation against the Dr. p. 115, is much of the same stamp.

As for the other part of his Accusation against the Dr. 'Dr. Bentley's *Injustice* and *Inhumanity* to the Authors that lived before him,' I have dispatched the whole in so few words, that the perusing of it will be but little loss of time, p. 133. &c. Which when the Reader shall have done, to his own judgment I leave it, whether I had not Reason to address myself to him in the manner I there do. p. 141.

"Observe it, Reader, and consider the Consequence; when once "Banter hath broken in upon a Man's Reputation, how securely Ignorance will follow its Leader."

Mr. Bennet's Appendix being about that Matter of Fact, which hath fill'd the mouths of the Party with such Clamours, if any thing I have written shall find a Reader, I may presume it will be my Examination of that Appendix; to which therefore I shall not here say any more, than that I am even amazed at Mr. Bennet's confidence in concluding his Appendix with so serious and solemn a Protestation, 'That those things were written by him with the same Sincerity and Care as if he had been upon his Oath; that he had no where made use of any false Colours, nor willingly misled his Reader in any the least trifling Circumstance of that tedious Story.' Which, taking his words in the plain and natural Sense they seem to Design, I dare pronounce to be a most notorious Falshood.

And now upon the whole, after all the Pains these Gentlemen of the Half-Moon have taken upon the Dr. and his Writings, there is not, I think, any thing material advanced against him, either as to matter of Fact or matter of Learning, which hath not received a thorough Examination, that part of Mr. Boyle's Book excepted, which the Dr. hath reserved to his own farther Consideration; though I believe they could be very well content to dispense with him for the performance of his Promise. And all the black Accusations hitherto preferred against him



of Ignorance, Plagiarism, Falshood, &c. appearing upon Tryal (as I think they plainly do) both frivolous, false, and malicious: They may, if they please, still go on with their laudable Design of Printing things upon the Dr. and write a Book against him once a Month as long as he lives: I dare say, they will neither give him any Disturbance in his own Thoughts, nor injure his Reputation with others. Since they stand already convicted of so many notorious Prevarications; whatsoever they may hereafter advance, I shall not scruple to pronounce that Reader, not only Simple and Credulous, but also Partial and Unjust, that shall trust them upon their own bare words, or give any heed to the most specious of their Pages till they have stood a Tryal. And what I assume on behalf of the Dr. the same privilege I think, I have a Right of claiming for myself; who having shewed myself so fearless of their Displeasure, may reasonably expect the worst of Revenges that the Pen can execute: And as for any rougher Instrument, I shall soon be placed out of their reach.

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## DR. PARR'S *Inscription* FOR SIR J. MOORE'S MONUMENT.

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WE rejoice to have it in our power to lay before our readers a correct copy of the following elegant Inscription, written by the Rev. Dr. Samuel Parr, and intended to be engraved on a monument, which is to be erected at Corunna to the memory of Sir John Moore. The officers of our government having been informed that the wooden monument erected by Marshal Soult, and afterwards repaired by the Marquis Romana, was in a state of decay, meritoriously resolved to erect one of marble, of which the expenses are to be defrayed by the Prince Regent, and the members of the cabinet council. Dr. Parr was very properly selected by the Noble Lords, Bathurst, Grenville, Grey, and Holland, to write the Inscription. As to the classical appellation for *Corunna*, Ainsworth gives *Caronium*, which has by a blunder been in some of the copies changed into *Coranium*, but Ainsworth was mistaken, as *Caronium* is a different town. Ptolemy in his Geography calls the place *Flavium Brigantium*, and others call it *Brigantium*, but these appellations would have been too recondite for a popular Inscription, and *Corunna* is sufficiently Latin in the form. Some persons, whose acuteness outruns their learning, have charged the writer of the Inscription with having post-dated Sir John Moore's death by one month. But the said writer merely employs the Roman method of computing time, and states his death to have occurred on the 17th day of the calends of February, which is in English the 16th day of January, the actual day of his death.

H. S. E.  
 JOANNES · MOORE  
 ALLECTUS · IN · EQUESTREM · ORDINEM · BALNEI  
 A · GEORGIO · TERTIO · BRITANNIARUM · REGE  
 ORTU · SCOTUS  
 IMPERATOR · FORTIS · IDEMQUE · INNOCENS  
 ET · REI · MILITARIS · PERITISSIMUS  
 SCIENTIA · ET · USU  
 QUI  
 IN · BATAVIA · CORSICA · ÆGYPTO · INDIA · OCCIDENTALI  
 HOSTES · FUGATOS · VIDIT  
 HISPANORUM · TETRA · ET · DETESTABILI · TYRANNIDE · OPPRESSORUM  
 JURA · LEGES · ARAS · ET · FOCOS  
 SUMMO · QUO · POTUIT · STUDIO · TUTATUS · EST  
 ET · POST · VARIOS · BELLI · CASUS  
 CUM · AD · CORUNNAM · ÆGRE · ACCESSISSET  
 MILITES · SUOS  
 LONGO · ITINERE · FAME · FRIGORE · ENECTOS  
 AD · SUBEUNDAM · PRÆLII · DIMICATIONEM  
 HORTANDO · EREXIT  
 AUDENDO · CONFIRMAVIT  
 ET · GALLIS · NUMERO · COPIARUM · FRETIS  
 ET · FELICITATE · DUCIS · PÆNE · PERPETUA · SUPERBIENTIBUS  
 VICTORIAM · E · MANIBUS · ERIPUIT  
 LEGIONI · QUADRAGESIMÆ · SECUNDÆ  
 SOCIETATE · PERICULORUM · DIU · SECUM · CONJUNCTISSIMÆ  
 ET · MEMORI · REKUM · IN · ÆGYPTO · PROSPERE · GESTARUM  
 DE · VIRTUTE · DIGNA · COMMILITONIBUS · SUIS  
 GRATULATUS · EST  
 ET · VULNERE · PRO · PATRIA · SOCIISQUE · EJUS · ACCEPTO  
 VITAM · UTI · MULTUM · ET · SÆPE · OPTAVERAT  
 BENE · CONSUMMAVIT  
 XVII · KAL · FEBRUAR · ANNO · SACRO · MDCCCVIII  
 GEORGIUS  
 GEORGI · TERTII · FILIUS  
 BRITANNIARUM · REGNUM · UNITUM · REGENS  
 ET · QUI · REGIÆ · MAJESTATI · A · SANCTIORIBUS · CONSILIIS · SUNT  
 HOC · MONUMENTUM  
 PONENDUM · CURAVERUNT  
 ANNO · SACRO  
 MDCCXIII.

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## POECIOGRAPHIA GRÆCA.

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FEW of our readers are unacquainted with Mr. Hodgkin's publica-  
 tions to initiate youth into the knowledge of the Greek Characters,  
 and of Greek Grammar. To make his labors in the former branch  
 more extensively known, he has favored us with his plates for the  
 Classical Journal. We shall insert them gradually, in a manner  
 the most convenient for the size of the work. He will introduce  
 himself to the reader by his own addresses, and by Dr. Young's

letter. We give his Table of the various forms of the *Greek Alphabet* in different ages. The abbreviations and connexions in eleven plates will close the collection, two of which we give in our present No.

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*Johannes Hodgkin Lectori S.*

Hunc libellum, doctissimi illius viri humanitati cui dedicatur, debes; quo enim tempore occupationes meæ, hæc studia, ut constitueram, persequi me prohibebant, ille materiam omnem operi necessariam præbuit. Ejus amicitiam inter ea quæ maxime mihi grata contigerunt habeo; assiduam enim laborem cum magno ingenio conjungit; et præter egregiam aliarum artium scientiam, eam Græcæ linguae peritiam quam pauci, talem vero in Græcis literis elegantiam formandis, qualem vix alter antehac, assecutus est. Eorum quæ scripsit talis vir ne punctum quidem mutare vellem; ea igitur quæ, in hujus operis usum, mihi amicissime misit, ipsius verbis accipe, et vale.

*Dedi Kal. Octob. MDCCXCIV.*

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*“ Thomæ Young Johanni Hodgkin S.*

“ Cum primum mihi consilium tuum de literarum Græcarum  
 “ exemplaribus parandis edendisque exposuisti, laborem illum  
 “ tum viris doctis gratum, tum discentibus et docentibus peruti-  
 “ lem fieri posse statim animadverti; teque ad id opus prosequen-  
 “ dum magnopere hortatus sum; meamque, quoad mihi per  
 “ alias occupationes liceret, opellam tibi non defuturam promisi.  
 “ Nunc igitur accipe quæ in hunc finem congeSSI, tuoque felici  
 “ calamo orna. Mitto tibi specimen tergeminum elementorum  
 “ Græcorum, quarum siqua est pulchritudo, eam tu brevi tem-  
 “ pore facile vel assequeris vel etiam superabis. Iambos et Hex-  
 “ ametros in usum tuum quos maxime idoneos existimavi, secun-  
 “ dum ordinem literarum, e Menandro, Euripide, Philemone,  
 “ Phocylide, Theophrasto, Hesiodo aliisque selegi: hæc cum facile,  
 “ stultiis meis occasionem præbentibus, colligere possem, gratius  
 “ id tibi fore credebam quam ut ipse, prout inceperas, hanc ma-  
 “ teriam corraderes. Addidi etiam versiculos aliquos, utinam  
 “ meliores, quos meministi me rogatu viri omnium disertissimi  
 “ Edmundi Burke olim fecisse. Sequitur quod, si auctius esset,  
 “ codices præcipue Græcos manu scriptos legentibus magno foret  
 “ usui, contractionum quarundam nexuumque literarum exposi-  
 “ tio, variarumque ejusdem literæ formarum exempla: hujus  
 “ maximam partem debeo liberalitati viri rerum antiquarum peri-  
 “ tissimi, Thomæ Aske, qui libellum, titulo ΠΑΛΙΟΓΡΑΦΙΑ,  
 “ in usum Antonii Askew a Johanne Caravallo Græco conscrip-  
 “ tum, humanissime mecum communicavit: reliqua partim ex

<sup>1</sup> We do not insert this part of the work.

" ejusdem viri clarissimi de arte scribendi, partim ex aliis libris  
 " conquisivi. Multa Caravallus e Palæographia Bernardi de  
 " Montfaucon hausit. Qualiscunque autem sit hæc quam ΠΙΙ-  
 " ΚΙΑΟΡΡΑΦΙΑΝ dixi, omnes hujusmodi catalogos antehac editos  
 " magnitudine saltem superat. Restat autem ut pauca de litera-  
 " rum forma rationeque scribendi præcipiam, tibi quidem non  
 " ignota, quæ autem operi tuo utiliter addere poteris. Majus-  
 " culæ vix alio modo quam Romanæ scribuntur; quare has  
 " quidem prætereo; neque de tertii ordinis literis dicere opus est,  
 " ad eas enim proxime accedunt quæ hodie cursivæ seu Italicæ  
 " dicuntur, atque ad eas quibus quotidie in scribendo utimur,  
 " celeritati vulgaris usûs accommodatæ; secunda autem series,  
 " quæ elegantioris formæ, magisque, ut ita dicam, Græcæ spe-  
 " cimen exhibet, alio omnino modo quam quo vulgo scribitur  
 " elaboranda est. Ac primo, penna quidem ita secunda est, ut  
 " fissura sit non longissima, apex nonnihil obliquus; ea parte  
 " quæ pollicem spectat tantillo brevior: deinde ita tenenda est ut  
 " cavum ejus non volæ sed digito medio obvertatur; hinc fiet ut  
 " ascendendo et ad dextram progrediendo crassescat linea. Di-  
 " vidi autem possunt literæ secundum locum unde orditur penna,  
 " in decem ordines, quorum primus literas α β γ δ ε ζ η θ ι κ λ μ  
 " complectitur, quarum omnium pars prior prope basin initium  
 " habet, crassitudinem maximam prope apicem; posterior pars  
 " ab eodem initio, uno ductu, secundum formas diversas perfici-  
 " enda est, exceptis θ ρ ω, quibus opus est ut tertio applicetur  
 " penna, ε que cui quarto. Sequuntur ε ς: illius prima pars  
 " paulo ante medium arcus inferioris desinit; hæc unico ductu  
 " perficitur: deinde solum ε, e lineis duabus, utrisque e medio  
 " profectis formanda. Uno ductu γ, χ duobus, a sinistra sem-  
 " per ortis, efficietur; hæc latiore longioreque principio gaudent,  
 " quam ordo quintus, literarum nempe sex η ι κ ν ο ψ, quas sin-  
 " gulas penna simul excudit, ψ sola excepta. Vix expositione  
 " egent ζ ε. A tenui curvaque linea in crassiorem abit θ, dein  
 " attenuatur, atque iterum crassescit. Ascendit primo crassum  
 " λ, lineaque secunda tenui descendente ornatur. A principio  
 " tenui ortum μ duos flexus habet parti posteriori α similes.  
 " Postremæ π ρ τ ϭ a linea transversa crassa ordiuntur, cætera  
 " tenuia, excepta π, quæ ad ω prope accedit. Quo facilius intel-  
 " ligantur hæc præcepta, adjeci exemplar quod locum inîtii uni-  
 " uscujusque literæ puncto apposito indicat, posterioresque pennæ  
 " ductus a primo linearum diversitate distinguit. Secundum  
 " eadem principia, quorum fundamenta debeo utili libello Am-  
 " brosii Serle de arte scribendi, omnes literarum nexos, accentus,  
 " notæque numerales confici possunt. Vale, vir optime et ami-  
 " cissime, atque hæc in publicum bonarum literarum commo-  
 " dum ornare perge.

*Dat. id. Decembr. MDCCXCIII.*

<sup>1</sup> Vide Calligraphiam Græcam.

*Thomæ Young, Medicinæ Doctori, Regiæ Societatis, necnon et  
Linnæanæ Socio, Johannes Hodgkin, S.P.D.*

“En tibi tandem, Vir doctissime, Pœcilographiam Græcam; quodd citius non acceperis, Sculptoris assignandum est, non dicam negligentis, sed nimis rerum gerendarum copis: à quo, utpote longè omnium artis suæ peritissimo, incæptum opus etiam finire apprimè cupiebam; multis verò labentibus annis, dum, aliis negotiis impedito, operam meis dare non licebat, eodem tempore contractionum nexuumque literarum catalogum quibusdam exemplis auxi, quæ doctissimus vir Ricardus Porson, A.M. Græcarum literarum apud Cantabrigienses professor, humanissimè mecum communicavit; et omnes contractiones in Apollonii lexico, ab erudito Villoison edito, repertas, hortante viro clarissimo Carolo Burney, LL.D. inserui; varias etiam Græcarum literarum per ætatum ordinem, formas, te probante, disposui.

Vale, vir doctissime, eumque, ex arte medendi, quem, pro ingenio, industriæque tuæ et omnium optimarum artium scientiâ, sperare tuum est, fructum percipe.

*Dedi 11 Kal. Aug. MDCCCVII.*

## BIBLICAL CRITICISM;

On 1 John, v. 7.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

**I** FRAD in No. XV. of your Journal, p. 92, a Letter from a “*Country Clergyman*,” containing some remarks on a paper printed in No. XIV. p. 437, in which, as you may remember, I assumed as generally granted, the spuriousness of the passage, 1 John, v. 7; and perceiving, as I did, the abilities of the writer, I was somewhat astonished at finding in him a defender of the verse. Before I proceed farther in vindicating my essay, (which I doubt not your candor will afford me an early opportunity of doing,) I must state, that I am a member of the Church of England, and a sincere believer of the Trinitarian Doctrine, taught by her Liturgy and Articles. It seemed not unnecessary to make this declaration, that I might obviate, with regard to myself at least, the general opinion, that any one who impeaches, or does not defend, the authenticity of the disputed passage, must be an enemy, either avowed or concealed, of the doctrine it inculcates; and if it be right to form a judgment from the zeal and eagerness with which certain of your Correspondents charge those with Deism, who do not believe the doctrine which may be deduced from the “*absolute integrity of the Hebrew Text*,” it seems not to be needless to endeavour to explain our views and motives, when we oppose any particular passage in the New Testament.

It should, however, be confessed, that they who can assert the "integrity" of the Text, which informs us that Ahaziah was "forty and two years old" when he began to reign, whilst his Father was aged only forty years when "he was gathered to his Fathers," may think the passage under consideration genuine, without committing an unusual absurdity. But before I proceed to consider the arguments adduced by the Clergyman in support of his opinion, I request him to accept my sincere thanks for the elegant compliments paid me in the beginning, and continued through every part, of his letter.

I commence then, by considering the testimony of Diodorus Tarsensis. The account given us of this Father by Moreri, <sup>1</sup> is as follows : "Diodore d' Antioche, prêtre de cette Eglise, et puis Evêque de Tarse Metropole de Cilicie, a vécu dans le IV. Siècle. Il fut accusé, après sa mort, d'avoir été un des maîtres de l' Héésiarque Nestorius. S. Cyrille l' accuse dans l' Epître à Successus, d'avoir distingué le Verbe né de Dieu, du fils de Marie ; il le nomme dans celle qu' il écrivit à Jean d' Antioche, et Acace de Militene, ennemi de la gloire de Jesus Christ. Saint Melere, au retour de son exil, apprenant avec quel courage il avoit défendu la Foi Orthodoxe contre les hérétiques dans Antioche, où il introduisit la Psalmodie alternative, le tira d' un Monastere où il étoit Abbé, et il l' éleva à l' Episcopat. S. Athanase, S. Basil, et S. Chrysostome, qui avoient été ses disciples, le louent comme un Evêque très saint, et comme un défenseur invincible de la Foi, &c. Le premier Concile de Constantinople le compte entre les Pélats qu' il propose pour regle de la ciance Orthodoxe. Cependant, après sa mort, ses écrits furent trouvés remplis de ces erreurs que j' ay marquées et condamnées." I subjoin some passages from the Ecclesiastical Historians, <sup>2</sup> in which he is mentioned. Theodoret <sup>3</sup> speaks of him in the following terms : Διόδωρος—ὁ σοφώτατός τε καὶ ἀνδρείότατος, οἷά τις ποταμὸς διεϊδής τε καὶ μέγας, τοῖς μὲν οἰκείοις τὴν ἀνδρείαν (read according to Valesius, *Not. ad Locum*, ὑδρείαν) προσέφερε. τὰς δὲ τῶν ἐναντιῶν βλασφημίας ἐπέκλυε, καὶ τὴν μὲν τοῦ γένους οὐκ ἐλογίζετο περιφάνειαν, τὴν δὲ ὑπὲρ τῆς πίστεως ταλαιπωρίαν ἀσπασίως ὑπέμεινε. To the same purpose we read in the same author, <sup>4</sup> that Theodorus, Bishop of Mopsuestia, πάσης μὲν ἑκκλησίας διδάσκαλος, κατὰ πάσης δὲ φάλαγγος αἰρετικῆς ἀριστεύσας, τοῦ βίου τὸ τέλος εὐδίαστο· οὗτος τῆς μὲν Διοδώρου τοῦ πάνυ διδασκαλίας ἀπήλαυσε. Ἰωάννου <sup>5</sup> δὲ τοῦ θειοτάτου

<sup>1</sup> Dictionnaire Historique, Tom. ii. p. 359, 1702, fol. au mot *Diodore*.

<sup>2</sup> In quotations from the Eccles. Historians throughout this paper, the references are made to the excellent edit. by *Reading*, 3 vols. fol. Cantab. 17 20.?

<sup>3</sup> *Histor. Ecclesiast. Lib. iv. c. 25, p. 184.* <sup>4</sup> *H. E. Lib. iv. c. 40. p. 242*

<sup>5</sup> The ΙΩΑΝΝΗΣ here spoken of was the great Chrysostom.

γεγένηται κοινωνός τε καὶ συνεργός· κοινὴ γὰρ τῶν πνευματικῶν Διοδώρου ναμάτων ἀπήλαυον. Socrates<sup>1</sup> tells us, that, Διόδωρος—ἐπίσκοπος Ταρσοῦ γενόμενος, πολλὰ βιβλία συνέγραψε, ψιλῶ τῷ γράμματι τῶν θείων προσέχων γραφὴν, τὰς θεωρίας αὐτῶν ἐκτρεπόμενος. By Sozomen<sup>2</sup> also, we are furnished with the same account, with merely verbal alterations. Giving an history of the studies of the illustrious Chrysostom, he informs us that he had as masters in philosophy, Καρτέριον τε, καὶ Διόδωρον, τὸν ἡγησάμενον τῆς ἑν Ταρσῷ ἐκκλησίας, ἐν ἐπυθόμην ἰδίῳν συγγαμμάτων πολλὰς καταλιπεῖν βίβλους, περὶ δ' τὸ ῥητὸν τῶν ἱερῶν λόγων τὰς ἐξηγήσεις ποιήσασθαι. τὰς θεωρίας ἀποφεύγοντα. The account by Suidas it is needless to quote; but I am unable to see how any inference can be drawn from his words, that Diodorus “*had seen* a copy of St. John’s Epistle, which contained the 7th verse of chap. v.” Some fragments of his works, I have been told, are to be found in the *Catena Patrum Græcorum*, which I do not possess, and to which I have no opportunity of referring: the Commentary, however, εἰς τὴν ἐπιστολὴν Ἰωάννου τοῦ Εὐαγγελιστοῦ, I believe, is lost; and it cannot therefore be proved that he ever met with the disputed passage. It may not be improper to state, that the arguments drawn from the Fathers in defence of the verse, scarcely deserve, in general at least, any serious answer: they commonly are such as Patience herself would disdain to refute; and this remark is especially true in the present case. We are told of a book now lost, which appears to have been a commentary on the 1st Epistle of St. John, and contained an explication or defence of the Trinity. This might have afforded a slight degree of preponderance to the balance in favor of 1 John, v. 7. were there no other text in the epistle whence the doctrine could be elicited; but unfortunately, in the 4th century, the Fathers generally made use of the mystical interpretation of the eighth verse. The question then will be most properly decided by analogy; and I shall propose the following questions.

1. Did the Fathers ever make use of the mystical interpretation of the earthly witnesses mentioned, 1 John, v. 8.?

2. Is the seventh verse ever quoted in plain and express terms by any Fathers who lived in the five first centuries? <sup>3</sup> Or is it read without variation in the MSS. of such writers, nearly or entirely in the same state in which it now stands in common editions of the New Testament.

<sup>1</sup> Hist. Ecclesiast. Lib. vi. c. 3. p. 311.

<sup>2</sup> Hist. Ecclesiast. Lib. viii. c. 2. p. 326.

<sup>3</sup> Your Correspondent mentions the year 380, as the period to which Diodorus may be referred: the opinion in itself is probable, and some other circumstances strengthen his conjecture.

The first of these enquiries can be answered only in the affirmative. We have at least one instance in Cyprian, <sup>1</sup> where he explains the 8th verse of the Trinity; and this assertion is founded partly on the authority of *Fucundus*. <sup>2</sup> This happened about the middle of the third century; and the practice certainly grew more common towards the end of the fourth. The reading in the Text of Cyprian is, *de Patre, et Filio, et Spiritu Sancto scriptum est, ET HI tres unum sunt*; which, allowing for the difference of idiom, is certainly a close translation of the Greek of verse 7, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. The reading, however, is not indisputable. In *Fell's* margin, we have the following note: "Et tres *Voss*. 3. *Lam. Ebor.*" *Et tres unum sunt*, is a tolerably accurate version of the final clause of verse 8th, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Οὗτοι, I believe, is adequately expressed in Latin by *hi*; and the reading in the Text of Cyprian was probably altered by some early Editor, who turned to the Latin version, by which he settled the readings in his author. Such a method of editing the Christian writers was not uncommon in the old editions, which were published at a time when no suspicion was entertained of the great importance of the Fathers, in affording various readings of the Scriptures. The reading in the majority of the MSS. of Cyprian probably arose in the same manner: the five MSS. which have the words *et tres*, perhaps escaped any alteration, from their antiquity; or the transcribers might not be disposed to make any alteration in the Text. It is much to be lamented that *Fell* did not give any account of the age of his MSS.: it is, perhaps, the most important defect in his edition. On the whole, we may safely assert, that Cyprian quoted only the final clause of verse 8, to prove the unity of the three persons, having tacitly applied to them the mystical interpretation of the earthly witnesses. This was the opinion of *Fucundus*.

Secondly, with regard to the passages of the Fathers generally esteemed quotations of 1 John, v. 7; I do not recollect one, which may not be proved either to be interpolated by transcribers or editors, or to be a mystical interpretation of the 8th verse; and sometimes, on a close examination they will be found not to be quotations at all. These points have all been so clearly proved by *Porson*, that it were worse than useless to insist on them in these pages.

The inference, then, which I would draw from these circumstances, is, that *Diodorus* interpreted the 8th verse of the Trinity, as did the other Fathers. It seems most unlikely, as *Porson* has well observed,

<sup>1</sup> De Unitate Ecclesiæ, p. 109, edit. Fell. Fol. Oxon. 1632.

<sup>2</sup> Porson's Letters to Travis, p. 248, 8vo. Lond. 1790.



that so many Fathers should have written on the Trinity, and in the course of their argument, have so repeatedly used the 8th verse, have taken so much needless trouble to make it useful to their purpose, if immediately before it there had been so complete and convincing a proof of the disputed point. It is not contended that this might not have happened to a single Father, but surely, every one will allow that there is an absurdity in supposing that it could have been overlooked by every writer, both Greek and Latin, from the time of Ignatius to that of Augustine; and that it never should have been quoted, when so many authors appeared in opposition to the Arian heresy; in which controversy, had it existed, it would have been of the most signal service: in all modern disputes concerning the Trinity, it is, *tota in toto, et tota in quâlibet parte*. We must remember also the temper of the Fathers: we must recollect the zeal with which they opposed the heretics: and we must not forget the eagerness with which they brought into the dispute passages of Scripture, which manifestly were nothing to the purpose. For instance, some of the Fathers <sup>1</sup> have proved the divinity and eternal generation of the ΛΟΓΟΣ, from *Psal.* xlv. 1. *Eructavit cor meum verbum bonum*. If the words could refer to it by any allegory, the translation still is doubtful: דבר may signify *thing* or *matter*; so the whole passage, רוחש לבי דבר טוב may be translated, *Eructavit cor meum REM BONAM*, by which interpretation, the inference drawn from the other rendering *verbum*, must fall to the ground. I would not, however, be supposed to impeach the doctrine alluded to, which unquestionably rests on Scriptural ground; but it will be conceded to me, that any one who could explain such a text of the ΛΟΓΟΣ, might more naturally apply 1 John, v. 8, to the Trinity. It is more likely that *Diodorus* followed the multitude, than that he alone made use of the 7th verse, when his pupils and contemporaries employed the 8th; for it is not improbable that they were eager to use the same arguments which had been managed with adroitness by their teacher. To conclude: I think that your Correspondent will allow, that if the pupils did not call forth the 7th verse, it probably was not cited by the master: with regard to the scholars, I can only refer him to Porson's "Letters to Mr. Archdeacon Travis."

The next testimony adduced by the Clergyman, is from the ἐκλόγαι of *Clemens Alexandrinus*, who lived in the second century, and is pla-

<sup>1</sup> See Porson's Letters to Travis, p. 259.

red by Professor Porson,<sup>1</sup> as second in the list of the Greek Fathers, "who cannot be persuaded to quote the three heavenly witnesses." I shall preface any observations which I may find it necessary to make, by stating, that in the *Index locorum scripturæ*, prefixed to the Cologne edition of *Clement's* works, fol. 1688, 1 John, v. 7, is not mentioned; nor does it occur in the index of *Potter*. Considering then the ease with which this marvellous verse was detected in the writings of the Fathers, even where the mystical interpretation was used, or perhaps, the words were not meant as a quotation by the author, the silence of the editors certainly is a proof that they did not believe that our verse was cited by Clements. Stronger arguments, however, may be drawn from the passage itself; and I believe that the words of the Father do not refer to the Epistle of John: if they do, it can only be in a slight degree, and even then, not to the 7th verse.

The passage referred to by your correspondent is as follows: *παν ῥῆμα ἴσταται ἐπὶ δύο καὶ τριῶν μαρτυρῶν, ἐπὶ πατρὸς, καὶ υἱοῦ, καὶ ἀγιοῦ πνεύματος ἐφ' ὧν μαρτυρῶν καὶ βοηθῶν αἱ ἐντόλαι λεγόμεναι φυλάσσεσθαι ὀφείλουσιν.*<sup>2</sup> The more I consider these words, the more I am astonished that they should have been urged as a citation of 1 John, v. 7. *Potter* translates the passage thus: "[*Omne verbum firmatur in duobus vel tribus testibus:*]<sup>3</sup> *hoc est, in Patre, in Filio, et Spiritu Sancto; quibus testibus et adiutoribus, quæ mandata vocantur, observari debent.*" I must protest against those who adduce any passages from the Fathers as evidence for this verse, which do not contain something, at least, similar to it. The words of *Diodorus*, indeed, were produced with some appearance of reason: for the expression εἰς Θεὸς ἐν τριάδι, might to an imagination heated with the belief that our verse was genuine have appeared to be an allusion to it; but the Clergyman's present client has not even this circumstance in its favor. If there be any similitude, it is only in the mention of three μάρτυροι, who are ὁ πατήρ, καὶ ὁ υἱός, καὶ τὸ ἅγιον πνεῦμα, but we are not told that οὗτοι οἱ τρεῖς ἓν εἰσι: they are only μάρτυροι, ἐφ' ὧν πᾶν ῥῆμα ἴσταται. Your correspondent, on considering the passage, will doubtless be convinced, that the expression refers only to the exact fulfilment and confirmation of prophecy, with regard to the divine persons: in this sense,

<sup>1</sup> Letters to Travis, p. 363.

<sup>2</sup> S. Clementis Alexandrin. Op. Tom. ii. p. 992, edit. Potter, fol. Oxon. 1715. The *ἐκλόγαι* are not printed in the Cologne edit. 1688.

<sup>3</sup> The words which I have enclosed in brackets, are marked by Potter as a quotation of Deut. xvii. 6. But see more of this in the conclusion of this article.

they all were μάρτυροι ἐφ' ὧν μαρτυρῶν καὶ βοηθῶν τῶν ῥήματα (τῶν θεῶν γραφῶν) ἵσταται; and by their evidence the truth and divine origin of the Christian Religion is fully proved.

The circumstance on which the usefulness of this passage to the cause of 1 John, v. 7, wholly depends, seems to be the use of the term μάρτυροι: and it must be admitted, that if the words of *Clemens* could not be explained of the μαρτύριον borne by the divine witnesses to the inspiration or truth of Scripture, it would be reasonable to conclude that some allusion was made to the Epistle of John. On the supposition, however, that *Clemens* referred to the Epistle, unless a direct appeal were made to the "three that bear record in heaven," I think it might be concluded that he referred only to the 8th verse, and applied it to the Father, Son, and Holy Spirit, by the mystical interpretation. This, as has been before remarked, was the uniform practice of the Christian writers; and the conjecture is not a little strengthened by the alteration of the reading. The words of our verse are, ὁ Πατήρ, ὁ ΛΟΓΟΣ, καὶ τὸ ἅγιον Πνεῦμα; while *Clemens* reads, ἐπὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγ. Πν. If, however, it be contended still, that the contested passage was alluded to or quoted by *St. Clement*, we must believe that he alone made use of it, even where he had but little occasion for it, while every other Father most unaccountably preferred the theological chemistry, which with so much labor yielded the doctrine of the Trinity, after an awkward analysis of the 8th verse. Without intending to speak but with the utmost reverence of sacred things, I cannot but rank such a process with the story of *Simeon's* miracles.<sup>4</sup>

Again, if the words of *Clemens* were meant as a quotation of the New Testament, they might be taken from the formula directed by our Lord<sup>2</sup> to be used in the baptismal ceremony: the converts were to be baptized,—εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος: or the reference may be to the benediction of *St. Paul*;<sup>3</sup> ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. But it may be the mode in which *Clemens*, an orthodox Father, as appears from a passage in his *Stromata*,<sup>4</sup> would have expressed himself.

I shall now direct your attention to a passage, which may hereafter, when all other evidence shall have failed, be made use of in defence of the verse: it certainly appears much more like a quotation of the

<sup>1</sup> Evagrii. H. E. Lib. 1. c. 14, p. 268.

<sup>2</sup> Matth. xxviii. 19.

<sup>3</sup> 2 Corinth. xiii. 13.

<sup>4</sup> Lib. v. p. 598, Ed. Cologne, 1688.

passage than some others which have been cited. It is the epigraph of *Hebediesu's* ' *Catalogue of Chaldaic Authors* :

ܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

"In the name of the Father, and the Son, and the Holy Spirit, one God." I have too high an opinion of your Correspondent's skill, to suppose that he will ever make use of an argument so feeble; but if it should be esteemed valuable by the "*Country Parish Priest*," who favored us with a defence of the three heavenly witnesses printed in No. IV. of your Journal, or by Mr. C. Butler, I hope that they will not make any scruple of citing it; *καὶ ἀ γὰρ τὰ τῶν φίλων*. I shall state the circumstances which attend it, and the unprejudiced reader will decide whether any credit can be given to such an authority.

Hebediesu, then, lived in the latter end of the xiith and beginning of the sixth century. He was made Bishop of Sigara and Arabia, about the year of Christ 1293, and died in 1318. He had been by persuasion a Nestorian, and as we learn from *Ecchellensis*,<sup>2</sup> wrote many books,—"*ad Nestorianam stabiliendam confirmandamque Hæresim: at divinâ tandem affulgente gratiâ, ad m. liorem rediit mentem, Romanæque jam senex projectus est sub Julio III. summo Pontifice, ubi Nestorianis abjunctis erroribus, Catholicam professus est fidem.*" With his religious opinions we have no immediate concern; but the point under consideration is, can he fairly be made an evidence for the authenticity of 1 John, v. 7. ? It is generally conceded, that the passage existed in the Vulgate Version, two whole centuries before the time of *Bernard, Abbot of Clairveaux*, who quotes it in some of his Orationes. It might, then, be alluded to by this *Hebediesu*; and if citations of the verse made in the 14th century can prove it to be genuine, its defenders may proclaim, *Io triumphe*; they may be addressed in the words of the Grecian war song;

—ὦ παῖδες τῶν Ἑλλήνων, Ὁ καῖρος τῆς δόξης ἦλθεν.

I shall not now take notice of the grammatical argument, but consider it in the course of some remarks which I shall proceed to make on the criticism by the "*Country Parish Priest*," in No. IV. of your Journal. It remains, therefore, only to examine the hope expressed by your present correspondent and Mr. C. Butler,<sup>3</sup> respecting the future appearance of MSS. by which "*this important Text may be established.*"

<sup>1</sup> Ed. Rom. 12mo. 1653.

<sup>2</sup> Præfat. ad Catalog. Lib. Chaldeor. p. 14.

<sup>3</sup> Hor. Biblic. vol. ii. p. 288.

It will only be necessary, in order to show how ill founded is this hope, to consider the number of Greek MSS. which contain the Catholic Epistles, and omit the contested passage. Professor Porson<sup>1</sup> says, that "the only genuine words of 1 John, v. 7, 8, are these: *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.* This," he adds, "is the reading of all the Greek MSS. above an hundred and ten, and nearly thirty of the oldest Latin." But this, as will be shown hereafter, is *not the whole evidence* against the passage. To "*establish*," therefore, the authenticity of this verse, we must have, at least, twenty MSS. of reasonable antiquity; fewer, perhaps, will not satisfy the opposers of the passage on the heavenly witnesses; and it will not be unnecessary that they should exhibit the words *nearly* in their present state, without many, or at least, important variations from the *received Text*. That this will ever be the case, your learned correspondent will concede, is improbable; and many degrees of improbability are almost equal to an impossibility. We have hitherto found no MSS. (two only excepted, of which I shall speak hereafter,) but such as omit 1 John, v. 7. This has been the case during the greatest part of three hundred years; for the copies used by *R. Stephens*, in his famous Edition of the New Testament printed in 1550, certainly omit the *whole* passage. Among the omitting MSS. we rank the CODEX ALEXANDRINUS, which in the judgment of *Grabe*<sup>2</sup> was written A. C. 396, or perhaps a short time after that period: the CODEX VATICANUS also rejects it; and I believe that we may refer it to the same time. On the whole, I am content, if any defender of the verse should require it, that the CODEX ALEXANDRINUS should be ascribed to some time about the year 420; but *Grabe*, (*ut supra*) is inclined to doubt, whether it may not be earlier even than the year 396. It should, however, be recollected that he was an author, and edited the MS. and we well know that such men are sometimes apt to exaggerate. Perhaps the COD. VATICANUS, which appears to be more recent, may have been written twenty years afterwards. It will be reasonable, therefore, to require four MSS. of the tenth century, which contain the verse written *à primâ manu*: these may perhaps render the ALEXAND. and VATIC. evidence doubtful in its effect. At any rate, your correspondent's hopes concerning MSS. yet undiscovered, scarcely

<sup>1</sup> Letters to Travis, p. 399.

<sup>2</sup> Prolegomena, C. 1, §. 5. edit. Oxon. 1707, 8vo.

deserve consideration; but it should be acknowledged, that he is not the only scholar who has taken refuge in this saving possibility. *Bengelius*, it appears, "had hoped, that in due time, if not *St. John's* own autograph, yet some very ancient Greek MSS. containing the verse, may be found hidden in the shelves of divine Providence." This, it must be admitted, affords high authority in favor of such an argument: I can only reply with *Wetstein*, in the words of *CICERO*;—" *Hic tu desideras Tabulas Heracliensium publicas, quas Italico Bello, incensa tabulario, interisse scimus omnes. Est ridiculum ad ea quæ habemus nihil dicere; quærere quæ habere non possumus.*"

M.

[To be concluded in our next.]

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*As the Grenville Edition of HOMER is at present scarce, and not accessible to every scholar, we are induced to present our Readers with the COLLATION OF THE HARLEIAN MS. OF THE ODYSSEY, which is annexed to the end of the Second Volume, and which was made by Professor Porson, and enriched with his Observations.*

## COLLATIO CODICIS HARLEIANI 5674

CUM

ODYSSEA EDITIONIS ERNESTINÆ 1760.

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ANTEQUAM ad varias lectiones enotandas accedemus, non abs re fortasse erit quædam de codicis habitu et indole præfari.

Codex est membranaceus, forma, quam in folio vocant, minori; quod ad altitudinem scilicet et latitudinem attinet, Aldino Herodoto similis. Membrana crassa est et firma, sed aliquando pinguis; unde fit, ut scholia quædam lectu difficiliora sint, quædam minus eleganter scripta. Plerumque vero et textus et scholia nitide sunt exarata. Totus primo, ut opinor, uno tenore textus absolutus est; deinde scholia addita, eademne an diversa manu, non certo dixerim. Neque id sane multum refert, cum satis constet, unius jussu et consilio totum MS. concinnatum esse. Pauca quædam bonæ notæ margini insunt,

ceteris recentiora quidem, ut colligo ex liquoris colore, qui est ruber flavescens, sed exiguo intervallo recentiora. Quotquot vel emendationes vel notæ multo recentiores videntur, de iis, quantum mihi compertum erit, sedulo monebo. Sed imprimis tenendum est, ubi scalpello et rasura textus mutatur, sæpe difficillimum esse emendatoris ætatem dignoscere. Post rasuram enim, librarum divortia ita atramentum interceptiunt, ut diversos diversarum manuum characteras prorsus confundant. Quocirca, veniam me impetraturum spero, si ubi primæ manus emendationem regenti, aut recentis interpolationem primæ tribui. Metri peritissimus haud fuisse videtur Scholiastes; is enim præcipuus est emendator; in iis e. g. verbis, quæ vel simplex  $\sigma$  vel duplex  $\sigma\sigma$  pro re admittunt, is fere semper alterum addit, aliquando quidem postulante metro, sæpius vero respuente. Hunc codicem decimo tertio seculo adscribit CASLTIUS, nec quicquam habeo, quod contradicam. Illud notandum, scriptum esse, cum jam dubitari cœptum esset, utrum iota ad latus an infra poni deberet. Nostri enim textus media quadam via incedit; cujus exempla aliquot in collatione videbis. In scholiis vix usquam iota, quod subscriptum vocamus, ullo modo comparet. Porro aberrationes omnes curiose enotare partium mearum laud duxi; satis vero multas me dedisse ror, unde codicis ingenium perspicui queat. Ubique enim variæ lectioni librariorum error adhæsit, corruptelam fideliter servavi. Exempla vide A. 634. M. 54. Hic etiam codex, ut id obiter moneam, collatus est a THOMA BENTLEIO, sed negligenter admodum. Nullas enim, certe rarissimas ejus lectiones, præter eas, quas in textu inveniebat, enotavit. Sed finem præfandi faciam, postquam addidero, longe plura in prioribus libris scholia esse usque ad medium voluminis, pauciora deinde esse in posterioribus; in postremis paucissima.

## VARIÆ LECTIONES.

### ΟΔΥΣΣ. Α.

1. πολλὰ] πάντων
6. ῥύτωτο
10. Διὸς omittit textus, τοῦ Διὸς inter lineas super θύγατρί
15. ἰν σπῖσι γλαφυροῖσι et sic, sed sine subscripto, infra 73. E. 155.
20. μαινῶσιν, sed i supra ai prius
22. μετικείαθι] Schol. τὸ καὶ διὰ τὸ μέγαν
23. διδάσκει
27. ἄθροιο (Schol. θαρσυνήτιον (sic) τὸ αὐτὸ καὶ πρὸ τῶν ἡ δέξια ἰκιδὴ σημαίνει

δμου. Vide Piersonum ad Mœrin p. 19. Sed hanc regulam parum constanter servasse videntur antiqui; dixere enim ἄλοχος et ἄδιφς cum leni. Alibi tamen eandem observationem repetit Scholiastes.)

31. ἔπια πτηρόντα προσήδα. Sic textus. In marg. γρ. ἔπια ἀθανάτοισι μετῴδα.

34. ἔχοντες

38. inter lineas ἡ μασσαλιωτικὴ γρ. πῖμαφαι μελῖας ἱρικυλῖος ἀγλαῶν υἱόν. Hic hic locus est, ubi MS. noster Massiliensem editionem commemorat. Mas-

248. τρυχωνος



251. διαρρῶσιν et sic saepe in compositis

255. πρῶτοι text. et marg.

257. ἰόν text. ἰγ δ' schol.

259. τῶν ἰσθῶν γγ. [lego ἰσθῶν. Sequitur verbum, quod ligere nequeo] πᾶς καὶ πρῶτος ἐν ἡπειρωτικαῖς ἔσαν φησὶ μετὰ μισροῦ παιῆς.

261. ζηνόδοτος ὄρρ δαίη· ἐλίσχεται δὲ ἐκ τοῦ ἐπομένου· ἀλλὰ τοῦτο οὐ δύναιται.

265. ὁμηγήσειεν et ὕβρ. οἷσιν ἵνοι μεγάροισιν

273. ἱπὶ μάρτυροι

275. ἰηται τῇ ἀρχαία συνηθεία ἐγγράπτο μῆρ. τοῦτο ἄγνο'σας τις προσέθηκε τὸ α. [Vide Taylor's Civil Law, p. 551. ed. 3.]

278. ἴσισθαι sed π supra prius σ, et interpretatio ἀκολυθῶν

285. σπύρτην τι Vide supra ad 91.

286. δούτερος pro var. lect. ut videtur

287. ἀκούεις ex emendatione

288. Primo erat ἦ τ' ἄν, nunc est εἴ τ' ἄν ex emend.

289. τιθηνῶτες ex emend. Schol. διὰ τοῦ ἦ.

291. γτερίζον pro v. l.

297. ὀχρεῖν ex emend. sed ὀχρεῖν schol.

298. ἔλαβε

299. ἱπὶ r ex emend.

303. κατὰ τῶν γγ. et 304. ἀσχορῶσι

310. τι secundum omittit.

314. το. δ' ἠ-μαι·βομην πρὸς ἦν γ. α. ex emendatione, sed manus antiquae.

317. αὔτ.

319. ἀνέμεινος

340. ἀποπαύ

370. τότε γὰρ καλὸν Schol. in marg. ἐκ τοῦ Γ' τόγος καλὸν:

372. καθίζομεθα

376. θίμιν

377. ἐλίσθαι

379. αἰ κί ποθι τι ζῆς δάσει Insertum est το ab eadem manu ex recensione. Nempe duplex erat lectio, ποθι et ποσι, ut liquet ex B. 114. Adde quod unicus Hesychii codex habet, Αἰκ' ποθι, ἴδαν ποσι, fluctuant, ut videtur, librario.

380. δέμον ἔγδοσθιν δλυσθαι

383. αὐτ' hic et 399.

387. ὅτι γινώσκω In schol. ὅ τοι

389. πρὶ μοι καὶ sunt ex emendatione. In margine, ἐν ἵνοις νημεσθῆαι:— In alio Schol. ἐν καὶ μοι νημεσθῆαι Et hanc lectionem daturus erat scriba; ἢ καὶ μοι νημεσθῆαι

397. ἴσομαι

398. λήξωτο

408. γρ. πρὸς οἰχομένοι φέρει [sic. tantum vult οἰχομένοι pro ἐρχομένοι] ἢ σιν' clare

413. ἀγροῦντες τινὲς ἱμῶ γρ. ὁμοίως ἱλιάδι μῆσαι πρ σ' στίο δῖον ἄπικῶς:— [foitasse κατ' ἐτικῶς]

415. θρηπτήτης In margine, τινὲς φιλῶσι τὸ ἦντις μῆρ' ἐν ἡ εἴτις

418. μετῆς δ' sed d' abstersit, dum madebat atramentum, et punctum addidit.

423. μ' ἄλς δ'

424. ἔνιοι δὲ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλαβον

435. τιτθῶν

436. γρ. ὦζε

437. ἔκλυμι

440. ἐγκριμίσματα ex emend. ejundem manus. τρηπῶσι λήξωσι, ubi aut τρηπῶσι, aut λήξωσι, prout mavis, legere potes.

## ΟΔΥΣΣ. B.

6. κλέυει

11. παγ' ἄλλης τόδης ὄργη

21. in marg. τινὲς τοῦς ὄργη

26. οὐτ' his

30. ἔκλυον

31. γρ. καὶ ὅτι

37. σση δ' ἐν μίσση, (sic scribitur iota, neque prorsus ad latus, nec prorsus infra lineam.)

40. γρ. τάχα μεθ' ἡ

41. ζηνόδοτος ἦντις. ἐλίσχεται δὲ διὰ τοῦ μάλιστα δ' ἱμῶ ἐχρήν γὰρ ἡπιὲν ἰσθῶν:—

42. ἡγλῶς; (lege γελῶς;) γρ. ζηνόδοτος ἦντις (nempe pro ἀγγιλῶν) ἀπὸ τοῦ αἰνῶν ὅ ἐστιν ἀκαῶν.

43. ἀριστοφάνης ὅ μοι κακὰ ἔμπιστο· τὸ δ' ὅ μοι ἀντὶ τοῦ ὅτι μοι

46. ἀρίσταρχος τὸ δοῖα ἀντὶ τοῦ διχῶς· συνεπείον αὐτὸν τοῖς ὄνι καὶ στικτέον:—

50. ἀριστοφάνης ἐπ' ἵχθυν:—

53. ὅ; et supra γρ. ὡς

54. ἰθίλοιν (i. e. ἰθίλοι)

55. ἡμετέρου, et sic ter repetitur in scholiis, bis disertè. Vidé Herodotum i. 35. vii. 8, 4. et Wesselingium ad priorem locum.

59. ἀρῆν in textu et schol.

60. οὐ γὰρ τοι

63. ἄλλους text. et bis schol. sine γ

67. ἀγασσάμενοι

70. ἀριστοφάνης γρ. μή μ' ὄν ἴσως— ἀρίσταρχος δὲ τὴν γραφὴν οὐκ ἄμειβε.

71. τίριεσθ' ἢ μή που σε text. et schol.

73. ἀποτινύμενοι

76. ἡμῖς  
77. προσηπυσομένηα text. et schol.  
81. δακρυ' ἀπαρτήας· ἀντί τοῦ ἀνομβρή-  
τας, καὶ δακρύων πλῆθος προτίει· ζήνο-  
δотος δὲ γραφὴν δ' ἔχει θερμὴ χύων, καλέ-  
λουαι τὴν μεγαλειότητα  
86. θηλοος δὲ καὶ  
93. μερμήριζε in textu, μερμήριξε pro  
v. l.

94. ἡ μ' ἐμ' ἐμ' ἐμ' ἐμ' (sic) Infra hoc  
libro 338. ὅθ. ἡγός· habet hanc notam  
adscriptam; ἀριστοτέλης ὕμνῳ· ὡς τὸ  
ἡ μ' ἐμ' ἐμ' ἐμ' ἀριστάρχος δὲ δι' ἐνός μ'.  
Unde liquet jam olim in duas sectas  
divisos esse grammaticos, quorum alteri  
in heroici versus carmina semper liqui-  
das duplicaverint, alteri non.

98. μεταμῶναι  
103. γρ. νύκτωρ  
115. εἰ δ' ἂν ἀνίσταται ἐν ἡλ.  
120. γρ. ἰστίφει  
121. ἔχει

128. οὔτε πη  
133. γρ. ἔγνων  
137. ἀντί τοῦ μῖν ἐπο ἀρ. τὰς ἑλ.  
142. ἀλίσθαι

144. αἶνε· τότε ζῆδος δέσσει  
148. εἴως μὲν  
151. πολλὰ ἐπὶ pro v. l. πολλὰ

156. ἐμῶν a prima manu MS.  
Schol. ἐμῶν ἐπὶ τοῦ οὔ· ταῦτα γὰρ ἐμῶ-  
ν οὐκ ἔστιν.

159. αἰνίσματα Nolimi paginas nimis  
apertis librariorum erroribus implere,  
sed hujusmodi vitia notata ad quædam  
tollenda ingenium lectoris aliquando  
possunt acuire. Sic in Eurip. Alceat.  
1080. Ed. Flor. prave αἰνίσματα. Alex-  
chylus Athenæi xv. p. 667. C. ὕβρις  
ὑβρισμὸς οὐκ αἰνίστους ἐμοί. Ubi infe-  
liciter ἀνεκτάως Casaubonus: ἀνοιστίους  
vel ἀνοιστήους vel ἀνοιστίους Stephanus  
Thes. L. G. tom. iii. p. 1717. D. infe-  
licius Pauwius. At quid clarius, quam  
transpositis vocali et diphthongo, le-  
gendum haisίους?

160. ὅσῳ ut et infra 223.

166. γρ. πολλοὶ πολλοὺς et mox ἔσσεται  
167. γρ. νύκτωρ (sic. Fortasse ali-  
cubi scriptum erat, οὔτε νύκτωρ)  
169. λυσιτερεῖν γρ. λυσι-  
170. μαντεύσασθαι  
180. γρ. ἀμείνω χωρὶς τοῦ ν' ὅπερ καὶ  
ἄλλοιον;

182. οὐδέ τι Schol. οὐδέ τι· περισσος δ'  
τὸ ἐν δὲ τοῖς ἐπισημασίαις γράφεται οὐδέ-  
τι·

185. φίλοι δὲ καὶ ἑλλήνοισι παρὶ τὴν  
ἀνάσσει· ἑλλήνοισι τὴν ἀντιπῶν· εἰ δὲ τοῦτο,  
ἔχον γραφὴν ἀντιπῶν. (Nempe in accu-  
ratis editionibus addiderant spiritum  
etiam in media voce, ut ἀντίπῶν, φιλιπ-  
πῶν.)

189. ἰσχυρῶν;  
191. δολιχῶς αἶψα τῶν γρ.  
192. γρ. ἐπιθήσασθαι

198. παύσασθαι  
201. ἢν γράται. ὅθ. inter lin. ab eadem  
manu.

206. ἀριστοτέλης ἐν ἑκτῇ τὸν στίχον  
νεμεριανόν· ὅθ. ἔγωγε ὀνόματι τοῦ ἀρίστου πειθάνον  
δὲ συνεθετὶν αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ  
τὸν μετ' αὐτοῦ·—

209. καὶ ἄλλοι ὅσοι καὶ (sic) Mox γρ.  
ἄλλοι· ἄλλοι δὲ ἀχαιοί.

211. τὸ ἰσάσαι a prima manu.

213. ἐκπύρωσι  
σ

222. χεῖρ Schol. ποσειδάωνος ὁ τοῦ  
ὀρεσιδίου χεῖρ γράφει καὶ ἀριστάρχος ἡρω-  
δίας, δ' ἔχων· ἢ ἡ ἑστῶτος ἀντί μάλιστα  
τοῦ, —

231. μὲν δ' ἐν φρεσὶν

232. ἔξω In marg. ἢ ἔξω

236. κακογραφία Schol. τινὲς δὲ γρά-  
φουσι κακογραφίαν.

240. αὐτὰς et saepe idem error.

245. τινὲς γρ. ἀνέροι καὶ παύροις·  
ἀνέροι δὲ πλεονεξοὶ γράφουσιν· ἢ ἢ τῶν  
ἐλλείποντων.

247. ἀγανὲς eadem manu, ut vide-  
tur, sed postea additum.

249. μεταμῶναι ἐν (i. e. μεταμῶναι ἐν)

250. πῶς ex emend. sed erat επι-  
τοι.

251. εἰ πλεονεξοὶ ἐπὶ τοῦτο in schol.

256. ἐν ἰσχυρῶν

257. λαφύροι in schol. et ex emen-  
dat. in textu.

260. ἀπώσθαι καὶ a prima m. ut vi-  
detur, alterum ex emend. ἰδὼν citatur  
in schol. θινὴ MS. quoque ex em. Schol.  
ἐπὶ θινὴ θαλάσσης. ἰδὼν κατὰ ἐπὶ τὴν γράφου-  
σαι τὴν θινὴν βραχὺ διελθὼν ἐπὶ τὸ ἰδὼν  
καὶ τὸ ἐπὶ συνιστῶν. ἰδὼν δὲ διὰ τοῦ  
αὐτοῦ ὡς δι' ἑαυτοῦ γράφουσιν ἀριστάρχων  
μετὰ τὸ θαλάσσης διελθὼν, Alte-  
rum schol. ἐπὶ θινὴ καὶ τὸ θινὴ διχῶς·—

σ

262. ὁ χθις  
270. κακὸς MS. sed κακὸς schol. \*  
275. οὐ γ' ἐπὶ ἐπὶ (sic) Sch. γρ. εἰ  
εἰ γ' ἐπὶ ἐπὶ χωρὶς τοῦ τι.

279. οὐδὲ σι γε πάγχυ α prima m.  
deinde γε additum post πάγχυ.

281. γε καὶ τὸ τῷ μετὰ ὀξείας.

288. μὲν omittit.

292. α a prima manu.

296. ὅς φέρει

298. ἱμῖνας α pr. m. sed μ erasum et  
i accentu notatum.

299. μνηστῆρας ἐνὶ μεγάροις ἐστίν,

300. ἐδόσαντες

304. μελίττω

308. ἀγνοῦ

311. ἀκίοντα ξιανὸς γ. ἀκίοντα sed  
ἀκίοντα citatur etiam in scholiis.

320. ὡς δὲ περ videtur primo fuisse,  
sed eadem manus statim fecit πτω, ut  
plane legitur in schol.

321. σπῆσας in textu, et supra ἀρισ-  
ταρχος σπῆσας

330. βάλλη

334. ἐφίληεν (sic) et supra γρ. ἱπανξή-  
λ

ειεν (fortasse voluit ἱπανξήσει)

338. ἀριστοφάνης ὀδονητός (vide supra  
ad 94.)

339. ἰσθήσ α pr. m. sed ἰσθῆτ (i. e.  
σθῆτις) ex em.

343. νοστήσας; ex emend. sed supra-

scripto νοστήσαι. Omittit καί. (An  
voluit νοστήσας κλοι?)

346. τοῖς ἰδριχοῖς Notandum γ finale  
hunc codicem pro arbitrio vel addere  
vel omittere.

350. ὅστις μετὰ τὸν λαμπρῶτος ἐν et  
supra ἐν, ὅν pro var. lect.

354. χῆρον

355. μυτιφίλου

358. μήτηρ δ'

368. φθείης et δόσονται α pr. m.

372. γρ. μὲλ' ἐπεί

373. in marg. διὰ τοῦ ἐ μνηστῆσαι

382. ἐθ' αὐτ'

383. πόλιν sed πόλιν 397. Hanc  
scripturam Cyprius in Salamine tribuit  
Scholiastes Venetus ad Il. V. 1.

390. τὰ τε α pr. m. τὰ γε ex em.

391. ἰσχατῆς

392. ἀθρόου et snprascrip. γρ. αὐτὴν

394. βῆ ἱμῖνας α pr. m. ἱμῖν ex em.

In marg. γρ. βῆ δ' ἱμῖν

395. οἷον ex emend. pro ὕπον

411. ἱμαλ α pr. m.

414. εἰ δ' ἄρα et ἐν νηφ,

422. ἱποστύνας α pr. m. ὡν in fine ex

em. Huc etiam pertinet quod mox  
supra δερνόντος scriptum est. γρ. κ'

σ

ἱποστύων διχῶς; Deinde ἐκίλει

σ

[To be continued.]

## MARATHONIAN ANTIQUITIES.

Mr. Gell, the topographer of Troy, Ithaca, and Argolis, during his last visit to the plain of Marathon, procured among other valuable remains of antiquity recently found on that interesting spot, two engraved stones, which from the devices are supposed to have belonged to the Persians slain there in the battle so celebrated in Grecian history. The avidity of some English travellers to possess antiques of this description, so enhanced the value of those gems, that Mr. Gell could not obtain them under a price amounting, as we understand, to nearly twenty-five guineas each. The conjecture above mentioned concerning their origin, is corroborated, and their value consequently raised, by the circumstance of four others of a similar kind being found near the ruins of Persepolis, and in other parts of Persia, by Sir William Ouseley, during his late travels in that country. Among a variety of brass arrow-heads brought also from Persepolis by Sir William Ouseley, some are said to resemble exactly those which have been found on the plain of Marathon.

BISHOP PEARSON'S  
*Minor Tracts*  
 CHRONOLOGICALLY ARRANGED.

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NO. III.

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CLARISSIMI JOANNIS PEARSONI  
 EPISCOPI CESTRIENSIS

PROLEGOMENA,

*Secundo Volumini Editionis Londinensis (1655.)  
 præfixa.* NEEDHAM.

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[Asterismus, ut vocant, initium cuiusque pagine in ed. M. Casaub.  
 omisere denotat.]

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PROLEGOMENA DE EDITIONE, AUTORE, ET OPERE.

Cum hæc Opuscula, nunquam antehac simul excusa, nunc eodem volumine impressa prodeant, operæ pretium fore videbatur, si ab eo qui edenda curavit, et Editionis, et Auctoris, et Operis ratio aliqua Lectori redderetur. Quamobrem ne vel novitate sua displiceant, vel sub Fragmentorum titulo minus ambizioso vilescant, quod de horum unoquoque scitu necessarium judicavimus, breviter fideliterque trademus.

Cum Typographus<sup>1</sup> Pythagoræ Fragmenta hinc inde collecta, et in Aurea ejus Carmina Hieroclis Philosophi Commentarium vel auro pretiosiorum prælo subjecisset, monui eum extare etiamnum<sup>2</sup> alia Hieroclis Opuscula, nec ea adeo vulgo nota; addidique, nihil à tanti nominis Philosopho, magis magisque indies inclarescente, scriptum esse, quod omnibus in hoc literarum genere versatis non foret gratissimum, exoptatissimumque. Quo monito, licet<sup>3</sup> Facietiarum libellum priori imprudenter affixisset, cœpit tamen de secundo Volumine imprimendo cogitare.

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<sup>1</sup> Cum nihil, præter Hieroclis scripta, in lucem iterum dare in animo fuerit. Fragmenta ista et Symbola prorsus eliminanda esse censui *Needham*.

<sup>2</sup> Facetas istas, quod a nostri Hieroclis Alexandrini manu non videntur provenisse, rejeci ad calcem *Notarum* p. 460. et hoc tantum consilio adjuvendas curavi, ne aliquid, de quo an Hierocleum sit vel dubitari possit, desideraret Editio nostra; præsertim, cum *Londinenses* exhibeant. *Idem*.

Primum igitur,<sup>1</sup> Compendium de Providentia et Fato Parisiis a Frederico Morello editum ut quæreret, suasi; quod in Bibliopoliis omnibus, et nonnullis eruditorum hominum bibliothecis frustra quæsitum, tandem vir doctissimus, harumque rerum callentissimus, et, si addere liceat, nostri amicissimus, Mericæ Casaubonus communicavit: quod non solum a Morello primo editore, sed ab Hugone Grotio, qui in hac ipsa quæstione plurimum desudaverat, versum habes. Huic<sup>2</sup> Tractatus duos ex iisdem libris a Photio excerptos, et in Myriobiblo, stupendæ eruditionis opere, extantes, adjiciendos curavi. Et ne quid, quod a tanto viro scriptum est, licet temporis injuria mutilatum, lateret; ejusdem Autoris<sup>3</sup> Fragmenta omnia \* inter Stobæi *Eclogas* sparsa, et vel sic ab interitu vindicata, ut adjungeret consilium dedi. Præterea, etiamsi paucissima ex iis quæ Hierocles ille<sup>4</sup> adversus Religionis nostræ cultores scripserat, superessent, eaque sint, quorum a lectione Christianos omnes potius accendos crediderint forsitan nonnulli; tamen, quoniam apud Eusebium Cæsariensem et edita jam pridem et refutata sunt, censui sine ullo religionis dispendio edi posse, et ne quid decisset, omnino edenda. Denique, cum in priori Libro, inter reliqua Fragmenta, etiam *Symbola* Pythagoræ ex Lamblichio delineata conspicerem, et præclarum Lillii Gyraldi Commentarium in magno et ingentis pietii Operum volumine quasi latitantem cogitarem, iterum hortatus sum ut non omitteret libellum tam paucis cognitum, a tanto Philologo scriptum, summique Viri Isaaci Casauboni elogio commendatissimum; quem in Notis ad Diogenem Laertium hæc verba habuisse diu est ex quo primum observaverimus. "De Symbolis Pythagoricis multa multi scripsere, ad quos Lectorem rejiciamus; imprimis ad Liliū Gyraldum, virum solide doctum,\* et in scribendo accuratum." Hæcque omnia eo lubentius ardentiusque ut fierent urgere visum est, quod<sup>6</sup> Annotationes Casauboni Filii in Commen-

<sup>1</sup> Compendium istud cum nihil haberet, quod in *Photianis Excerptis*, quæ expressimus, pene ἀπολείπει: non compareat, (nisi ubi Epitomator ea corrumpit): imo, sit tantum Epitome *Photianæ Epitomes*, ut recte observat inferius Pearsonus: postquam *Photiana* aliquibus in locis ex *Schedia* istis *Morellianis* emendaveram, rejiciendas existinavi, una cum *Morelliana* et *Grotii* versionibus; emendata prius ex eis translatione Photii, quam Schottus dederat, ne Lectoribus nauseam et stomachum moveret repetita crumbe, et Libri moles inutiliter aucta. *Needham*.

<sup>2</sup> Photiana ista ex Hierocli libris *de Providentia et Fato* excerpta repræsentat Editio Nostra p. 230. 246. *Idem*.

<sup>3</sup> Hæc omnia exhibentur p. 280. et sequ.

<sup>4</sup> Hæc brevissima *Excerpta Eusebiana* ex Hieroclis Nicomediensis Ἀγὼν φιλαλήθου, qui toto seculo Philosopho Nostro major erat, ut in *Præfatione* ostendimus, cum alibi possint nullo cum negotio inveniri (ad calcem Philostrati *Edit. Paris. &c.*) et prorsus ab instituto nostro aliena sint, omittenda duxi. *Needham*.

<sup>5</sup> Cum *Symbola* Pythagoræ non recuderem, omnino ἀπορρίπτουτος fuisset inter Gyraldi Commentarius: præsertim, cum non ita rarus nunc sit, quippe qui inter cetera ejus opera *Lugduni Batavorum* non ita pridem typis mandata iterum prodierit. *Needham*.

<sup>6</sup> Ne annotationes istas seorsim positas ut prior. *Edit.* habent, requirat Lector: monitum velim, nostris hinc inde notis ad singulos Hieroclis locos interspersas esse, cum ut plurimum breviusculæ fuerint. *Id.*

tarium Hieroclis prius impressum, imo evulgatum, non sine alio Volumine edendæ viderentur. Hanc Editionis rationem habeant, qui requirunt breviusculam, Auctoris alquanto amplioreni habituri.

Nam cum in omni fere literarum genere, a quo quisque liber, quaque ætate, scriptus sit intelligere plurimum intersit, ut Scriptorem plane alienum pro Nostro substituamus, neu pro mediæ ætatis Philosopho vel recentiorum aliquem vel antiquiorum vendicemus; veniam postulare visum est, ut de us omnibus qui sub Hieroclis nomine inter literatos hactenus innotuerunt, et hæc commentanti præsto sunt, paulo diligentius disseramus.

*Primus*, quantum memoria tenet, qui Hieroclis nomine inter Græcos doctrina celebres insignitus est, fuit Meneclis frater, e regione Caria, ex urbe Alabandis, ubi Cicerone puero floruit, et Oratoriam professus est. Aliter quidem docere nos nuper voluit vii doctissimus Gerardus Joannes Vossius libro de Historicis Græcis tertio; qui Hieroclem hunc patria quidem Alabandensem fatetur, sed Rhodum commigrasse tradit, testemque migrationis Strabonem laudat: quod an veritati consentaneum sit videmus. Verba Strabonis lib. 14. in codicibus editis hæc sunt: "Αἰδρεῖς δὲ ἔγνωτο λόγου ἄξιοι δύο ἡγορεῖ ἀδελφοὶ Ἀλαβανδίδης, Μενεκλῆς τε, οὗ ἡμετέστημεν μικρὸν ἐπ' αὐτῷ, καὶ Ἱεροκλῆς, οἱ μετακινήσαντες εἰς τὴν Ῥόδον, ο, τε Ἀπολλώνιος καὶ ὁ Μόλων." Vni memorabiles Alabandenses fuerunt Oratores duo fratres, Meneclis, de quo paulo ante diximus, et Hierocles, qui in Rhodum commigraverunt; item Apollonius et Molo." Ita Interpres, et hæc Vossio faverit. Sed monuit Criticorum Princeps Isaacus Casaubonus locum esse mutilum, et deesse particulam καὶ, legendumque omnino καὶ Ἱεροκλῆς καὶ οἱ μετακινήσαντες εἰς τὴν Ῥόδον ut illud μετακινήσαντες non ad Meneclum et Hieroclem qui præcedunt, sed ad eos qui sequuntur, Apollonium scilicet et Molonem, referatur. Quam ego correctionem minime contemnendam, potius corroborandam, sentio. Nam primo Apollonium et Molonem \* Alabandenses fuisse, et Rhodum postea commigrasse fatentur omnes: deinde cum Geographus ipse, paulo ante, eos qui alibi nati, Rhodi Oratoriam professi sunt, commemorasset, horum quidem discrete meminit, Meneclis autem vel Hieroclis ibidem docentis mentionem nullam facit, Oratores adeo celebres loco tam opportuno nequaquam omissurus, si in eadem urbe cum Apollonio et Molone unquam docuissent.

Ceterum Joannes Meursius, vir diligens et harum rerum præcipue callens, correctionem Casauboni emendatione alia plane evertere in Apollonio suo conatur. Ubi enim nos legimus ο, τε Ἀπολλώνιος καὶ ὁ Μόλων, ac si duo essent, ut revera sunt: ille levi transpositione in hunc modum restituit, ο, τε Ἀπολλώνιος, ὁ δὲ Μόλων, atque ita ex duobus

<sup>1</sup> Ita hic et iterius ter rescripti, pro *Alabandâ*, quod Clavius Episcopus dederat, dum non advertibat *Alabanda*, Caricæ istius urbis nomen, esse neutrum plurale, non fœmininum singulare. Testes sunt Strabo p. 878. Edit. *Amsteladami*. Ο ἢ Κοσκινῶν ἢς Ἀδύβαρινά· et alibi: Et Juvenalis *Satyr.* iii. v. 70. *Ille Andro, illi Samo, hic Trallibus, aut Alibandis*. Phnius denique lib. xxxvii. c. 7. *Ἀφίειναι* [carthuniculos] *Alabandicos*, in *Orthisia* caute nascentes, sed qui *πρὸς τὴν Ἀλῶνδαν*. Habemus quidem apud Stephanum Byzantinum *paræmiani*, Ἀλῶνδαν κ' αὐτὴν εὐτυχεστάτην, sed ibi subintelligitur πόλις. *Nedham*.

unum facit, qui et Apollonius et Molo diceretur. Sed fugit eum ratio, cum diligentissimum Geographum sic emendaret, vel potius corrumperet. Quis enim putabit Strabonem, dum Alabandenses Oratores enumerat, Molonem nominare, Apollonium omittere; et cum ante utriusque ut Alabandis \* nati, ut Rhodi profectis, simul meminisset, nunc in ipsa patriæ descriptione unius tantum mentionem facere voluisse? Quid quod, quicquid alii de Apollonio Molonis, ut Plutarchus et Porphyrius, aut de Apollonio Molo, ut Josephus, Suetonius, et Quintilianus scribunt, Strabo semper Molonem discrete distinguit ab Apollonio? Καθίτις καὶ Ἀπολλώνιος ὁ Μαλακός, καὶ Μόλων ἦσαν γὰρ Ἀλαβανδῆι. "Quemadmodum Apollonius cognomento Mollis, et Molo; erant enim Alabandenses," Meneclis Rhetoris discipuli: non dixit; Μαλακός καὶ ὁ Μόλων, quod certe debuit, si utrumque Apollonium. unum Malacum, alterum Molonem dicere voluisset. Rursus, ἐπιδήμησι δὲ πρότερον \* Ἀπολλώνιος ὃς ἐν δὲ ἦκεν ὁ Μόλων. "Prior Rhodum se contulit Apollonius: Postea autem venit Molo." Si uterque fuisset non. ne Apollonius, nunquam scripsisset περὶ τῶν Ἀπολλωνίος, sed πρότερον ὁ Μαλακός, ἐν δὲ ὁ Μόλων. Certissimum igitur est distingui apud Strabonem Apollonium et Molonem, et correctionem Casauboni emendationi Meursii præferendam. Quare καὶ οἱ μετακινήσαντες εἰς τὴν Ῥόδον, ὁ, τὴν Ἀπολλωνίος καὶ ὁ Μόλων, ita apud Strabonem veterem: Memorabiles quidem Alabandenses Meneclis et Hierocles, *item Apollonius et Molo, qui* (ex Alabandis patriæ suæ, ubi Meneclum audiverant) *Rhodium commigrarunt.* Habemus igitur tandem Hieroclem Alabandis natum, ibidemque Oratoriam professum. Et scripsisse eum Orationes ex Cicrone constat. Ita enim ille in Bruto: "Genera Asiaticæ dictionis duo sunt: unum sententiosum et argutum, qualis in historia Timæus, in dicendo autem, pueris nobis, Hierocles Alabandens, magis etiam Meneclis frater ejus fuit; quorum utriusque Orationes sunt imprimis, ut in Asiatico genere, laudabiles." Quod fuerit judicium hominum de hoc Hierocle, cognoscere licet ex Cicrone lib. 2. de Oratore. "Intelligemus, ut hodie Alabandensem illum Meneclum et ejus fratrem Hieroclem, quos ego audiui, tota imitetur Asia; sic semper fuisse aliquem, cujus se similes plerique esse vellent." Quæ sententia Ciceronis, docet ipse in Oratore ad Brutum: "Tertium est, in quo fuerunt fratres illi, Asiaticorum Rhetorum Principes, \* Hierocles et Meneclis, minime mea sententia contemnendi. Etsi enim a verba veritatis, et ab Atticorum regula absunt; tamen hoc vitium compensant vel facultate vel copia." Atque hæc de Alabandensi Rhetore, quem Nostrum esse non posse certissimum est, utpote qui pene <sup>1</sup> quadringentis annis Philosopho antiquior fuerit.

Meminit et Hieroclis ejusdam Scholiastes ad Pindari Pythia. Ode 4. Ἰεροκλῆς δὲ φησι τοὺς ἐν Λακιδαιμόνιος ἀποικισάντας Ἀπόλλωνι αὐτὴν (Θηραὶν ἀνέχεσθαι. Et paulo post: Ἰεροκλῆς δὲ φησι κῆσθαι τὴν πόλιν ἐν τῷ λόφῳ μακροειδούς λευκογαίου. Hunc Hieroclem eundem fuisse cum Alabandensi, unico hoc argumento, nimis fortasse levi, non tamen reticendo, conjicio. Meneclis et Hierocles fratres erant in eodem di-

<sup>1</sup> Imo quingentis, ut in *Profatione* demonstravimus





qua apud Stephanum vertimus. "Utuntur autem veste lineæ, ex petris facta: lapidum enim filamenta quædam mollia et quasi cutanea contexunt; ex quibus vestimenta fiunt, neque igne comburenda, neque aqua purganda; sed cum sordibus scateant, in flammam conjecta, pura et splendida evadunt."

Aliud Hieroclis ejusdem Fragmentum, ex eodemque Opere, conservatum habemus in Tzetzi's Chiliadibus. Quod licet ipsissimis ejus verbis conceptum non sit, tamen et Libri Argumento, et ætati Auctoris vix aliunde eruendæ non parum lucis afferet.

Ἱεροκλῆς ὡσαύτως Φιλίστορα ἐν λόγοις,  
Ἐξῆς δὲ, λέγων, εἶδομεν χώραν αὐχμηροτάτην,  
Ἥδῃ φλεγομένην τε, καὶ περὶ ταύτην ἀνδρας  
Γυμνοὺς, ἀνιστάτους τε, πρὸς χυφαίς τῆς ἱρήμου.  
Ὅν οἱ μὲν ἀπισκίατον τὸ πῶσπον ὤτιοις,  
Ἐτοὺς πάδας δ' ἀνιστάσιν, τὸ σύμπαν ἄλλο σῶμα.  
Τούτων δὲ Στράβων μίμνηται, καὶ γὰρ τῶν ἀκρόατων,  
Καὶ τῶν δεκτικῶν τε, καὶ τετραχειροπόδων.  
Οὕσπερ ἐγὼ οὐκ ὅπω τα, φησὶν ὁ Ἱεροκλῆς.  
Ταῦτα Ἱεροκλῆς μὲν.

Hierocles similiter in libris Philhistoricis,  
Deinde, inquit, vidimus regionem siccissimam,  
Soleque exustam, et in ea viros  
Nudos atque tecto carentes, locis in desertis:  
Quorum quidam obumbrabant faciem amibus,  
Pedes autem extendentes, etiam corpus reliquum.  
Quia horum Strabo meminit, nec non Acephalorum,  
Et decem capita habentium, quatuorque manus atque pedes.  
Quos ego nunquam<sup>2</sup> vidi, inquit Hierocles.  
Hæc quidem Hierocles.

Atque ista Joannes Tzetzes Chil. 7. Hist. 144. ex quibus liquet Hieroclem illum quamplurimas regiones peragrasse, resque in itinere visas aut aliunde cognitatas scripto tradidisse, et libros, quibus hæc omnia<sup>\*</sup> complexus est, *Φιλίστορας* nominasse. Patet etiam Strabone Historico, qui sub Tiberio scripsit, juniorem, (illum enim laudat) Stephano autem Ethnographo, à quo ipse laudatur, antiquiorem fuisse.

Post Oratorem et Historicum, *tertius* nobis erit ex porticu Philosophus, toties Tauro Platonico et cum Stoica disciplina non bene convenienti laudatus, ut tradit in Noctibus Atticis [ix. v.] Agellius. "Taurus autem noster, quoties facta mentio Epicuri esset, in ore atque in lingua habebat verba hæc Hieroclis Stoici viri sancti et gravis: Ἡδοῦς τίλος πόρεως δόγμα οὐκ ἔστιν πορνεία· οὐδὲν πόρεως δόγμα. Ista Agellius de Tauro lib. 9. c. 5. Hæc Taurus ex Hierocle, sed corrupta, et nihili ex vitiosa editione facta, in hunc modum nitori pristino restituenda.<sup>1</sup> Ἡδοῦς τίλος· πόρεως δόγμα. Οὐκ ἔστι πρόνοια οὐδὲν πόρεως δόγμα. Duo nempe Epicuri dogmata jugulat, et ex Philosophorum

<sup>1</sup> Manum atque pedum. Pearson.

<sup>2</sup> Nusquam. Ibid.

<sup>3</sup> Pro πορνεία, quod certe nihili erat, Gronovius notat scribi recte πρόνοια in aliquibus MSS. et Clarissimū Pearsoni emendationem dicti istius Hieroclei in numeram addidit A. Gellii Editionem recepit; et merito rejicit futilē Gebbardi correctionem, qui e MS. vendidit πόρεως δόγμα ἀπίστω. Gronovii iudicium calculo

scholis ad lupanaria amandat *vir sanctus et gravis* : finem omnium seu summum bonum in voluptate situm esse : illud primum. *Providentiam*, qua regi mundum vulgus autumat, nihil esse : hoc \* *secundum*. Et hic fortasse Hyllarimensis est, de quo Stephanus : ἡλλάρημα πολίχμιος Καρίας, ὅθεν ἦν Ἱεροκλῆς, ὁ ἀπὸ ἀθλήσαν ἐπὶ φιλοσοφίαν ἀρχθεῖς. Nullam enim aliam ob rationem, quam quod Philosophus dicatur, nostrum fuisse Hyllarimensem illum conjectit Vossius ; nos igitur potiori jure Stoicum hunc fuisse dicamus, quoniam noster non ex Athleta, sed ex Judice factus est Philosophus, ut mox ostendemus. Utcunque sit, Stoicus ille non potest idem esse cum Eo quem nos edimus, quia Tauro antiquior est, quem Platonice Philosophiam : exponentem non solum Agellius, sed et Herodes Atticus, referente Philostrato, sub Hadriano Cæsare audivit.

*Alius etiam a Nostro videtur Hierocles*, ex quo Athenæus lib. 14. xiv. (646. B.) *refert quid sit σταις*, inquit Ger. Vossius. Imo vero, si omnino fuerit Hierocles iste, non modo *videtur alius*, sed ut sit necesse est. Scripsit enim ante Athenæum, qui sub Pertinace *Deipnosophistas* edidit, centum et quinquaginta annis ante<sup>1</sup> Libanium et Acacium, quibus florentibus Noster obiit. Neque vero ille apud Athenæum *refert* \* *quid sit σταις*, sed quid *σταιτίτας*, placenta scilicet ita Epicharmo nominata, quæ *σταις ἐστὶν ὕλην εἰς τήλαον ἐπιχυομένην, μέλιτος ἐπιβαλλομένην καὶ σπάρτης καὶ τυροῦ, ὥς Ἱεροκλῆς φησιν. Σταιτίτας* nempe dictus est, quod sit *σταις*, "liquidum sartagini affusum, adjecto melle, cum sesamo et caseo, ut inquit Hierocles." Apertissime autem fallitur Vir doctissimus Dalechampium sequutus, cum ita explicat *quid sit σταις*, nempe liquor, vinum puta, aqua, vel alijs : nemo enim unquam vinum, aut aquam, aut similem aliquem humorem

suo comprobat Dacernus in *Vita Hieroclis*. Mihi tamen, fateor, magis arridet et multo rectior videtur emendatio a Doctiss. Richardo Bentleio allata in *secunda Dissertatione de Epistolis Phalaridis* p. 526. [Conf. eundem ad Hor. A. P. 441.] sic enim Vir ille magnus corruptissimum hunc locum restituit. Ἡδὴν τίλος πόρνης δογμα. Οὐκ ἔστι πρόνοια· οὐδὲ πόρνης δόγμα. *Voluptas finis, vel summum bonum : meretricis dogma. Non est providentia : ne meretricis quidem dogma.* Sensum quidem aliquatenus attigit eiuditus. Pearsonus, sed phrasin duriorē dedit, *Οὐκ ἔστι πρόνοια οὐδὲν* at *οὐκ ἔστι πρόνοια* passim occurrit, ut apud Hieroclem nostrum de *Providentia et Fato* p. 238. οὐκ ἔστι πρόνοια, ἢ οὐκ ἔστι, φάσκει δὲ et sic sæpius in *Commentario ad Aurea Carmina*. Needham.

<sup>1</sup> Fallitur hic Vir egregius, ut fusius ostendimus variis argumentis de vera Hieroclis ætate in *Prefatione* prolatus. *Idem*.

<sup>2</sup> Rectius certe hic Pearsonus, quam Annotator anonymus ad Aulum Gellium lib. ix. c. v. p. 439. Edit. Gronov. qui Hieroclem istum Stoicum incaute cum Platónico nostro his perfructibus confundit. *Hic idem est, qui in aurea Pythagoræ (revera Lyndis Pythagorici sunt, qui Epanimondum, teste C. Nepote et Diogene Laertio, instituit) carminum Commentarium aureum edidit, et quomvis Stoicus, Pythagoreorum sententiam optime expressit.* Needham.

<sup>3</sup> Libanius circa A. C. 360. floruit, sub Imperat. Juliano, sed Noster non ante initium et medium sequentis sæculi. Meminit quidem Hierocles in horrenda Nicomedia per terræ motum subversione interempti Libanius in *Epistola* ad Acacium, sed Hierocles Bithynæ et postea Alexandriæ Præfectus vix esse potuit, nisi admodum grandævus obierit ; quippe qui claruerit A. D. 302. terre motus autem iste contigerit A. D. 358. Datiano et Cereale Coss. teste Ammiano Marcellino. *Idem*.

\* *σταῖς* nominavit. Revera non quid *σταῖς* esset, sed quamobrem placenta *σταίτιτας* diceretur, scilicet quod *ἐκ σταίτης ὕγροῦ* fieret, docere voluit, quisquis est; non enim Hieroclem, sed Iatroclem nominatum puto; et legendum omnino, ὡς *Ἰατροκλῆς φησιν*, apud Athenæum censeo. Ut enim Harpocraton Mendesius, ita et Iatrocles scripsit de Placentis. *Κρεμίντης πλακοῦς ποιὸς, διὰ κρέμινι γινόμενος, ὡς Ἰατροκλῆς ἐν τῷ περὶ πλακούντων ἀναγράφει.* Athenæus paulo ante. Et idem rursus, *Κοίριται· τούτοις μεμνημένοι Ἰατροκλῆς ἐν τῷ περὶ πλακούντων.* Ut igitur alibi, *Ναῖσα, πλακούντια \* παρὰ Κώοις, ὡς φησιν Ἰατροκλῆς.* Ita hic quid sit *σταίτιτας* ostendens, ὡς *Ἰατροκλῆς φησιν* sine dubio scripsit. Hunc igitur ex numero eorum qui sub Hieroclis nomine innotuerunt expungentes, ad alios et his et Nostro juniores transeamus.

In 16. *Geoponicorum* libro tria capita sunt viz. 9, 10, 11. quæ *Φιροκλίου* nomen præ se ferunt: sed cum liber ille ad rem veterinariam pertineat, *Ἰεροκλίου* legendum esse ostendunt *Hippiatrica*. Binos autem libros scripsit Hierocles *περὶ τῆς ἵππων θεραπείας*, hoc est, de Morbis equorum curandis, ut ipse testatur in Proœmio ad secundum *Hippiatricorum*, capite sexagesimo; eosque a Basso rogatus cum confecisset, eidem postea dedicavit. Suntque hi duo libri quasi fundamenta Collectiones Veterinariæ, ad quorum formam methodumque reliquorum Epistolæ aut *ἀποταγασμὰ* redigi videntur. Fuit autem Hierocles ille non *ἵππιατρός*, aut inter equites Cæsarianos in armis versatus, ut Apsyrus, et Theomnestus, sed Jurisprudentiam coluit, et causis agendis in foro operam dedit. Locuples ipse mihi testis in Operis Proœmio: *Ἀλλ' εἰ καὶ κατακοῦν ἡμᾶς \* ἐτέρων τὰ ὄν ἔχον, ἢ τι δικαστηρίου παρὶχεν χρεῖαν τοῖς δομένοις, καὶ σπουδὴν περὶ ταύτας ποιῆσαι τὰς διατριβὰς· οὐκ ἀτιμαστοὶ γὰρ ὡμοί τιν' ὄν ἀξίωσιν, ἀριστὶ βάσσι.* "Etiam si nos alios potius audire hoc tempore oporteat, et in judiciis copiam nostri postulantiibus præbere, atque hisce exercitiis operam dare; non tamen negligendum fuit, optime Bassé, quod tu requiris."

Præter hunc et alius<sup>1</sup> Hierocles Grammaticus, qui *Συνέκδημον* sive Notitiam Imperii Constantinopolitani evulgavit, editus ab Episcopo Abrincatensi, sed imperfectus, a V. Cl. L. Holstenio in Corpore Historiæ Byzantinæ perfectior edendus.

Tandem<sup>2</sup> aliquando, recensitis illis quos a Nostro plane distinguimus, ad ipsum Philosophum venianus. Hunc ego pro certo affir-

<sup>1</sup> Hanc Viri Clarissimi Emendationem in textum *Geoponicorum* recepinus, præcuntibus MS. *Vossiano* et Jano Cornario. Hierocles autem iste Veterinarius. Apsyrto junior videtur, qui sub Imperat. Constantino in bello Scythico meruit; eum enim laudat in *Hippiatricis* c. 68. Male a Silvatico appellatur Gerodius et Erodus, teste Reinesio *Var. Lect.* p. 532. *Needham*.

<sup>2</sup> Hieroclis istius meminuit Constantinus Porphyrogenetus, qui Imperium Byzantinum capessabat A. D. 912. in *Thematibus* lib. ii. c. 1. et 4. *Idem*.

<sup>3</sup> His a Celeberrimo Pearsono recensitis addantur [1] Hierocles, qui à Demosthene memoratur contra Aristogitonem. [2] Hierocles Imperat. Heliogabali pavidus, cujus meminuit Lampridius in *Heliogabalo*, et Theodorus *Metochita* in *Histor. Romæ*, citante Jonsio; et Caricum sive Hyccaricum mancipium vocat Dio in excerptis lib. 79. [3] Hierocles, de quo Grævius ad Justinum xxiii. 2. [4] Hierocles Cassianus in Inscriptione veteri Palmyrena etc. [5] Hierocles *Munychia* et *Piræi Prefectus*, Arceilai philosophi familiaris, cujus meminuit

mare non ausim, negare tamen non possum, fuisse illum ipsum, qui adversus Christianæ religionis symmystas et scripsit mordacia, et acerbæ gessit.

Primum autem legendæ observavi fuisse eum in Bithynia Judicem, imperante Diocletiano, iudiciumque adversus Christianos, flagrante Persecutione, exercuisse. Auctor est \* oculatus Tragædiæ testis Lactantius. "Alius eandem materiam mordacius scripsit, qui erat tunc è numero Judicum, et qui autor imprimis faciendæ persecutionis fuit." Ita ille lib. 5. de Justitia. c. 2. de alio <sup>2</sup> nescio quo priora, de Nostro hæc certissime locutus. Non igitur, uti *alter, antistitem se philosophiæ* tunc temporis *profitebatur*, sed sub solo Judicis officio Christiano nomini infensus apparuit. "Quo scelere non contentus, etiam scriptis eos, quos affixerat, insecutus est." Sed quemadmodum inter Græcos rerum naturæ periti primo Σοφοί, postea modestiori vocabulo Φιλόσοφοι dicebantur: ita cum Celsus, qui primus adversus religionem nostram ex professo scripsit, inimicissimum veritati librum Λόγος Ἀληθείης nuncupasset, Hierocles titulo minus ambitioso suum Φιλαλήθη indigitavit.

*Dingenes Laertius in tit. Menedemi et Arcesilar.* [6] Hierocles Alympii F. Antiochenus, Libani sophistæ discipulus, de quo Henricus Valesius ad Ammian. Marcellin. xxix. 1. *Albertus Fabricius.*

<sup>1</sup> Vid. Præfationem nostram, ubi fasius demonstravimus prorsus diversos fuisse Judicem et Philosophum. *Needham.*

<sup>2</sup> Hic dubitat Episcopus, quis fuerit de quo Lactantii priora verba accipi debent. Cardinalis Baronius tom. ii. p. 716. nullum alium esse, quam Porphyrium, opinari potest, quem, contra Eusebii et Hieronymi testimonia, non in Sicilia, sed in Bithymia, impia eius libris Christianam religionem oppugnasse contendit: quibus tantum in se excitavit odium Porphyrium, ut triginta circiter scriptores Catholici ejus blasphemias refutarent; siquæ fides Fl. Lucii Dextri *Chionensis*; et ipsi Imperatores nomen ejus perpetuum suis edictis infame esse voluerunt. Baronium sequitur Oxoniensis Lactanti editor, qui ad ista verba, *alter antistitem se Philosophiæ profitebatur*, hæc subnectit—"Versimile est Porphyrium hic indigitari, qui sec. Suidam ab Ameliano usque ad Anreliano usque ad Diocletianum vivit. sub quo, ut infra Lactantius, *furcat odiosa crudelitas*. Quod aiat eum Lactantius tres duntaxat Libros scripsisse, non impedit quo minus, crescente eum, ætate malitia, quindecim illos postea conscriberet, de quibus Suidas mentionem facit." Magis autem arridet Holstenii iudicium, qui in *Observat. de Vita et Scriptis Porphyrii*, p. 21. negat hæc Lactantii verba de Porphyrio accipi posse, argumentis ductis ab Eusebii et Hieronymi auctoritate, qui eum in Siculo recessu adversus Christianos scripsisse disertim testantur. [2] A librorum Porphyrii numero non conveniente, xv. enim edidit, ut Hieronymus et Suidas testantur, non iii. solum ut Lactantius asserit. [3] A temporum vitæque ratione: nam nec ætas, nec vitæ Pythagoricæ institutum cum iis convenire videntur, quæ de Asiatico illo Philosopho prodidit Lactantius. Cum enim *ἀρχὴ* Persecutionis Diocletiani, in annum Christi 303. incidat, qui fuit 19 imperii Diocletiani, et sexagesimus nonus ætatis Porphyrii. ea, quæ de libidine, luxu, cæterisque vitis Asiatici illius Philosophi tradit Lactantius, seni decerpito convenire nequeunt. Ei præsertim, qui siccum et sobrium Pythagoricæ vitæ institutum semper fuerat sectatus. [4] Contendit Porphyrium non fuisse, quippe qui blasphemias suas necessario ante decimum nonum istum Diocletiani annum ediderit, cum Methodius Patareus Episcopus Tyrinus, qui contra Porphyrium nido sermone scripsit, ad extremum persecutionis Diocletiani Martyrio coronatus sit. Denique Augustini hac de re silentium evincit, Porphyrium non esse alterum istum Christianæ religionis hostem, de quo tam multa et acris Lactantius retulit. *Needham.*

Fatetur Eusebius ἀλαζονικώτερον τοῦ Φιλαλήθους ἐπιγεννημένον Κίλσου Ἀληθῆ λόγον. Et ut ad Hieroclem hæc pertinere certo constet, qui a Lactantio nullibi nominatur, ecce quæ Eusebius, post verba ut refutarentur repetita, subjungit: Ταῦτα ῥήμασιν αὐτοῖς Ἱεροκλεῖ τῷ τὸν καθ' ἡμῶν ἐπιγεννηθέντι \* Φιλαλήθῃ λόγον. "Hæc," inquit, "ipsius Hieroclis verba sunt in Oratione contra nos scripta, cui titulus Philalethes." Ita semper Eusebius, ac si unum tantum librum scripsisset, cum duos fuisse ex Lactantio pateat. "Composuit enim libellos duos, non contra Christianos, ne inimice insectari videretur, sed ad Christianos, ut humane et benigne consulere putaretur." Integer itaque titulus ita erat conceptus,

Λόγοι Φιλαλήθους, πρὸς Χριστιανοὺς.

De binis itaque res est certa. Idem capite sequenti: "Ausus est libros suos nefarios, ac Dei hostes, Φιλαλήθους, id est, veritatis amatores annotare." Eusebius autem velut librum singularem nominat, quia ex duobus unum tantum tetigit, nec eum, ut opinor, integrum, sed partem illam tantum, qua ausu plane novo, et reliquis Christianismi hostibus intacto, Apollonium Tyaneum Christo Deo nostro comparavit, æquavit, prætulit. Atqui alia quamplurima, præter infamem illam comparisonem, adversus nos effuderat Hierocles, "in quibus, teste Lactantio, ita falsitatem Scripturæ Sacræ arguere conatus \* est, tanquam sibi esset tota contraria. Nam quædam capita, quæ repugnare sibi videbantur, exposuit; adeo multa, adeo intima enumerans, ut aliquando ex eadem disciplina fuisse videatur." Ut etiam quædam particularia notemus, "Præcipue Paulum Petrumque laceravit, ceterosque discipulos, tanquam fallaciarum seminatores: quos eosdem tum rudes et indoctos fuisse testatus est, nam quosdam eorum piscatorio \* officio quæstum fecisse. Ipsum autem Christum affirmavit à Judæis fugatum, noningentorum hominum manu latrocinia fecisse. Item cum facta ejus mirabilia destrueret, nec tamen negaret, voluit ostendere Apollonium vel paria vel etiam majora fecisse." Reliqua igitur quæ de contrarietate Sacrarum Scripturarum, de Pauli Petrique dissidio, et Apostolorum imperitia effutivit, ex Celso excerpterat, aut etiam ex Porphyrio, qui eadem, teste Hieronymi Proemio Commentarii in Epistolam ad Galatas, in primo Operis sui adversum Christianos libro, copiose tractaverat. πρὸς μὲν γὰρ τὰ λοιπὰ τῶν ἐν τῷ Φιλαλήθῃ, οὐδὲν αἰεὶ εἴη σπουδαῖον ἐπὶ τοῦ παρόντος ἱστασθαι, μὴ \* αὐτοῦ ἴδια τυγχάνοντα, σφίδρα δὲ ἀναιδῶς ἐξ ἐτέρων, οὐκ αὐτοῖς μοινοῦσιν, ἀλλὰ καὶ ῥήμασι, καὶ συλλαβαῖς, ἀποστευλημένα. " Nam

\* Imo, disertis verbis nominatur a Lactantio in Libello de Mortibus Persecutorum c. xvi. p. 865. Edit. Oxon. ubi Donatum sic alloquitur: Nam cum incidisses in Flaccinum præfectum, non pusillum homicidam; deinde in Hieroclem ex Vicario Præfide[m], qui auctor et consiliarius ad faciendam persecutionem fuit; quæ cum Lactantii verbis de auctore Philalethidis jam citatis apprine conveniunt. Sed libellum istum nondum viderat Celeberrimus Episcopus, quippe qui Parisiis a Stephano Baluze in Miscellaneorum tomo 2do prius editus fuit A. D. 1679. Needham.

\* In Oxoniensi Lactantii editione representatur, piscatorio artificio quæstum fecisse. Idem.

in reliquis, quæ in Philalethe continentur, non erit operæ pretium impræsentiarum commorari, cum ipsius propria non sint, sed ex aliorum scriptis, iisdem non tantum sententiis, sed verbis etiam, atque syllabis, nimis impudenter sublecta." Eusebius igitur ea tantum in libris Hieroclis refutare aggressus est, quæ de Apollonio scripserat, reliqua vero intacta prætermisit, uti jampridem ab Origine in libris adversus Celsum refutata, aut a seipso in iis quæ contra Porphyrium meditabatur, propediem refellenda. Nullo igitur modo concedendum est Illust. Cardinali Baronio, "Eusebium omnes impudentis hominis conatus temerarios hoc Commentario infregisse," cum minimam eorum partem attigisse se fateatur. Et omnino notandum est Eusebii librum contra Hieroclem, pessime a Florentino Interprete versum, nec ut videtur hactenus satis intellectum, vix attigisse ea quæ ab Hierocle sunt profecta, neque comparationi Apollonii cum Christo inhærere; \* imo vero ab eo argumento prorsu, abstinuisse, et Philostrati libros octo de Vita Apollonii tantum percurrere, et quicquid ei, tanquam Philosopho, tribuitur libenter concedere, quicquid ad eum supra mortalium sortem evehendum comparatum est, excutere, elevare, convellere.

Ceterum Hieroclem illum, de quo hæc diximus, tum ingenii acumine, tum ardore animi, cupidineque persequendi Christianos Diocletiano adeo placuisse probabile est, ut ex Judice Nicomediensi Præfectus Alexandriæ factus esse videatur. Certe Epiphanius de ejusdem temporis inaudita sævitia agens, hæc 68. sive Meletianorum Hæresi habet. Κουλήσιος μὲν ἦν ἑπαρχὸς τῆς Θηβαΐδος, Ἀλεξανδρείας δὲ Ἱερὰκλῆς, "Præerat tum Thebaidi Culeianus, Alexandriæ vero Hierocles." Unde haud difficulter tandem adduci me patiar, ut cum Vossio credam hunc hostem Religionis nostræ Hyllarimensem Hieroclem fuisse. Sed ea lege, ut illa Stephani verba aliter mihi liceat interpretari, non ut ex Poeta, cum Simlero, [Immo, mens Stephani est, Hierocles ex athleta philosophus evasit. Toup. ad Suid. P. III. 106.—v. II. 135. ed. Oxon.] neque ex Athleta, cum Vossio, sed ex Persecutore factus sit Philosophus: ἀπὸ ἀθλῆσιαν ἐπὶ φιλοσοφίαν ἀχθεῖς, \* inquit Stephanus, aut forte Hermolaus: ἄλλα autem et ἀθλῆσις creberrime dicuntur certamina illa, quæ Christiani cum Ethnicis inierunt, persecutionesque quas perpassi sunt. Unicum Eusebium nominabo hujus ipsius temporis calamitates persequentem. Τί χρὴ πολλὰ λέγειν, καὶ καινότερας ἐπὶ καινότεραις τῶν ἀπὸ τῆν εὐκομμένην διοικεσῶν μαρτύρων ἁθλῆσις περατῆσθαι; Quidni igitur Hierocles, ἀπὸ τούτων τῶν ἀθλῆσιαν,<sup>2</sup> "ab hac ipsa perse-

<sup>1</sup> Huic Eusebii testimonio succinit Photius column. 300. Edit. Rothomag. Μάρτυς δὲ καὶ ὁ Πιρίος ἡμᾶ τῷ ἀδελφῷ Ἰσιδώρῳ τῶν ἀθλητικῶν ἀξιώθοντις στυγαίων. Nec aliter in Geoponics p. 9. edit. Cantab. Οἱ τισσαμένοντα Μάρτυρες, ταῖς Παγαιῶς παραδοθόντες, ἦλθον. Needham.

<sup>2</sup> Hæc verborum Stephani interpretatio, quæ durior sane et longe petita videtur, Dacerio nequaquam arridet, qui in vita Hieroclis judicium Pearsonianum his verbis perstringit. "Ce sçavant Anglois ne s'est pas appercu qu' ἀθλῆσις peut bien être dit en ce sens, par rapport à ceux qui souffrent, et nullement par rapport à ceux qui font souffrir: car c'est le Martyr qui combat, et le Juge ne combat point." Idem.

cutione," tribunal reliquerit, præfecturam exuerit, præsertim Constantino Magno non tantum lethales illas flammæ extinguente, sed veritatis lucem admittente? Quidni ad vitam philosophicam, et studia literarum, quibus etiam antea operam non vulgarem dedisse videtur, insperata rerum mutatione percussus, se contulerit? Quæ si cui satis verisimilia videantur, huic certe non difficulter persuasero, eundem fuisse et Judicem et Philosophum nostrum; qui Epiphanius ἱπάρχης Ἀλεξανδρείας, Suidæ φιλόσοφος Ἀλεξανδρείας. Atque hæc de libris duobus quos Judex scripsit, et Φιλαλήθης nominavit: Reliqua vero, quæ jam Philosophiani professus elidit, recenseamus.

[*Reliqua continet part. seq.*]

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## THE LANGUAGE OF FLOWERS, FRUITS, &c.

USED BY THE TURKISH LADIES IN THE HAREMS.

BY M. HAMMER.

Few of our readers, we believe, are ignorant, that there exists a certain mysterious language of love and gallantry, which expresses by means of flowers the most delicate and tender sentiments. All the information which we have hitherto acquired on this subject, chiefly derived from Romances, or Books of Travels much resembling Romances, seemed so vague and imperfect, that we resolved to rectify it by examining its very source. The celebrity which this language has obtained in Europe, is due to Lady Wortley Montague—other travellers had mentioned it, before her, and their accounts of it had excited the curiosity of her correspondent, who requested on this subject the information communicated by her ladyship in the fortieth letter.

Nothing can be more true than the general groundwork of her letter, and the sixteen phrases, which compose the amorous epistle, are translated with sufficient accuracy.

Let us then examine this language of the Turkish *Harems*, and endeavour to appreciate its real merit and its claim to celebrity. We know nothing that resembles it among the other Oriental nations, from Persia to China, or from Tartary to India. The Persians have in their poetry personified the Rose, to make it the Nightingale's mistress; and the enamored bird, on the approach of spring, relates his tale of love to the blushing flower. Among the Indians flowers are consecrated to the Divinity, and form the attributes of various Gods; but neither the Persians nor the Indians have ever employed these flowers in the composition of a language, although they are so frequently mentioned in the Erotic poems of the former, and the religious hymns of the latter, and although the glowing imagination of the Arabians often personifies them, and supposes flowers to converse with each other in regular dialogues.

It is then in Turkey alone, and even there only in the *Harems*, that we find this mysterious language, which is equally limited in copiousness, as in the sphere where it is used. A little reflection will suffice to show that such an idiom can never be brought to that degree of perfection which Lady Wortley Montague describes, that it must always continue a mystery, and of course that it can never be a sure medium of correspondence between the *harems* and those without their precincts. A language understood by all the world, could not, by any means, answer the purposes of two lovers, whose lives would be forfeited on the slightest discovery of a mutual understanding. So extremely difficult it is for common mortals to hold any communication with the interior of *harems* guarded by eunuchs, that we may class among *Eastern Tales* all the successful adventures of this kind related by vain-boasting travellers. But let us suppose that, by an extraordinary combination of good fortune and discretion, a lover should find means of corresponding, in spite of walls and eunuchs, with the lady of his affections, would he employ a visible language, the secret of which is not only in the porter's hands, but known to all the eunuchs, and all the fair rivals who might see the nosegay?—or, if this language was not generally understood, how could the lover imagine that his mistress, lately arrived perhaps from the frontiers of Circassia, or of Abyssinia, should comprehend his meaning? It appears, then, that this language of Flowers does not constitute, as we have generally believed in Europe, a love-cypher for billet-doux between men and women who wish to carry on a secret correspondence, nor do the females of the harems use it, whenever they risque their lives by forbidden communications. It is almost entirely unknown to men, both to those most devoted to the fair sex, and in other respects of highly cultivated understand-



ings, and those whom a depraved taste renders insensible to the charms of female beauty.

This language, however, does exist in a certain degree, and in the harems among the women themselves. It has been invented by them in the leisure hours of their solitary life, and they use it either as a mere amusement, or as a cypher to express the violent affections which they frequently entertain for one another. Separated from the world, reserved for the pleasures of a single man, vegetating in the most profound idleness, and tormented with desires which a burning climate and a warm constitution inspire, they have given to objects constantly before their eyes, flowers, fruits, perfumes, and trinkets, significations and meanings, as we have done to simple colours, and by these they are enabled to convey declarations of attachment as glowing and impassioned as that which Sappho expressed for her fair friend to whom she inscribed that inimitable ode,

“Blest as th’ immortal god, is he  
The youth who fondly sits by thee,” &c.

It was necessary, therefore, to apply for information on the subject of this language to females—and from the Greek and Armenian women, who have access to the harems, we obtained what is now communicated to our readers.

That we may comprehend the genius of this language, we must enter into some details on the idea which forms its principle, and illustrate them by examples. The few, which Lady Wortley Montague has quoted, are not sufficient to give a clear and precise notion of its system. The genius of it does not consist, as one might naturally suppose, in seizing the relations which a fanciful imagination may find between flowers and fruits, and the thoughts or sentiments which it is their object to express. The idea of such perfection never entered the romantic heads of those fair triflers who invented this language.

They contented themselves with employing certain words which rhyme to the names of different fruits and flowers; and the rhyme being once chosen and determined, they have arranged, in their own manner, the whole proposition, ending with the rhyme given, so that this language is not composed of simple words or phrases, but of entire propositions, of which a flower or a fruit recalls the sense, by the word which chimes with the name—thus, for exam-

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A well-informed Turk at Constantinople, from whom the author of this paper requested some information on the Flower Language, was extremely candid, and replied with ingenuitè, that he was not a woman's slave.

ple, seeing the pear (*armoude*) they take no trouble in seeking any relation between this fruit and any idea or sentiment whatsoever, but they have chosen, among many words which rhyme to it, *Omoude*, signifying "Hope;" and then filling up the whole phrase, they say "*Armoude, Wer bana bir omoude, or Pear, give me hope,*" and this becomes a received and established sentence in the language. The Turkish tongue abounds in rhymes, and furnishes many for all the names of flowers, or of any other object which may be chosen; but all rhymes are not admitted into the Flower Language, only one or two at most, and it is a knowledge of these rhymes, and of the propositions adapted to them, which constitutes an acquaintance with it. The images, which it presents, as well as the rhyme, render this language poetical; and it is hieroglyphical, by the signs which it uses to express not only simple ideas, but a whole series of passionate sentiments. The Dictionary of it cannot be voluminous: in fact we do not know that any exists, although during a residence of several years at Constantinople, we made every necessary inquiry. The whole treasury of this language does not much exceed a hundred signs and received phrases, and we present some of them to our fair readers as we learned them from the Greek and Armenian women who had frequent opportunities of visiting the interior of the Harems.

*Specimen of a Dictionary of the Language of  
Flowers, Fruits, &c. &c.*

- ابوشيم *Ibrishim, Allaha kaldi ishim.*  
Organsin, I have resigned my destiny to God.
- ايلك *Iplik, Surgoun dek sana kostik.*  
Thread, Faithful even in exile.
- ارمودة *Armoude, Wer bana bir omoude.*  
Pear, Give me hope.
- ازدھا کانی *Ezhdherha kani, Janimün jani.*  
Dragon's blood, Soul of my soul, thou art my flame, my only passion.
- اکتھے *Aktchè, gorursem seni jureghim oldi baghchê.*  
Silver, The sight of thee changes my heart into a flourishing garden.

- انجو *Indji, Sen guzellerun gendgi.*  
 Pearl, 'Thou art the treasure of fair ones.
- بارن *Para, Oldi yureghim yana.*  
 Money, My heart is all one vast wound.
- بال *Bal, Gonulumi al.*  
 Honey, 'Take my heart.
- پورتقال *Portukal, Boyoxr bir hafta bizde kal.*  
 Orange, Remain eight days near me.
- بول *Pool, Derdume derman bul.*  
 Jonquil, Cure me, my dear girl.
- چاي *Chai, Gunduzlerumun gunechi ghedja lerimun ap.*  
 'Tea, O thou ! my sun, and thou ! my moon,  
 thou hast given light to my days and bright-  
 ness to my nights.
- دارچين *Darchin, Olursen gorurim khardjin.*  
 Cinnamon, Ah, if thou dicst, I bury thee, O  
 cruel fair.
- سلوي *Selvi, Daima severim seni.*  
 Cypress, I adore thee eternally.
- سنبل *Sunbul, Ikimr bulbul.*  
 Hyacinth, We breathe out our lamentations  
 like nightingales.
- شاهپوي *Shahpoi, Ikimiz bir boi.*  
 Violet, We are of the same stature.
- شکر *Sheker, Yureghim seni cheker.*  
 Sugar, My heart.sighs for thee.
- صاج *Satche, Sen sin'bashime taje.*  
 Hair, Thou art the crown of my head.
- صاري *Sari, Chekerim ah ou zari.*  
 Yellow, I sigh and languish.

قرنفل *Karenfil*, Violet—گلچند *Ghanche gul*, Rose-bud.

*Karenfil sin kararun yok,  
Ghanche gul sin timarun yok,  
Ben seni chokden severim,  
Senin benden khaberun yok.*

'To the violet we may compare thee,  
Or to the rose just ready to blow ;  
I have adored thee a long time,  
But thou seemest to disdain my love.'

قیسی *Kaisi*, *Bulmadim senden ejisini*.  
Apricot, 'Thou art the highest prize.  
کستانه *Kestanè*, *Gözlerun mestanè*.  
Chesnut, 'Thine eyes are sly thieves.

گل *Gool*, *Ben aglarim sen ghul*.  
Rose, I weep, laugh thou !

کهر بار *Kehrubar*, *Sende gozum war*.  
Yellow Amber, All looks are directed towards  
thy throne.

ماوی *Mavi*, *Hazze ederim Seni*.  
Blue, I worship him as a God.

مرجان *Merjan*, *Weririm sana bu jan*.  
Coral, My soul is in thy abode.

مرسین *Mersin*, *Meclam seni bana wersin*.  
Myrtle, May Heaven bestow thee on me !

نار *Nar*, *Yureghim yanur*.  
Pomegranate, My heart is burning.

هوایی *Havayi*, *Al benden haiati*.

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\* This strophe has been given by Lady Wortley Montague; there is not any other so long in the language of flowers—a rose-bud and a violet are declarations of love, which has been long slighted

Aurora colored, Take away this life which distresses me.

ياسمي Yasemi, Sen sev beni, benda seni.

Jessamine, Love me truly, my passion equals thine.

### BIBLICAL SYNONYMA.

#### No. II.

*But flesh with the life thereof, which is the blood thereof, shall ye not eat.* Genesis, 9. 4.

THE North American Indians, through a strong principle of religion, abstain, in the strictest manner, from eating the blood of any animal, as it contains the life and spirit of the beast; and was the very essence of the sacrifices that were to be offered up for sinners. When the English traders have been making sausages with hog's flesh; I have observed the Indians to cast their eyes upon them with the horror of their reputed forefathers. An instance lately happened which sufficiently shows their utter aversion to blood—a Chikkesak woman being ill with a complication of disorders, the Indian physician seemed to use his best endeavours to cure her, but without the least visible effect. To preserve his medical credit with the people, he at last ascribed her ailment to the eating swine's flesh, blood, or other polluted food, affirming that such an ugly, accursed sickness overcame the power of all his beloved songs and physic, and in anger he left his supposed criminal patient to be punished by Loah Ishtoholo. I asked her some time afterwards what her ailments were, and what she imagined might have occasioned them—she said she was full of pain, and that she had Abseka Ookproo, "the accursed sickness," because she had eaten a great many fowls after the manner of the white people, with the Isish Ookproo, "accursed blood," in them; in time she recovered, and now strictly abstains from tame fowls, unless they are bled to death, for fear of incurring some future evil by the like pollution, *Adair's Indians*, p. 134.

Plato, in lib. 6. De Legibus, mentions that in the early ages men abstained from flesh, thinking it right neither to eat blood, nor pollute the altars of the gods with it.

*Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.* Genesis, 9. 6.

On arriving at Niagara we found great numbers of the Mississaguais Indians dispersed in knots in different parts of the town, in great concern for the loss of a favorite and experienced chief. This man whose name was Wompakanon had been killed, it appeared, by a white man, in a fray which happened at Toroulq, near which place is the principal village of the Mississaguais nation. The remaining chiefs immediately assembled their warriors, and marched down to Niagara, to make a formal complaint to the British government. To appease their resentment, the commanding officer of the garrison distributed presents among them to a large amount, and amongst other things they were allowed no small portion of rum and provisions, upon which the tribe feasted according to custom, the day before we reached the town; but the rum being all consumed, they seemed to feel severely for the loss of poor Wompakanon. Fear of exciting the anger of the British government would prevent them from taking revenge openly on this occasion; but I was informed by a gentleman in the Indian department, intimately acquainted with the disposition of the Indians, that, as nothing but blood in their opinion is deemed sufficient to atone for the death of a favorite chief, they would certainly kill some white man, perhaps one perfectly innocent, when a favorable and secret opportunity offered, though it should be twenty years afterwards. *Well's Travels in America*, vol. ii. p. 84.

The following trait will give an idea of the ferocious disposition of some of these Americans on the frontier. - One of them belonging to the environs of Fort Blount had lost one of his horses which had strayed from his plantation, and penetrated some distance into the Indian territory. About a fortnight after it was brought to him by two Cherokees; they were scarcely fifty yards from the house when the owner perceiving them, killed one upon the spot with his carbine; the other fled and carried the news to his countrymen. The murderer was thrown into prison, but was afterwards released for the want of evidence, although he stood convicted in the eyes of every one. During the time he was in prison the Indians suspended their resentment, in hopes that the death of their countryman would be revenged; but scarcely were they informed that he was at liberty when they killed a white, at more than 150 miles from the place where the first murder had been committed. To the present moment we have never been able to make the Indians comprehend that punishment should fall only on the guilty. They conceive that the murder of one or more of their people ought to be avenged by the death of an equal number of individuals belonging to the nation of the person who did the deed. *Michaux's Travels*, p. 215.

Among the Circassians all the relatives of the murderers are

considered as equally guilty. This customary infatuation to *avenge the blood of relations* generates most of the feuds, and occasions great bloodshed, among all the tribes of Caucasus; for, unless pardon be purchased or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. If the thirst of vengeance is quenched by *price paid to the family of the deceased*, this tribute is called *Thut-Ussa*, or "the price of blood;" but few accept such a compensation, as it is an established law among them to demand blood for blood. *Pallas's Travels*, vol. i. p. 405.

The law of Solon was in strict conformity with the Jewish law. Numb. 35, 31 — "Ye shall take no satisfaction for the life of a murderer," blood was invariably required for blood; and we may collect from the scriptures that, generally speaking, the retaliative power was vested in the hands of a near relation, such being the meaning of the word ἀγγιστερεύω, used in the Septuagint, which we translate revenger. "The revenger of blood himself shall slay the murderer, when he meeteth him he shall slay him, and shall not be guilty of blood." Numb. 35, 19, 27.

*I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.* Genesis, 9, 13.

The connexion between the rainbow and Noah appears in the Chinese account of the birth of Fohi, whose history is so similar to that of Noah, that there can be no doubt as to their identity. It is said<sup>1</sup> that his mother conceived him encompassed with a rainbow. The account of Homer is almost in the words of Scripture;

The bow which Jove amid the clouds<sup>2</sup>  
Placed as a token for desponding men.

In the hymn to Selene, ascribed to him, he says, "it was exhibited to mortals for an intimation and sign." By *Ite iod*<sup>3</sup> it is called, "the great oath," to which the deities appealed.

*And the Lord appeared unto Abraham, &c.* Genesis, 12, 7.

Mr. Shuckford<sup>4</sup> conceives that the personification of the deity in the form of idols was never thought of in any nation until after the Lord had appeared unto Abraham, Isaac, Jacob, and Moses, and not until after the fame of these appearances had spread into other countries. From all this he concludes, that not science or speculation, but a belief of facts well attested, led the heathens into this newer theology. Cicero hints at this,<sup>5</sup> *sapere visæ*

<sup>1</sup> Martini Hist. Sinica. p. 21.

<sup>2</sup> Homer, B. 11. l. 27. <sup>3</sup> Hesiod. Theog. l. 730.

<sup>4</sup> Shuckford's Connexions, v. 4. p. 47.

<sup>5</sup> Cic. de natura deorum, lib. 2. C. 2. et C. 66.

*formæ Deorum quemvis non aut hebetem, aut impium, Deos præsentés esse confiteri coegerunt.* Again: '*Præterea ipsorum Deorum sæpe præsentie, quales supra commemoravi, declarant ab his et civitatibus, et singulis hominibus consuli.*' What was said of the appearance of angels to men amongst the Hebrews, and to some other persons of other nations, was known to have been fact beyond the possibility of contradiction; and hence it came to pass that though philosophy suggested no such innovation, yet the directors of the sacra of the heathen kingdoms could not well avoid an imitation of what, in fact, could not be denied to have happened in the world; and this, by degrees, led them to their new gods.

*Now Sarah had an handmaid, an Egyptian, &c.* Genesis, 16. 1.

Polygamy was allowed among the Atracianians, with customs very similar to the patriarchal times. The first wife, who was called Unendomo, was always respected as the real or legitimate one by all the others, who were called Inandomo, or secondary wives. She had the management of the domestic concerns, and regulated the interior of the house. The husband had much to do to maintain harmony amongst these women, who were not a little inclined to jealousy — *Molin's Chili*, vol. ii. p. 116.

*And he dreamed, and behold; a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending upon it.* Genesis, 28. 12.

In the cave of Mithra, in Persia, there was a representation of a ladder, with seven gates ascending to heaven, alluding probably to the doctrine of the sidereal metempsychosis, or perhaps of the soul through the several gradations to the supreme mansion of felicity. The representation of a ladder, however, as the gate of heaven, was not confined to the Mithraic mysteries of Persia. Mr. Maurice informs us, that there was in the royal library at Paris a book of paintings, entirely allusive to the Indian mythology, in one of which was exhibited a sidereal ladder of seven gates, upon which the souls of men were represented ascending and descending.

*And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.* Genesis, 28. 18.

From hence, probably, arose the pagan practice of consecrating certain sacred stones, called *boetyli*, anointing them with odoriferous oils, and venerating them as divine oracles, into which the deity had deigned to descend. The Brahmins extracted from their most precious woods a rich essential oil, with the purest portion of which they anointed the idols they adored.



*And this stone which I have set for a pillar shall be God's house,*  
Genesis, 28. 22.

It may be reasonably conjectured that the earliest temples or memorials of the Deity were of this description. From Pliny we learn<sup>1</sup> that Mitres, an Egyptian king, called by Isidore,<sup>2</sup> Mesphres, was the first person who erected obelisks or pyramidal stones in honor of the object of veneration. Tacitus tells us,<sup>3</sup> that, "in the temple of Venus, at Cyprus, the image of the goddess is not of human shape, but a circular figure, tapering gradually from a broad base to a point, the reason of which is unknown."<sup>4</sup> The Apollo, according to Suidas, was nothing more with the Grecians than a column ending in a point. Pausanias informs us, that Jupiter, Melichius, and Diana Patroa were represented in nearly the same manner; and that in the ancient gymnasium of Megara there was a stone in the shape of a pyramid of no great magnitude, called Apollo Carynus.<sup>5</sup> The idol in the celebrated temple of Jaggernaut is an irregular pyramidal black stone. In the temple of Sumnaut there was an idol composed of one entire stone fifty cubits in height, forty-seven of which were buried in the ground, and on that spot, according to the Brahmins, he had been worshipped between 4 or 5000 years, a period beyond which, it is remarkable, they never venture to ascend; for it is a period at which their Cali, or present age, commences. It is, in short, the period of that flood, beyond which, Mr. Bryant previously observes, human records cannot ascend. On the coast of Canara several thousands of people, we are informed by Captain Hamilton,<sup>6</sup> assemble in the middle of a grove, around a shapeless block of 3 or 400 weight, offering their vows, and burning incense before it. In the same manner the Arabians of Petra worshipped a black square pillar of a stone, without any figure or representation. This deity was called Theus, probably the same as Theuth, Thoth, or Taut, who was contemporary with Osiris, and to whom Sanchoniatho attributes the highest antiquity.

*E. S.*

<sup>1</sup> Pliny, lib. 36. c. 8.    <sup>2</sup> Isid. lib. 18. ch. 31.    <sup>3</sup> Tacit. lib. 2. Hist.

<sup>4</sup> Paus. lib. 1. c. 44. lib. 2. c. 9.    <sup>5</sup> Maurice, Indian Antiq. v. 3. p. 37

<sup>6</sup> Hamilton, Voy. to E. Indies, v. 1. 274.

ON THE CONFORMITY  
OF THE  
GREEK, LATIN, AND SANSKRITA  
LANGUAGES.

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INTRODUCTION.

**F**ROM some primeval tongue, as from a centre, the various languages of the earth must probably have arisen, and the original roots of words are often found to have no longer any existence in an insulated state, but wrapped up in a derivation, or swathed in an affix or a suffix. We have an example in the word *anurud*, love, in Sanskrita, where the root is *rud*, and the affix *anu*, and in Greek *ἀνῦρεως* with the preposition, where the root is *ῥεω*; and *dipuk* in Sanskrita, of which the root is *dip*, or *dipu*, and with the suffix *k* makes *dipuk*. This word has been a snare to some great men, who have supposed that the Latin term *cupido*, desire, has its origin in the Sanskrita word reversed, which, from the nature of its conformation, could not have been the case, because the two last letters are not necessary to the existence of the primitive, *dip*, inflame, or *dipu*, to which is added *ka* in its silent state, that is, 'when *a* is not sounded, and *ka* at the end of a word is often redundant. (Vid. p. 543. Wilkins.)

Wheresoever men have been originally dispersed, and in whatsoever direction, thither they carried with them their monosyllables, which soon became polysyllabic; and the original, clouded over like the silk-worm, was lost in the obscurity of its own making. The progress of language may be compared to a river broken into streams, in which the contents originally existing in the whole, are no longer found in any one division, but must be looked for in the smaller or greater branches, changed indeed, and diversified by the nature of the soil, through which they have passed, or where they reside. Thus the habitation of a plant will alter its growth, and the sun and air will make a difference in an oriental, or an occidental mineral, as to external appearances, though the form and figure of it remain unchanged. In the Hebrew language, which, with the Arabic, Syriac, Chaldean, and Punic, proceeds from a common stock, as a variety of a primitive tongue, there is a number of words uniformly spelt, which have very opposite meanings, not to be reconciled to the original root, and must be explained by the aid of the sister dialects.

On the dispersion of mankind, the colonies that migrated to the North, East, and South, carried with them the whole collection of words which were required for their wants in their first habitations. These soon grew mightily; as new objects came to view, new names were wanted, and new ideas begat new expressions. Men first began to delineate what they wished to preserve in rude lines on leaves and on stones, which they improved into symbolic and imitative characters, that are still retained by the Chinese, to the perpetual exclusion of alphabetical letters, as yet perhaps undiscovered when the sons of Noah left Shinar.

In reducing languages to regiments, and marshalling them in their order, I should be inclined to bring all those from the same stock, whose letters follow one another in the same uniform series, with a similar identity both of numeral and vocal powers, which may fairly be said to be the case of the Samaritan, Hebrew, Chaldee, Syriac, Arabic, Persian, and Greek alphabets. Should it be objected, that the upsilon of the Greeks, that is next to the tau, with the arithmetic note of 400, ought to have been the sixth letter, according to the Hebrew succession, with the numeral power of 6, and not 600; I answer, that the sixth place was at first filled with the character βζω, which had the numerical power of six; and that this character was not a mere numeral, appears from the distinction given by the Greeks to the letter γ in the epithet psilon, which had been unnecessary, if no other character were set for a different sound of this letter. Now what other is there but bau for this purpose? the very form of it is not unlike the Hebrew vau reversed ε, and its name is nearly the same, so that the Greeks might probably have meant it for the literal as well as the numerical power of vau.

The insertion of various letters in the Persian and Arabic alphabets not to be found in the Hebrew, which letters have no numbers assigned to them, proves unequivocally that the numerical powers followed at first in the order of the letters, since of the 28 letters of the Arabians, and the 32 of the Persians, those which agree with the 22 of the Hebrews in their vocal, still correspond in their numerical powers, notwithstanding the difference of their place and situation in the alphabet.

It should appear then, and a conclusion may be inferred without much risk, that the origin of the Greek alphabet is *m. kedem* from the East, and it is said that Cadmus, whose name is made up of *Kdm*, with a Greek termination, at the head of a Phœnician colony, carried letters into Greece one hundred and sixty years before Homer and Hesiod; and about three hundred after the siege of Troy. These dates may be

uncertain, but we have a more fixed point concerning the age of Hesiod, who was not much older than Homer, if he were not his contemporary, and that is from his book of works and days, in which he directs the pruning of vines in Bœotia to be begun upon the rising of Arcturus at sun-set, sixty days after the winter solstice; and again all the grapes to be gathered, and the second vintage ended, when the same star rose at day-break: from which account of the heliacal rising of Arcturus it follows, that Homer and Hesiod flourished about 875 years before Christ.

Although Greece borrowed its letters from Syria and Palestine, yet is its form cast in an Asiatic mould, and derived from the same sources, whence the language of the Sanskrita has arisen, that is found every where, more or less, from the China seas to the Persian gulph.

The mythology of the Hindoos agrees in a variety of particulars with the Greek, and the identity of Zeus and Siva, or Trilochan and Jupiter Triophthalmos, is manifest from Pausanias, who tells us, that a statue of the God with three eyes had been found as early as the taking of Troy.

The days of the week are also named from the same Gods in Sanskrita and in Greece. One source of language, customs, and worship, seems to have been common to both.

The Vedas, the oldest of any Sanskrita compositions, that is, the three first, (the fourth, which mentions Krishna, is of a very inferior date,) are in the ancient dialect, and very difficult and obscure. They are allowed, however, by all, to fall short of the age of Moses, and by some to promise small reward to the reader, and less to the translator. The more modern Sanskrita has, indeed, been hammered into shape, pared, as it were, with the knife, and levelled with the ruler, till it has become hard to use, and difficult to acquire from its long trains of exceptions and anomalies. The alphabet of this language is so perfect, that with small practice you may read it; but to speak or write it you must know all the changes of letters that open on one another in forming a single word or sentence, the permutations of all vowels, and the coalition of all consonants; it was thus that Isocrates formed his style, *μόνον οὐ χαιρήσει*, as it were, with files and hammers; and so fastidious was he, that vowels opening on one another gave him, like the nervous Sybarite at the sight of a spade, a pain in his side. The ages of the Vedas and Puranas is now no longer considered as unfathomable; the former appear to have existed before the siege of Troy: the latter, in their present state, are probably two thousand years later, if we may judge by an astronomical observation made of the rising of Canopus heliacally in two of them. *As. Res. V. v. p. 244.*

The Sanskrita and the Greek were alike in the early stages of their progress, and seem to have advanced, side by side, with equal steps, and in the third person plural of the substantive verb they are nearly the same in the oldest dialects—

G.	εἰμί.	εἷς.	ἐστί.	ἐσμέν.	ἐστέ.	ἐντί.
S.	asmi.	asi.	arti.	smah.	stha.	santi.
L.	sum.	es.	est.	sumus.	estis.	sunt.

The common termination is *εἰσι*. The Latins retain the s in *sumus* and *sunt*, which the Greeks discard, and for *οἱ*, *εἷς*, *ἑπτά*, *ὄν*, *σὺς*, *ἄνθρωποι*, write *sui*, *sex*, *septem*, and follow the Sanskrit, that has *sava*, *ἑπτά*, *ἄνθρωποι*, *six*, *sapta*, *seven*.

From these examples we may fairly collect, that the Greek, Roman, and Sanskrita, are but dialects of an original tongue, which will be shown more at length hereafter; and conclude with a single observation. Whilst the Hindoos were polishing their Vedas, and Menu was composing his Institutes in one quarter of the world, the Greeks, in the person of their bard, Homer, or Mari of Song, with the aid of traditional ballads on the Trojan war, went near to exhaust all the powers of the human mind in a single poem. Herodotus, Dionysius, Periegetes, and Eustathius, derive the Latin language from the Æolians, and the Dorians from Tyrrhenus, a Lydian, a son of Atys, and the Pelasgi from Cyllene, in Arcadia, under Evander, who, in the reign of Agamemdes in Arcadia, arrived on the coast of Italy, where he built a fortress for his son Pallas, and called it Παλλάντιον, from whence the Romans dropping the liquids, nu and lamda, called the residence of Princes Palatia.

But that this is not exactly so, we may pronounce even from what we have seen, and of the Romans it may be said, with Lucretius,

————— juvat integres accedere fontes,  
Atque haurire —————

They drank as well as the Greeks from the source, and retained the whole of a word, when the Greeks only took a part, as in *serpentes*, from *ἑρποντες*, with the Sanskrita S in *sarpa*. So in declining the verbs of the first conjugation, *jetum*, to beat, is declined like *τύπτω*, and *vivo* like *жива́ю*, which is as much of the Sanskrita inflection as post from *poshat*, without the aid of Greek. The conclusion, therefore, is what I hinted before, that the Greek, Roman, and Sanskrita, are but parts of a first language.

S. WESTON.

To be continued in our next.

## NOTICE OF

*Novum Lexicon Græco Latinum in Nov. Test. Congessit et variis observationibus philologicis illustravit Joh. Freder. Schleusner. Recensuerunt Jacobus Smith S. T. P. Joannes Strauchon, et Adamus Dickenson. Editio quarta aliis emendatior. Edinburg. Academ. Typ. Londini apud Lunn. 8vo. 2 vol. in 4 pls. 1811. 3l. 3s. l. p. 6l. 6s.*

THE merits of the learned Schleusner are too well known to Biblical Scholars and Philologists to require any encomium from us; his industry is sufficiently proved by the number of works he has published; and the extent of his reading by their erudition. Of all his productions, however, the most valuable, because the most generally useful, is his *Lexicon to the Nov. Test.*: its utility is shown by the great esteem in which it is held by domestic and Foreign Critics; to those engaged in the criticism of the N. T. it is indispensably necessary; while it is extremely useful to the expositor or the commentator; and it may not be too much to affirm, that no Theologian ought to be without it.

Entertaining these sentiments, therefore, of the work, we take an early opportunity of expressing our pleasure at seeing it reprinted in so neat and useful a form. The German edition is in this country extremely scarce; nor can the case well be different during the present war. Besides, although in general very valuable, it has several disadvantages; the English editors profess (*Preface*, p. xvii.) to have corrected more than a thousand errors of the press observable in the last *Leipsic edit.*, and in the *Foreign edit.* many words are explained by German expressions: these are, of course, useless to such as are not acquainted with the German language: but in the present edition these passages are closely rendered into English, while the German text is also printed for the use of such as may understand it. To the real scholar, who will regard utility more than mere outward appearance, one of the smallest advantages of this edition is, that it is printed with very beautiful types, and on excellent paper; but still this circumstance may be agreeable to the bibliographical epicure, and may induce him to prefer the *Edinburgh* to the *Leipsic edit.*

On the merits of the work itself our contracted limits permit us to say but little. In every human performance errors will, of course, be found; that may be reputed best, which is least contaminated with mistakes. It cannot, therefore, be reasonably expected, that even the *Lexicon of Schleusner* should be entirely free from marks of human imperfection: but we may venture to pro-



has he ever asserted any thing which he was unable to defend by ingenious and plausible argument; and the reader, even while differing from him in opinion, must admire and applaud his arguments, or, at least, the manner in which they are brought forward. It were needless to produce examples, in which he displays these qualities; they may be seen in every part of his works; and we desire not by extracts to anticipate or diminish the pleasure our readers will have in perusing the book itself.

Before we part from the author, we cannot but declare our assent to one of his opinions, which appears undoubtedly founded in truth. He expresses his conviction, that in Matt. xxvii. 17 the true reading is *Ἰησοῦς Βαραββᾶς*; and that in that, and the parallel passages, (Matt. xxvii. 16. 29. 21. 26. Mark xv. 7. 11. 15. Luke xviii. 18. John xviii. 40.) "*Ejectum est a librariis, ne nomen Jesu conveniat alicui iniquorum ut recte monuit Origines Homil. xxxv. in Matt.*" (*Schleusner in b. Βαραββᾶς.*) We learn from Professor J. G. C. Adler, that the addition *Ἰησοῦν* is found in three MSS. "*Wetsten. 1. a primâ manu, Græcæ 118. and Birchian. Venet. 10. a primâ manu:*" (*Verss. Syr. p. 172. 4to. 178(j.)*) that in many copies the *Scholia* testify that it was found in ancient copies; that the same reading is also met with in the Armen. Verss. according to La Croze; that there is a tradition among the Syrians, that Barabbas was called also Jesus; that this is related by Solomon, Metropolitan of Bassora, who lived in the year 1222: that his words, as preserved in the *Italic. MSS. CLXXVI.* are

ܡܥܨܐ ܝܥܝܣ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

And lastly, "*Jesus Barabbas*" is the reading of the *Verss. Syr. Hierosol.* The name Jesus, then, according to Origen, was omitted, lest the name of the Redeemer should appear to be profaned by being given to a murderer; (see Mark xv. 7.) "*En causam, quamobrem in plurimis exemplis expunctum est nomen Jesu.*" (*Adler Verss. Syr. p. 173.*)

## LITERARY INTELLIGENCE.

### CLASSICAL.

An edition of *Livy* has just issued from the Oxford press under the auspices of an eminent scholar resident in the University. It contains the text of Drakenborch, various readings, &c. and the whole of the notes of Crevier, 4to. and duod. It is printed in 4 vols. oct. pr. 3*l.* large paper 6*l.*

Mr. W. HAYGARTH has in the Press a Poem in three parts, descriptive of GREECE. The first part comprises the *Northern parts of*  
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*Greece* ; the second, *Athens* ; and the third, the *Peloponnesus*. There will be Notes and Classical Illustrations to each of the parts, and eight Engravings from sketches made on the spot. The subjects of the Engravings are, the Summit of Pindus—Thermopylæ—Delphi—Temple of Theseus—Pnyx and Acropolis at Athens—Sparta—A ruined Temple of Apollo in Arcadia—and Mycenæ.

The *Rape of Proserpine*, with other Poems from *Claudian*, translated into English verse, with Notes and a prefatory Discourse, by JACOB GEORGE SRUTT. In this translation it has been the chief object to display to the English reader, the peculiar beauty and richness of Claudian's muse ; those pieces therefore whose subject is too much debased by adulation and panegyric, are purposely omitted. Elegantly printed in octavo.

The *Latin and Italian Poems of Milton*, complete, translated into English verse, by the same. Elegantly printed in small 8vo.

#### BIBLICAL.

Just published, a new edition, with considerable additions and improvements, *Novum Lexicon Gr. Lat. in N. Testamentum*, congestit et variis observationibus philologicis illustravit JOH. FRIEDER. SCHLEUSNER, recens. J. SMITH, S. T. D.; J. STRAUCHON; et A. DICKINSON, editio quarta, 4 vol. 8vo. 3*l.* 3*s.* A few copies are worked off on royal 8vo. 6*l.* For an account of this important work see our present No.

#### ORIENTAL.

A new edition, with additions, *Motives to the Study of Hebrew* ; collected by the Rt. Rev. the Ld. Bp. of St. DAVID'S, in 2 parts, 12mo. bds. 4*s.*

*Hebrew Elements* ; or a Practical Introduction to the Reading of the Hebrew Scriptures : consisting of Four Tracts, viz. A Hebrew Primer,—Syllabarium Hebraicum, and the Hebrew Reader, Part I. and Part II. for the use of learners who were not taught Hebrew at School, and of Schools where it has not yet been introduced. By the same. 12mo. Third Edition, bds. 6*s.*

Mr. J. F. GYLES, of Bath, is preparing for press the *Elements of Hebrew Grammar*. Part I. will contain the doctrine of the Vowel Points,—the Accidents of Nouns, Verbs, &c. Part II. will contain observations on the structure, genius, and idioms of the language.

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### *Greek and Latin Books lately imported from the Continent.*

Erasmi Opera, ex recens. Clerici, 11 vol. folio, chart. ma. vellum, 4*2*l.**

Fabri Thesaurus Eruditionis Scholasticæ, curâ Gesneri, 2 vol. fol. best edit. 3*l.* 3*s.*

Facciolati Lexicon totius Latinitatis, operâ et studio Forcellini, 4 vol. fol. 18*l.* 18*s.*

Herodotus, Gr. et Lat. curis Wesselingii et Valckenaerii, folio, prize vellum, 16*l.* 16*s.*

Haltaus Glossarium Germanicum, Medii Ævi, 2 vol. fol. 4*l.*

Hedwig, Descriptio et Adumbratio Microscopico-Analytica Muscorum Froudosorum, nec non Aliorum Vegetantium e Classe Cryptogamicâ Linnæi, 4 parts in 2, fol. with 160 plates finely colored, new and extra bound in Russia, 28*l.*

Meninski Lexicon Arab. Pers. Turc. adjectâ ad singulas voces et phrases significatione Latinâ, ad usitatores etiam Italicâ, curâ B. de Jenisch, et F. de Klezl, 4 vol. fol. chart. max. 36*l.*

Wachter's Glossarium Germanicum, continens origines et antiquitates totius linguæ Germanicæ, 2 vol. fol. 5*l.*

Cellarii Geographia, curâ Schwartzii, 2 vol. 4to. with Maps, best edition, 3*l.* 13*s.* 6*d.*

Castelli Lexicon Syriacum, curâ Michaelis, 2 vol. 4to. 2*l.* 2*s.*

Castelli Lexicon Heb. 2 vol. cum Michaelis Supplement. ad Lexica Hebraica, 6 vol. in all 8 vol. 4to. 6*l.* 6*s.*

De Bosch (Hieronymi) Observationes et Notæ in Anthologiam Græcam, 4to. 2*l.* 2*s.* Ultraj. 1810.

Groenewoudi Lexicon, Heb. et Chald. pars 2. 4to. 1*l.* 11*s.* 6*d.* Harderov. Gelror. 1810.

N. Testamentum Gr. curâ Griesbachii, 4 vol. 4to. editio splendida, 12*l.* 12*s.* Lips. 1803—7.

Platonis Dialog. Delectus, Gr. et Lat. pars 1, Euthyphro, Apologia Socratis et Crito, curâ Wolfii, 4to. 9*s.* Berol. 1812.

Scriptores Neurologici Minores Selecti, curâ Ludwig, 4 vol. 4to. with plates, 6*l.* 6*s.*

Sestini Descriptio Nummorum Veterum, 4to. with plates, 2*l.* 2*s.*

Zonaræ et Photii Lexica Græca, cum Schleusneri Append. 4 vol. 4to. 10*l.* 10*s.* Lips. 1808—12. 4 vol. 4to. charta opt. 12*l.* 12*s.*

Aristotelis Quæstiones Mechanicæ, Gr. et Lat. curâ Van Cappelle, 8vo. 18*s.* Amst. 1812.

Empedoclis & Parmenidis Fragmenta, Gr. curâ Peyron, 8vo. 7*s.* Lips. 1810.

Hederici Lexicon Græcum, curâ Jo. Aug. Ernesti, 1 very thick vol. in 2 parts, 8vo. edit. opt. 1*l.* 8*s.* Lips. 1796.

Lycophron, Gr. et Lat. curâ Reichard, cum Tzetzæ Scholiis, edit. Muller, 4 vol. 8vo. 4*l.* 4*s.* charta opt. 6*l.* 6*s.* Lips. 1786-1811.

Lexicon Xenophonteum, Gr. curâ Sturzii, 4 vol. 8vo. chart. opt. 4l. 4s. ib. 1801—4.

Lenep Etymologicum Ling. Gr. curis Scheidii et Nagel, 8vo. 1l. 11s. 6d. 'Traj. ad Rh. 1808.

Oppiani Cynegetica et Halieutica, Gr. curâ Schneider, 8vo. 15s. Lips. 1813.

Platonis Opera, Gr. et Lat. Studio Societatis Bipontinæ, 12 vol. 8vo 10l. 10s.

Platonis Dialog. iv. Gr. curâ Buttmann, 8vo. 8s. Berol. 1811.

Rosenmulleri Scholia in Vetus Testamentum, 13 vol. 8vo. 9l.

Terentius, curâ Bruns, 2 vol. 8vo. 1l. Hal. 1811

Xenophontis Opera, Gr. et Lat. ex recens. E. Wells, addunt dissertationes quædam et notæ doct. viror. curâ Thiemæ, cum præfatione J. A. Ernesti, 4 vol. 8vo. 3l. 3s. Lips. 1801—4

## NOTES TO CORRESPONDENTS.

We are obliged to postpone several *Notices* of valuable publication, on account of a press of other matter in our present No.

Mr. Hailes' first article shall appear in our next.

Our article on *Classical, Biblical, and Oriental Manuscripts*, is unavoidably postponed till No. XVIII.

We need only refer K. to our *Literaria Adversaria*, which will be continued in our future Numbers.

The conclusion of *Bibliotheca Gosseltiana* in our next.

L. D. C. on the Letter Guain has been received.

*Prolusio Mercurialis* will appear in some future No.

We have received some articles from an eminent Scholar in Holland, which shall have an early insertion.

We shall not lose sight of REISKER's *Notes on Sophocles*.

In some future No. we shall reprint KUSTER's *Historia Critica Homeri*, together with some introductory remarks by Professor Wolt.

T. Y. on *Diacritical points* is unavoidably postponed.

We have just opened a packet from A. F.

END of No. XVII.

THE  
CLASSICAL JOURNAL.

Nº. XVIII.

JUNE, 1814.

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REMARKS

ON THE

MISCELLANEOUS OBSERVATIONS

UPON

AUTHORS, ANCIENT AND MODERN.

IN SEVERAL LETTERS TO A FRIEND.

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*O! miseros Scriptores, vel potius, O! misera scripta tot excellentium Poetarum, Oratorum, Historicorum, et aliorum, nisi frenis, nisi calenis furiosa ista audacia compescatur. Quid enim in illis saluum et incolume tandem manebit? Quid integrum, quid impollutum, posteris nostris relinquetur, si cuilibet quæcunque assequi non potest, ea formare transformareque pro arbitrio conceditur?*

H. Steph. Ep. p. 333. Hist. Steph.

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First printed in 1791.

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Nº. II.

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LETTER IV.

Dear Sir,

I AM glad to find by yours, that you are resolved to be a fair and equal umpire betwixt the observator and the remarker; and after having made this declaration, that you are inclined to think that I have hitherto made good my allegation; this is no less than giving the spur

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to a willing horse; for this foretaste of your approbation, added to the sacredness of our correspondence, which of itself would prompt me to go on, makes me do it with a double ardor.

MIN. FEL. c. 18.

*Magnitudinem Dei, qui se putat nosse, minuit: qui non vult minuire, non novit.*

The observer here is quite sanguine, he will venture to say that this place is corrupted, and unintelligible; and then he adds, it must be thus; *Magnitudinem Dei, qui se putat nosse, minuit: qui non vult minuire, novit.* Now nothing can be plainer to me than that it must not be thus. The sense is, whosoever thinks he knows the greatness of God, diminishes it; so that he who would not go about to diminish it, does not pretend to know it; that is, he is of that spirit, which was in *Socrates*, and best expresses his reverence to the deity, the immensity of the divine nature, together with his own short-sightedness and insufficiency, by avowing his ignorance; and in this regard, it is a virtue *intelligendo nihil intelligere*; and indeed it is a part of knowledge, a great, and useful part, to know the extent of the human understanding, what is without the reach and compass of the mind, as well as what is within it, *ita confessæ imperitiæ summa prudentia est*; Min. Fel. c. 13. So again, c. 19. *Octavius* mentioning *Xenophon's* and *Aristo's* notions of God, much the same with what himself here advances, adds, *Uterque majestatem Dei intelligendi desperatione senserunt.* And so that prodigious scholar *Petr. Petitus* left behind him a work entitled, *Pariter esse humane sapientiæ quædam æquo animo nescire velle.* Vide *Nicasii Epist. ad Græcivm.* But this sense is confirmed by the context: *Universa quæcunque sunt, verbo jubet, ratione dispensat, virtute consummat. Hic nec videri potest, visu clarior est, nec comprehendi potest, nec æstimari,* (so the manuscript) *sensibus major est, infinitus, immensus, et soli sibi, tantus quantus est, notus: Nobis vero ad intellectum pectus angustum est; et ideo sic eum digne æstimamus, dum inæstimabilem dicimus. Eloquar quemadmodum sentio; magnitudinem Dei, qui se putat nosse, minuit: qui non vult minuire, non novit.* As God is *soli sibi notus*, and *nobis ad intellectum pectus angustum est*, whoso thinks he knows him, makes him to be what he is not, comprehensible by us, that is, degrades or diminishes him; and whosoever consequently would not think meanly of God, neither degrade nor diminish him, readily professes not to know him; and this, I say, is much what was said before, *et ideo sic eum digne æstimamus, dum inæstimabilem dicimus*; and it appears that *St. Cyprian* thought so; for in making use of the passage, he stops here, without going on to what follows. Vide *eum de Idol. l'ant.*

But the observer's version suits this Interpretation exactly, *He who thinks he knows God, knows him not: He who thinks he cannot know him, knows him:* for these words reduced somewhat nearer to the standard of the original make directly against himself, and speak just what I would have them, thus; "He who thinks he knows the majesty of God, degrades it: He who would not degrade it, thinks he cannot

know it." Again by striking out the *non*, you lose the Antithesis betwixt *qui se putat nosse*, and *non novit*; and the passage quoted above from c. 19. does most evidently require *non novit*, and not *novit*: *Tertullian* too, from whom the author has sketched this whole paragraph, seems to require no less, when he says, that God is in one sense to be known by us, *quod vero immensum est, soli sibi notum est. Hoc est quod Deum aestimari facit, dum aestimari non capit, ita cum vis magnitudinis et notum hominibus obicit, et ignotum.* Apolog. c. 18. And so much for the sense of the passage.

*Tertullian* was an *African*, and it is no wonder if *Minucius*, who, in all probability, was an *African* too, should follow him; that our author has ascribed him, *Hatcamp* in his preface to *Tertullian's* Apology gives us a general notice, and *Meursius* upon this place observes it here in particular: *Minucius*, having just been asserting the unity of God, goes on as above; *Tertullian* has it, *Quod colimus, Deus unus est, qui totam molem istam cum omni instrumento elementarium, corporum, spirituum, verbo, quo iussit, ratione, qua disposuit, virtute, qua potuit, de nihilo expressit in ornamentum majestatis suæ, unde et Græci nomen mundo κόσμος accommodaverunt.* [So *Tertullian* again, c. 21. *Jam eduximus Deum unitatem hanc mundi verbo, et ratione, et virtute molitum*] *invisibilis est, etsi videatur; incomprehensibilis, etsi per gratiam representetur; inestimabilis, etsi humanis sensibus aestimatur, ideo verus, et tantus est. Cæterum quod ceteri communiter, quod comprehendendi, quod aestimari potest, minus est et oculis quibus occupatur, et manibus quibus contingitur, et sensibus quibus incutitur; quod vero immensum est, soli sibi notum est. Hoc est quod Deum aestimari facit, dum aestimari non capit, ita cum vis magnitudinis et notum hominibus obicit, et ignotum.*

This passage is out of Chap. 17. of the Apology, and is truly sublime, not to say divine: I have given it you at length, partly because it was so well worth your reading, but principally, because I would demonstrate to you the truth of the observation, that our author has actually made use of this most learned father.

The passage the observer brings from *Arnobius*, which he had from *Origenes*, is quite beside his purpose, nor does it serve me.

That from *Lactantius* is quoted in a very unwarrantable manner; he has sadly mangled it; so it runs in the author, *Seneca exhortationis suis mirabili sententia terminavit. Magnum, inquit, nescio quid, majusque quam cogitari potest, numen est, cui vivendo operam damus. Huc nos approbemus, nam nihil prodest inclusum (scæ conscientiam, patemur Deo. Quil verus dici potest ab eo, qui Deum nosset, quam dictum est ab homine veræ religionis ignaro? nam et majestatem Dei expressit, majorem esse dicendo, quam ut cum cogitatio mentis humane capere posset* Wherein *Lactantius* and *Seneca* both assert the incomprehensibility of God; but as that is a point taken for granted on both sides, so this passage affects not the reading either way.

In citing the context of *Minucius*, the observer follows *Dr. Davies*, who in his turn has expressed *Meursius's* interpolation; the manuscript reading is as above; *Meursius's* insertion is founded on the supposed want of a reason for God's being incomprehensible, and on the autho-

ity of *Cyprian*: now I appeal to you, Sir, as an equitable judge, whether there is any occasion for it, whether there is reason sufficient for us to depart here from the ancient authorized reading? it is very good sense as it is, and the reason for God's being incomprehensible, is given in *sensus major est*. At last, admitting the insertion, that second *potest* is a little incommodious, and *Cyprian* accordingly omits it; but why did not *Alcuinus* ground it as well on *Tertullian* as on *Cyprian*? was it because he has mutilated *Tertullian's* passage? *Minucius* had undoubtedly an eye to *Tertullian* here, and yet you see above what liberty he has taken; so that *Cyprian* too may reasonably be thought to take the like; it is certain that *Cyprian* has not religiously transcribed *Minucius*, an instance in *potest* we have had already, and I do honestly assure you, upon comparing him with our author, in the case before us, that his omissions are considerable, his insertions not a few, and his alterations no fewer.

The words *infinite*, *incomprehensible*, and *known to himself alone*, are a translation of the context of *Minucius*, and so *immensus* is rendered *incomprehensible*; how justly, see Dr. *Watland* on the *Athanasian Creed*, p. 218.

I have given you here a notorious instance of a conjecture founded upon a misconstruction or a misunderstanding of the author: I shall now present you with another yet more flagrant, which the observer furnishes, on

An. II. ver. 212.

Illi agmine certo  
Laocöonta petunt: et primum parva duorum  
Corpora natorum serpens amplexus uterque  
Implicat, et miscros morsu depascitur artus.  
Post, ipsum utaiio subeuntem ac tela ferentem  
Corrumpunt, spirisque ligant ingentibus, &c.

There's no fault, he acknowledges, to be found with the present reading here, but *Servius*, he dares, read it *teneros*, because his note is, *Implicat; hoc ad mollium infantum* [or *infantium*, as *Servius*, vide *Cl. Dansq.* p. 105.] *corpora dicit*. Now here's not one word of *teneros*, but then there's no sense in this note without it; and so at one stroke *teneros* is to be restored to the commentator, and to the author; an easy alteration, and natural enough, there being a very great likeness betwixt *implicat* and *teneros*, almost as great as betwixt *perfidus hic caupo* and *cautidius rufus hic*; an heedless scribe would be prone to mistake the one for the other; but one would think, that after all this chopping and changing, an abundance of light must needs be struck into *Servius's* note, and yet it seems, *that even thus, he is not positive, that there is much sense in it*, though he had but just that moment declared, that *teneros* would make it sense. Vah! 'tis hard such indigested stuff should be thrust upon us.

The poet is particularly exact and nice in this description, the two serpents are separately a match for the two children, and so each of them seizes one; but when they come to assail the father they join issue, and the narration runs in the plural; again, by reason of the

tenderness of the children's bodies, they make no bones of them, as we say, but wreath, and twine, and twist them just as they please, whereas nothing like this happens to the more robust trunk of the parent, they are able only to seize upon that, and to mold it with their volumes;

*Corripiant spirisque ligant.*——

In a word, as *Servius* observes, the poet uses *implicit* to denote the pliability of the infants' bodies, in opposition to that of the father, and there is no need at all to suspect the genuineness of a remark so just.

But the observer has not yet done with *Servius*, for he takes him to task once more on

Georg. IV. 415.

——— *liquidum ambrosie diffundit odorem,  
Quo totum gnati corpus pervavit* — —

Where *Servius's* note is, "*Unvit cum, quo possit esse Vivendi numinis capax*" Upon which he writes, "*It should be, I think, Vincendi or vivendi numinis capax. She anointed him to give him strength to struggle with Proteus:*" Which is stolen evidently from *Taubman* on the place; "*Ideo autem Aristæus ungitur, ut possit vivendi numinis capax esse, autore Servio, vel, ut aliptæ in morum gratiori et robustior esset, vel denique, ne offenderetur maris et phœærum fœtore.*" The observer confirms his conjecture by what follows in the author,

*Atque habili membris venit vigor*——

And then sends us to *Homer*.

Now by *vivendi* here is not meant the bare act of seeing only, though perhaps that might be one reason of this unction. See *Serv.* ad *Eclug.* VI. 24. but the coming into his presence, which could not be done without great difficulty, as *Taubman* and *Emmendsius* hint, by reason of the abominable stench of the *Phœæ*. So *Homer*, Od. δ. 441.

\* Κεῖθι δὲ αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς  
Φωκῶων ἀλιστρεφέων ὀλοωτατος ὄρη.  
Τίς γὰρ ἂν εἰναλίη παρὰ κήτει κοιμηθεῖη;  
Ἄλλ' αὐτὴ ἐσάωσε, καὶ ἐφράσατο μὲν ὕπνου.  
Ἀμβροσίην ὑπὸ ῥῖνα ἐκάλει· ἔθηκε φέροντα.  
Ἢδὺ μάλ' αὖ πνέουσιν ὕλασσε δὲ κήτεος ἐσθλῆς.

And so *Virgil*;

*illi  
Dulcis compositis spiravit crinibus aura*

And again, speaking of *Proteus*, he says,

——— *turpes pasit sub gurgite phœas.* *Vcl* 395.

I don't say that he might not be anointed, for the observer's reason likewise; for indeed the *vis* and the *vincta* and the *manus spoliata* of quite through the narration, and especially the *habili membris venit vigor*, all seem to imply as much. What I say is, that there is no reason to amend *Servius*, who gives one, and equally a true reason.



This attempt of his upon *Servius*, brings into my mind a passage in *Lucian*; Περὶ τοῦ ἐνυπνίου. "Ονειρος ἐναργής οὕτως ὥστε μὴδὲν ἀπολείπεσθαι τῆς ἀληθείας, ὅτι νῦν καὶ μετὰ τοσούτου χρόνου τάτε σχήματά μοι τῶν φανέντων ἐν τῷ ὄφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκουθέντων ἑναυλος, οὕτω σαφὴ πάντα ἦν. Where τῶν ἀκουθέντων seems to me to be a mere glossa first put there by some one who could not digest φανέντων ὡσὺν, and afterwards received into the text. The *Greek* scholast citing the place has it not, and *St. Matth.* i. 20. says, ἰδοὺ "Ἄγγελος Κυρίου κατ' ὄναρ ἰράνῃ αὐτῷ, λέγων, &c. and so ἰδοὺ is frequently met with in authors followed by a sentence which shall have no manner of connection with sight or vision.

I shall close this letter with a passage in *Cicero*, which the inimitable *Grævius* not rightly apprehending, was forced to have recourse to a conjecture.

Cic. de Ofic. I. III. c. 15.

*Q. quidem Scævola, P. F. cum postulasset, ut sibi fundus, cujus emptor erat, semel indicaretur, idque venditor ita fecisset; dixit, se pluris æstimare: addidit centum milia. Nemo est qui hoc boni viri fuisse neget; sapientis negat; ut si minoris, quam potuisset, vendidisset.*

The author says, "There is no one that won't allow this to be the part of an honest and good man: but then they say, it is not of a wise man; as if the seller, forsooth, say they, had sold it for less than he could afford." The Words "*ut si minoris, quam potuisset, vendidisset,*" are what those people say upon the occasion, who would readily acknowledge the honesty, but not the prudence of this action of *Scævola's*; and they say them in order to shew the folly and absurdity of the thing. To act in this manner, say they, is to act upon supposition, that (*i. e.* as if) the seller asked less for the farm, and sold it for less than what he could afford it for: which is absurd and ridiculous to suppose, and therefore *Scævola* acted foolishly. In short, *potuisset* and *vendidisset* relate not to *Scævola*, as thought the learned man above, but to, I don't know who, the seller.

I am, with respects to all friends at college,

Your most Humble Servant, &c.

## LETTER V.

Sir,

I HAVE as yet made but little use of the new edition of *Plutarch*, and so don't pretend to have formed a settled judgment upon it; but however, I think I may safely concur with you in saying, that it is little else than pompous, a very meagre jejune performance: another letter or two, I hope, will put an end to the trouble I am giving you about the *observations*, and then I should be glad to have your opinion more at large upon that work.

## MIN. FEL. c. 11.

*Et cum eximia voluptate molli vestigio cedens arena subsideret.*

If this place is to be mended, one might read by a very small alteration, *molle vestigio cedens*; that is, *molliter*, taking the neutral adjective adverbially, as some MSS. represent that line,

— *et lene crepitans vocat Auster in altum.* ÆN. III. v. 70.

See *Cunningham* in his *Horace*, vol. ii. And so *lene* is used by *Martial* and *Avienus*; *e* and *i* are easily changed. *Wright's Travels*, vol. ii. p. 386. *Cl. Dausq.* p. 36. *mollis vestigio cedens arena* can never be allowed of, *mollis* and *vestigio cedens* being the same; for though such a tautology might be dispensed with in an author, it is intolerable in a conjecture: see the *Second Letter*; and it is upon this account, that I lay no great stress on my own reading *molle*. But there is no occasion for correction at all, and yet not for that reason which the observer assigns, viz. that *molli vestigio cedens* may stand for *molliter vestigio cedens*, because the same objection lies against this, as against *mollis* above, and *molle*; 'tis true, the diction of this author is florid and abundant, but this I apprehend to be no instance of it; *mollis* is *levis* here, that is, gentle, light; and so the place may be rendered, "And the sand yields to the slightest and most gentle pressure, to the lightest or softest tread," for there is no manner of necessity, with *Dr. Davies*, to expound *vestigium* of the foot itself; it is here, as in that passage of *Curtius*, 4, 7. where speaking of *Jabyan* Deserts, he says, *Sabulo, quod præaltum et vestigio cedens, agre moliantur pedes.* *Vestigium* is the pressure of the foot, the step; *Apul. Metam.* l. 1. *Dum amanti simulis accelero vestigia.* Our language is well acquainted with this sense of *soft*, as, *I hit him but softly*, and in this very case, *tread softly*, i. e. lightly, or gently. But so *Cic. Ep. Att.* 2, 1. p. 1003. *Ed. Verburg.* *Quod me quodammodo molli brachio de Pompeii familiaritate objurgas*, &c. and *Columella* 6, 1. *Sub finem, tactus mollissimus*; and so *mollis*, speaking of climates, is frequent in the sense of *lenis* or *mitis*; and *mitus mollisque* are found joined in *Florus* IV. 12, 27. So *molli fastigio, Cæs. B. Civ.* 1, 2. and *Columella* again, *ager mollissime devexus*, 1, 2.

## MIN. FEL. c. 8.

*Proh! mira stultitia et incredibilis audacia! spernunt tormenta præsentium, dum incerta metuunt, et futura: Et dum mori post mortem timeant, interim mori non timeant, ita illis pavorem fallax spes solatia rediviva blanditur.*

All agree, says the observer, that this passage is corrupted; now he has forgot *Rigaltius*. Again he says, that all are agreed that the words are intended to express something about the hopes of future happiness; he may presume this, indeed, but otherwise *all* the annotators do not say it *totidem verbis*. He offers, *ita illis laborem fullens spes solatia rediviva blanditur*, but this conjecture deviates too far from the MS. and *laborem* is the less happy, because *mori non timeant* immediately precedes, and seems to require *pavorem*. This passage in the

mouth of *Cæcilius*, is to contain a sneer; now both in the observer's version, and emendation, the poignancy is quite dropt; for this consisting partly in *Fallax*, it is to be rendered *A foolish delusive hope*. But he owns the uncertainty of his conjecture, and so I am at liberty to enter upon a justification of the MS. reading, against the rest of *Minucius's Aristarchus*.

*Rigaltius* attempts not the passage indeed, but then his interpretation is unsatisfactory; he ascribes in one breath two different senses to *blanditur*, which you'll scarce think reasonable: in the first case he uses it for *mulcere* or *fullere*, and in the other, for *spondere* or *polliceri*; point the whole thus, *ita illis pavorem fallax spes, solatia redvira, blanditur*. *Solatia redvira* is the other part of the sneer, and is in apposition with *Spes*; the sense is, *No does a delusive vain hope, namely, a pleasure which is not to take place till hereafter, lull their fears*. *Cæcilius* professedly, and more directly ridicules the resurrection in chap. 11. so that there is the less occasion for him to be full and explicit here, to have specified before, as the observer thinks he should, the happiness as well as the pains of another life; moreover future rewards, and future punishments were things inseparable in the Christian's creed, and they who believed the one, believed likewise the other, and that *Cæcilius* knew this, appears from chap. 11. Now mention of future punishments is actually made, inasmuch that there is no handle for this objection, no reason to conclude, *that there is a line or two lost*. But allowing of my interpunction or exposition, the hopes of Christians are no less mentioned than their fears, and both the great motives of Christian fortitude are ridiculed alike, and so the very ground-work of the objection is sapped. In short, appositions and redundancies are most frequent in this author; and the sentence receives both considerable light and strength from those words in chap. 11. *Omnia ista figmenta malesanæ opinionis, et incepta SOLATIA A POETIS FALLACIBUS in dulcedine carminis lusa, &c.* That blunders and misconstructions have been owing to false punctuations, is very well known; I shall go so far out of my way, as to present you with one very remarkable instance: *Andreas Schott*, in his edition of *Photius's Myriobibl.* and *Menisius, Gronov. Antiq. Gr.* vol. x. exhibit a passage of *Helladius Besantinous*, under this disguise; τῶν δὲ δισυλλαβῶν [i. e. στοιχείων] ὅσα μὲν ἔχει τὴν παραλήγουσαν μακρὰν, φύσει περισπᾶται, οἷον βῆτα, θῆτα, ἦτα ὅσα δὲ μὴ, παροξύνεται, ἄλφα, κάππα, δέλτα. And their interpretation accordingly speaks the following big nonsense. "*Inter dissyllabas vero quedam habent primam longam, quæ NATURA SUA CIRCUMFLECTUNTUR, ut βῆτα, θῆτα, ἦτα: Quæ vero non circumflectuntur, in penultima acuantur.*" The alteration of a single comma affords us light, and sense, "Ὅσα μὲν ἔχει τὴν παραλήγουσαν μακρὰν φύσει, περισπᾶται, οἷον βῆτα, θῆτα, ἦτα ὅσα δὲ μὴ, παροξύνεται, ἄλφα, κάππα, δέλτα. Those names of the Greek alphabet, which have their *penultima long by nature*, are circumflexed in that *penultima*, those which have it not so (*but by position*) have an acute accent." We need not doubt of the emendation μακρὰν φύσει. It is *Helladius's* own expression, τὸ δὲ, (i. e. ἃ adv.) μακρὸν ἐστὶ φύσει.

As the observer has here mentioned the one manuscript of this

author, I would just observe, that it is a mistake of *Bas. Faber*, v. *Lucifugus*, to cite this manuscript, and then, which is yet worse, to say, that the manuscript reading is *Lucifuga*, and the vulgate *Lucifugax*, when it is just the contrary.

MIN. FEL. c. 20.

*Quid illas aniles fabulas, de hominibus aves, et feras homines, et de hominibus arbores, atque flores.*

The observator is here again harping upon the old string, and because the passage is, as he thinks, ill worded, and not quite so clear as he would have it, he would strike out a part of it, and would read, *Quid illas aniles fabulas, de hominibus aves, et feras, arbores, atque flores.* Which is as much as to say, with the zany of the age, *Viam aut inventam, aut faciam.* But Dr. Davies too makes a rout about it. The sense is, *Quid morer illas aniles fabulas, scilicet, de hominibus aves factas, et homines factos feras, et de hominibus denique arbores factas atque flores.* *Feras homines*, i. e. *feras, quæ erant olim, et jam nunc in bestiarum formis, homines sunt.* According to that in Ovid,

*Mens antiqua tamen facta quoque mansit in ursa.*

And below,

*Sæpe feris latuit visis; oblita quid esset,  
Uræque conspectos in montibus horruit ursos:  
Pertinuitque lupos; quamvis pater esset in illis.*

by which it appears that these beasts after their metamorphoses, were thought to continue the same persons, men and women still: the author therefore is not speaking, as Dr. Davies causelessly fears, of beasts changed into men, by which means, as he rightly observes, the transformation of men into beasts would be carelessly omitted; but he is actually speaking, on the contrary, pertinently, and seasonably, of men changed into beasts, and so all the common and ordinary mutations, which are said to befall men in the mythologic ages are really mentioned; *feras homines* is a locution of the same sort as *diis hominibus*, Minuc. p. 101. which expression Cyprian likewise retains, p. 12. So *numina lapides*, Tertull. Apolog. c. 22. *Jovem lapidem*, Cic. Epist. Fam. 7. 12. and Apuleius de Deo Sociatis; *Sed illi debuerant adorare statim biforme numen, quia et canino et leonino capite commistos, et de capro, et de arietæ cornutos, et à lumbis HIRCOS, et à cruribus SERPENTES, et à planta vel tergo ALITES DEOS receperunt.* Tertull. cod. c. 16. And again, *Quidam multo securiores totam vim hujus erroris VIRGINE CONTINENTIA depellunt, SENES PUERI*, cap. 9. et *Hæc camp.* in locum. *Tabulaque manes*, Hor. Od. 1. 4. 16. ἀνθρώπος συμπορῆ, Herodot. Chio, c. 32. where Gronovius the son brings ἀνθρώπος εὐριπτος, and ἀνθρώπος παμπόλιξ: Hostis turmæ, p. 192. of these observations, which it seems he could digest well enough; see also *Is. Voss.* ad Catullum, p. 21. In short, in these cases the substantives are either used adjectively, or it is an apposition, and the expression no other than those which are more commonly known, *Admetus rex, Homo rex, Deus rex*, and the like, or than those mentioned in the second letter, *amnis Tiberinus, Nilus amnis, Indus flumen.*

As to the change of syntax or phrase in this sentence, I need not inform you, Sir, that it is common in the very best authors, I shall rather chuse to observe upon it, that here it is not, perhaps, without its peculiar beauty; the change of men into beasts is so easy a moral transition, and in the natural way, seemingly so much easier than either into birds or plants, that the author seems to have expressed himself accordingly, and as if there was almost no change at all, as if these *feræ* were not so much *de viris aut fæminis factæ*, as *feræ homines, feræ humanæ*.

Your most sincere friend, &c.

## LETTER VI.

Sir,

Two or three specimens of recantation shall make the subject of this, to which I shall add an instance or two, wherein I think he bears too hard upon others.

Your most obedient, &c.

MIXC. FEL. c. 21.

*Frigone suspensa de laqueo est, ut Virgo inter astra ignita sit.*

Methinks I would have *ignita* to be a more significant word than the observator would make it, and that *astra ignita* should mean the summer constellations. See *Rigaltius*; who, by the way, is that ONE person he intimates by SOME. But at last the observator himself says, p. 48. that he is *doubtful whether it be a general epithet, or not*. *Astra ignita may perhaps mean the summer signs and constellations, of which Virgo is one*. If there is an; difference betwixt *igneus* and *ignitus*, so that *igneus* may be that which has heat in itself (as *Virgil* says *igneus Sol*, and *Tertullian*, *ignea Zona*, speaking of the flaming sword that guarded Paradise) and *ignitus* that which is heated by something else; if, I say, there be any such distinction as this to be made, then *astra ignita* must mean the summer signs, as thought to be heated by the sun; but as he has knocked his own observation on the head by an open retractation, I shall be at no further trouble about it: the reading here is *ignata*; now it is true, the alteration into *ignita* is easy, and natural enough, but it is no less so, should you change it into *innata*, that is, *immortalis, ingenita*, in which sense I've observed it often in *Tertullian*, a writer our author is well versed in, and once in *Prudentius*; the epithet upon this supposition has still a greater energy, it makes a pure absurd contrast with *laqueo suspensa est*; and *Oetacius* seems to intend it should, for he goes on, *Castores alternis moriuntur, ut VIVANT: Æsculapius ut in DEUM surgat, fulminatur: Hercules ut HOMINEM EXUAT, Oetæis ignibus concrematur*. 'Tis pity St. Cyprian, who has what is here cited, *verbatim*, determines not the reading for us by giving us the other also; the observator testifies that the stars were thought to be gods, and if you want an higher authority, see *Cic. de Nat. Deor.* 2. 16. *Clem. Alex.* p. 22. ed. Pott. *Plato in Cratyla*. The letter *g* has so great a share in the compounds of *Nascor*, that the

copyist might easily put *ignatus* for *innatus*; but possibly the old way of writing this word was *ingnatus*; *Dausquius* shews that the *Latins* often dropt the *n*, so that then it will be *ignatus*, and the *g* I suppose to be afterwards softened into another *n*, so as then to be *innatus*; and the like changes we may imagine in *connatus*, and by the same steps, *cong-natus*, *cognatus*, *conatus*. The old *Romans* had the *gn* frequently amongst them, as *ignotus*, *ignurus*, *ignavus*, and forty others, but particularly in the branches of this radix, *gnatus*, *gnaturio*, and its compounds, *prognatus*, *cognatus*, *agnatus*; the *g* moreover seems to be an essential part of the radix, at least anciently; for whereas the compounds of *nosco* are supposed to have it, as *ignotus* above, because the radix is originally *Greek*, viz. from *γινώσκω*, so *nascor* is probably from some tense of *γενάω* or *γείνομαι*; and so I conceive that those words were anciently read *ingnotus*, *ingnavus*, *ingnarus*, &c. *in* is most certainly part of the composition of these words, as also of *innatus*. *Dausquius* produces an inscription wherein is read *singno* v. *sum*, p. 45. But be this how it will, *ignata* may as easily be for *innata* as *ignita*.

## Æn. IV. 500.

*Non tamen Anna novis prætexere funera sacris*  
*Germanam credit, nec tantos mente furores*  
*Concipit, aut graviora timet, quam morte Sichæi.*  
*Ergo jussa pirat.*

Here the observer *propria cædit vincta*, and is at last almost induced by an authority in *Ovid*, to agree with *Servius* in construing *concipit*, *imagine*, *perceive*, with *esse* understood: but otherwise you may represent the place thus,

*Non tamen Anna novis prætexere funera sacris*  
*Germanam credit, (nec tantos mente furores*  
*Concipit,) aut graviora timet, quam morte Sichæi.*

So that *nec* shall be *nec enim*, and *concipit* shall refer to *Dido*, whilst *credit* and *timet* relate to *Anna*, and are joined by the disjunctive *aut*: if you should object that the poet says of *Dido*, ver. 474.

*Ergo ubi concepit furias evicta dolore,*  
*Decrevitque mori:*

I answer, that there the author is rehearsing the matter of fact, namely, how it was with *Dido* in her own breast, whereas here he is speaking of her artifice and dissimulation, and how she appeared to her sister: as to the broken construction, 'tis frequent in the very best writers. So *Luke* ix. 39. where τὸ πᾶσι is to be referred to the child, and the rest to the unclean spirit. See *Raphel*. on the place. Upon the whole, take it which way you will, *concipit* is a very justifiable reading.

## Georg. III. 432.

*Postquam exusta palus, terræque ardore dehiscunt;*  
*Essilit in siccum, et flammantia lumina torquens*  
*Sævâ agris, asperque siti, atque exterritus æstu.*

Here we would have read *exercitus æstu*, by conjecture, as we pre-

tended; but lest we should be found out, we were forced to acknowledge after, that it was in a very good manuscript *Ursinus* made use of; the edition of *Virgil* I use, is that *cum Notis Variorum*, *Lugd. Bat.* 1680, and there *Cerda* says expressly, “*Ne obeat inobservatum, in nonnullis legi exercitus, vividore (ut apparet) sententia:*” which note, I presume, is likewise to be found in *De la Cerda*’s own edition. *Cerda* you see testifies that *exercitus* is in more manuscripts than one, and seems likewise to approve it; what affected sagacity here is all this while? yea, what pilfering of fame by robbing the annotators? But as the various lections of the *Colotian* manuscript are observed to be generally glosses, and *Lincolniensis* has brought the observer to retract this note, our author is at last very safe from this attack; as I hope he is too from that of Mr. *Markland*, on

Æn. IV. 450.

—— *fatis exercita Dido.*

Who would willingly, though with just as much reason, and expressly against *Servius*’s authority, correct it,

—— *fatis exercita Dido.*

*Exercitus* in this sense is so much *Virgilian*, that nothing can be more; but this spawn of criticism, when they once get a favourite word by the end, are for thrusting it in every where, oftentimes in the author’s wrong, and to the exclusion of a peculiar characteristic reading; these corrupters of antiquity are a pretty ancient fraternity, for we find *Photius* making a like complaint of *Paulus Mysus* in regard to an oration of *Lysias* the orator, *Cod.* 262. Παῦλος δὲ γε, ὁ ἐκ Μυσίας, τὸν τε περὶ τοῦ στικτοῦ λόγον, οὐδὲν τῶν εἰρημένων συνιείς, τῆς τε γνησιότητος, τῶν λυσιακῶν ἐκβάλλει λόγων, καὶ πολλοὺς καὶ καλοὺς ἄλλους εἰς νόθους ἀπορρίψαμενος, πολλὰς καὶ μεγάλας τοῦ ἀνθρώπου ὀφελείας ἀπεστέργεν, οὐχ εὐερισκομένων ἔτι τῶν ὑπὸ διαβολὴν πεσόντων· ἀπαξ γὰρ ἀποκριθέντες, παρρωράθησαν, ἐπικρατεστέρας τῆς διαβολῆς, ὥσπερ καὶ ἐπ’ ἄλλων πολλῶν, ἢ τῆς ἀληθείας, γεγεννημένης. But to return; if *exercitus* is to stand in the *Georgic*, I’ll venture to say, it ought in the *Æneid* too; but to this very attempt of Mr. *Markland*’s on the *Æneid*, I sincerely believe, is owing that of our observer on the *Georgic*; he stole it, or, to say the least, servilely copied it: from this: to that idle and weak *conatus* of *Lincolniensis*, the observer’s correspondent, on this passage of the *Georgic*, p. 64. of the observations, I need say nothing; the observer, in his turn, has demolished it;

- suoque

*Marte cadunt subiti per mutua vulnera fratres.*

MIN. FEL. c. 25.

*Sane et Acca Larentia et Flora meretrices propudiosæ.*

Neither *Arnobius* nor *Augustine* say, that *Flora* was a defiled harlot. It is probable, that our author and *Lactantius*, who assert it, are mistaken.

All this is *Mons. Bayle*; as is also all *Dr. Davies*’s annotation: I can’t pretend here to take into examination every thing that *Fossius* and

Bayle have said upon this subject, but shall content myself with making an observation or two in favour of the fathers.

The charge at first glimpse seems to fall heavy upon our author, who, as writing before *Lactantius*, appears to be the father of this story; and much more because *Tertullian*, twice mentioning *Acca Larentia* under the character of a harlot, and he prior to *Minucius*, and sometimes exscribed by him, says not a word of *Flora*: but still here are but three against three, (for, as *Tertullian* is to be joined to *Arnobius* and *Augustine*, so is *Cyprian* to *Minucius* and *Lactantius*) three negatives against three affirmatives, or rather, three that don't properly deny the thing, but happen to be silent, and not to insist upon it.

Now 'tis plain, that *Lactantius* has not herein blindly followed *Minucius*, for he relates the whole story with all the several steps of it, and consequently must have it from some other author: *Minucius* therefore invented not the story; nor yet *Lactantius*, for *Minucius*, it seems, just hinted at it before him; so that it is not these two authors that are mistaken, but some third writer, if any, whom they used in common: this fact therefore is far from giving just occasion to that severe reflection *Vossius* makes upon it; *Orig. Idol.* 1. 12. p. 49. Of the two, the weight lies upon *Lactantius*; but there is no reason to lay the burthen even upon him, unless 'tis reasonable to suppose him one of the worst of men, and one of the most barefaced liars; the current of the story, as glossed over by the poet, he acknowledges, lies against him, but he may challenge all to gainsay him in point of the legacy, this is a matter of fact which must be true, he could never have the impudence to assert a falsehood of this kind; and it is most true, both *Ovid* and the scholiast of *Juvenal*, and *Vossius*, in spite of himself, confess this: again, the nature of the *Floralia* does but too plainly bespeak their origin, which as instituted more over by a harlot, as says the scholiast, to whom should they be instituted but to *Venus*, or one like unto her? Nay, *Ovid* expressly says, that *Flora* was the goddess of courtizans, thereby methinks intimating no less than that she was herself one of that tribe; and *Augustine's* words imply no less, "*Cujus ludi scenæ tam effusore et licentiore turpitudine celebrantur, ut quis intelligat, quale demonium sit, quod placari aliter non potest.*" 'Tis pretty plain, that the scholiast alludes to the very same story *Lactantius* tells; by agreeing with him in the rise of the *Floralia*, he fairly insinuates what he durst not speak out; they that hold the one, must hold the other.

In short, I cannot think that either our author, or *Lactantius* forged this story: and then farther, that as *Lactantius* follows not *Minucius*, nor *Minucius Tertullian*, whom yet in other cases he is apt to follow, 'tis to me most evident, that they had it from some third writer, who was no Christian; and this I am the more persuaded of, because of the scholiast of *Juvenal*: now if this Pagan writer could by any means be found out, it would quite clear up this point; what if it should be *Verrius Flaccus*? *Lactantius* has that moment cited *Verrius*, and on the like occasion; nay, if we are to receive *Vossius's* emendation, on this very same occasion, viz. in speaking of *Flora* as a harlot; *Verrius*



wrote *libros rerum memoria dignarum, de obscuris Catonis*, (by which I suppose is meant the *Origines* of Cato) *Saturnum et Fastos*: *Tertullian* quotes not *Verrius* any where in his apology, so that 'tis no wonder that he should say nothing of *Flora*, though he mentions *Acca Larentia*; in a word, it so be that in any of these pieces *Verrius* mentioned this story, the three writers *Minucius*, *Lactantius*, and the scholiast, had it probably from him, and then *Verrius* is to look to the truth of it, and our authors are all clear.

MIN. FEL. c. 32.

*Deum oculis carnalibus vis videre, cum ipsam animam tuam, qua vverficaris, et loqueris, nec aspicere possis, nec tenere?*

As before upon *Lactantius* and *Minucius*, so here the observator is too hard upon Dr. *Davies*; who meant, to be sure, that *cernere* should respect the eye of the mind, and *aspicere* that of the body; *cernere* is with him *percipere* or *sentire*; *Cerno animo sepultam patriam*. *Cic. Orat. in Catilin. 4. 6. Non ergo ideo nascimur, ut ea, quæ sunt facta, videamus; sed ut ipsum factorem rerum omnium contemplerur, i. e. mente cernamus.* *Lactant. 3. 9. 13. Erectâ mente Deum cernere.* *Id. 3. 27. 16. and in 3. 27. 14. he speaks de animæ lumine; and Ciccio Tusc. Disp. p. 73. Ed. tert. Davisii, and p. 194. with whom also animo videre and animo cernere is common.*

I would not be thought to say by this, that *cernere* is the true reading, for *tenere* has the very same sense as *cernere* in this case, and denotes *percipere, sentire, intelligere*, and the like; for as *comprehendo* is the same with *teneo*, in the primary sense of *teneo*, so is *teneo* the same with *comprehendo* in the common acceptation of *comprehendo*; *Tertull. c. 17. Lact. 1. 20. 21.—3. 12. 2.—2. 8. 40.—2. 17. ult.—3. 27. 13. Comprehendere and tenere are joined in Lact. 3. 30. 4. Videri and comprehendî, Minuc. p. 89.*

Adieu.

## LETTER VII.

Sir,

I SHALL present you here with a series of observations, which I take to be either unnecessary, or not his own.

Virg. Georg. IV. 516.

*Nulla Venus, non ulli animum flexere Hymenæi.*

The *Roman, Medicean*, and some other old books so represent it; others give *nullique*, says *Pierius*. And will not either of these serve our turn, but we must have recourse to a needless conjecture? Whither will this *Emendandi cacoethes* carry us? *Virgil* has *Hiatus's*, but why must these be multiplied, and that against authority? In short, the received reading is every whit as good as *animum*, or as *nulli illi animum*, as *Lincolniensis* most inharmoniously conjectures.

MIN. FEL. c. 8.

*Qui de ultimâ fœce collectis imperitioribus, et mulieribus credulis, sexûs sui facilitate labentibus, plebem profanæ conjurationis instituunt.*

Upon which the observator writes, "Perhaps it should be *mulerculis*, which expresses a greater contempt." Now after having said this, one would really wonder, with what assurance he can urge against *Lincolniensis*, p. 128. "Since *Lydia* is very good sense, and is in all the manuscripts, it ought not to be changed for *Iabya*, though *Libya* were as proper a word." *Minucius's* passage is good sense already, and cannot be improved but upon a principle fundamentally dangerous both to antiquity and posterity: *Lactantius* 5, 13. 5. alluding to this cavil of the heathens, and possibly to this very passage of *Minucius*, says, "*Si enim fœminæ sexus infirmitate labantur, &c.*" where you see he seeks not to exaggerate the matter, by the use of diminutives.

VIRG. ÆN. I. 267.

*At puer Ascanius, cui nunc cognomen Iulo  
Additur, (Ilus erat, dum res stetit Ilia regno)  
Triginta —————*

As the *Æneid* now is, I don't find that the observator contends to have any thing struck out; and therefore I shall dismiss this passage with only a wish, that he would often call to mind, that the classic writers were all fallible men, witness *Servius's* remark on *Æn.* VII. 674. that we must take them as they are, that is, such as the best manuscripts represent them, unless, what very rarely happens, there be an absolute necessity to the contrary; nothing less than self-evidence or demonstration can, in my way of thinking, support a conjecture against their authority: that he had called it to mind, before he pronounced upon that line in

ÆN. IV. 633.

*Tum breviter Barcen nutricem adsuta Sichæi,  
Namque suam patriâ antiquâ cinis ater habebat.*

*Servius* manifestly read it in his copy, for he explains *patria antiqua*: that he had called it to mind, before he went about to new mould that passage,

ÆN. VIII. 131.

*Sed mea me virtus, et sancta oracula Divûm,  
Cognatique patres, tua terris dedita fama,  
Conjungere tibi, et fatis egere volentem.*

Where *Servius* justly observes upon *mea me virtus*, "*Hæc arrogatio ad honorem Evandri pertinet*;" for if the hero's own virtue assimilated him, or any ways recommended him to the king, an equal honour and compliment redounds to *Evander*; all alteration is therefore superseded, and much more so, as *mea me virtus*, what the observator acknowledges, is in character; again, the observator's sagacity here is all borrowed money, for *Servius* takes notice of the seeming arrogance, by endeavouring to palliate and excuse it; and as to transposing the two half

lines, the observator has forgot the two passages himself produces p. 7. where *dii* and *mens sibi conscia recti* occur jointly, *dii* and *mores*; but I shall here bring the former passage at length;

VIRG. ÆN. I. 600.

grates persolvere dignas  
Non opis est nostræ, Dido: ———  
Dī tibi (si qua pios respectant numina, si quid  
Usquam justitiæ est) et mens sibi conscia recti,  
Præmia digni ferant. ———

Here the observator offers *ferant*; the potential mood and the future tense of the indicative are so nearly allied, that they are often put for each other; see ÆN. XI. 708. There's a parallel passage in *Phædus* 4. 24. 24.

————— quum reliquum posceret;  
Illi, inquit, reddent, quorum sunt laudis due.

Speaking of the Castors. Here where *Burman* and *Hare* would read *reddent*, *Bentley* has it *reddant*; *Servius* and *Donatus* both exhibit *ferant*, and so *Homer* quoted by *Servius*,

Σοὶ δὲ θεοὶ τῶν δ' ἀντὶ χάριν μενσεύεα δῶεν. II. ψ. 650.

There was no doubt but the gods would repay the queen, and it became the hero to express ~~his~~ gratitude by wishing it; 'tis very true, what the observator says, that 'tis partly owing to the notes of *Servius*, that *Virgil* has come down to us so little corrupted; and 'tis as true, that we ought now to make the same use of this most ancient and learned commentator, and to use him as a shield to ward off those many wounds and gashes, which otherwise these sons of *Scriblerus*, these *Æneidomas-tiges* would every day inflict. But to go on,

VIRG. ÆN. V. 495.

Tertius Eurytion, tuus, ô clarissime, frater,  
Pandare: qui quondam, jussus confundere fœdus,  
In medios telum torsisti primus Achivos.

*Servius* talks of *Minerva persuasione*, and *Taubman* mentions the place in *Homer*, and so without much *acumen* he might fancy that it should be *suasus*. But *jussus* he confesses to be better, because it became *Virgil* to favour the *Trojans* and their friends, as much as possibly he could: there's no occasion to seek shelter in this artifice; for *jussus* is better than *suasus*, because 'tis the reading of the manuscript, and because it is synonymous with *suasus*; what the gods persuade they as it were command, and so of other people; and accordingly *Cæsar* joins *hortor* and *jubeo* together, "*Quòd res nulla successerat, postero die consilium ceperunt ex oppido profugere, hortante et jubente Vercingetorixe*," de B. G. 7. 25. thus *κελεύω* of the Greeks is properly *jubere*, but as frequently *hortari*, *suadere*, *rogare*, *petere*.

ÆN. VII. 443.

Cura tibi Divùm effigies, et templa tucri:  
Bella viri pacemque gerant ———

What is he angry at? *Pierius* manifestly gives his voice for *gerent*; so that this is no restoration of his; he claims no thanks, I hope, for bringing the authority from *Homer*, for *Taubman* supplied him with that.

Æn. VIII. 630.

*Fecerat et viridi fœtam Maiortis in antro  
Procubuisse lupam: geminos huic ubera circum  
Ludere pendentes pueros, et lambere matrem  
Impavidos: illam tereti cervice reflexam  
Mulcere alternos, et corpora fingere lingua.*

“Is not *mulcere alternos* too bold an expression, says the observer, since motion cannot be represented in a picture?” Now here again we are beholden to *Servius*, who writes, “*Non quod in picturâ erat, dicit; sed ul quod intelligimus factum fuisse.*” And then he goes on to justify it by

Æn. I. 483.

*Ter circum Ithacos raptaverat Hectoræ muros.*

And indeed 'tis an idle question; for in strictness, how could they be represented as *playing*, v. 632. or *moving*, as *Servius* interprets it; as both *playing* and *sucking*? *cod.* These cases are much like to those in

Eclog. VI. 62.

*Tum Phaethontiadus musco circumdat amara  
Corticis, atque solo proceras erigit alnos.*

Which are called beauties; see *Servius* on the place. But as the observer seems more especially choked at *mulcere alternos*, *alternus* is used by the poets for *ambo*. And so he may, if he pleases, take *mulcere alternos* for *mulcere ambos*; 'tis *De la Cerda's* observation, and not his, that *Cicero* has

*Obstupum caput, et tereti cervice reflexum.*

VIRG. Æn. XI. 708.

*Jam nosces, ventosa ferat cui gloria laudem.*

*Tiberius Donatus* makes *ventosa* a vocative here, as appears by his phrase, so that even this remark is none of his. What I have all along said being chiefly on the defensive, I beg leave to give you my thoughts upon an observation of Mr. *Huet's*.

Georg. IV. 511.

*Qualis populeâ mærens Philomela sub umbrâ  
Amissos queritur fatus, quos durus arator  
Observans nido implumes detraxit: at illa  
Flet noctem, ramoque sedens miserabile carmen  
Integrat, et mæstis latè loca questibus implet.*

This very learned man here asks, “*Comment se peuvent rencontrer ensemble la nuit et l'ombre du peuplier?*” by which you may perceive, he understands *umbra* literally. If it be so to be understood, the author

then must mean *that* caused by the moon or the twilight. But *Virgil* says, the bird sat upon a bough, which cannot easily be reconciled with the literal sense of *umbra* at all, and so *umbra* here, as in other cases, is nothing more than cover or protection; *populed sub umbrâ*, under the shelter of the poplar.

And now I don't know that any thing remains for me to do, but to wait in expectation of your decision betwixt me and the observer. But lest you should retort upon me, that I have likewise penned a critical defence of two *Latin* authors in *English*, 'tis necessary, before I dismiss you for good, to observe, that I only follow my leader; that the misjudgment is the observer's, not mine; that the author I have to do with, is an *English* author, and that it is he who is concerned with the two *Latin* ones: whom therefore I here finally dismiss, and leave to publish his *learned work* (as he arrogantly calls it) with what *care* and *dispatch* he shall think fit.

Your very humble servant and admirer, &c.

[*Lums*]

## BIBLICAL CRITICISM.

HAVING "attempted to find fault with some of the translations" which Mr. Bellamy "has given of difficult passages in the Hebrew Scriptures," and having thus incurred the displeasure of that Gentleman, I hope you will permit me, through the medium of your *Journal*, to make a few remarks on his attempt to prove that I have no critical skill in the Hebrew Language.—As I have reason to believe you are inundated with communications procured you by Mr. B.'s papers, I shall, as much as possible, avoid being tedious: and indeed, if I did not consider it a debt of respect due to your readers, and to those learned gentlemen whose names appear in your *Journal*, I should not trouble you on this occasion. Certainly, if I deserve the character which Mr. B. gives me, you have been very blameable in giving my papers a place among those of so many learned men. I do, however, most cheerfully appeal to those who are skilled in oriental literature for the justice of my former remarks on Mr. B. though I do not entertain the hope of convincing him of his errors.

I said in No. X. of your *Journal* that when *תחת* signifies "in the place of," it always implies the absence of that in the place of which it stands.—Mr. B. will not allow this to be the case; but surely he ought to have given some better reason than his bare assertion, since every mere English scholar must know that in the two passages quoted, the expression "in the place of," is equivalent to "instead of."—Now, where God uses second means to effect his providential and gracious purposes, there his immediate presence is not; otherwise *mediate* and *immediate* are terms of the same signification. Though my notions respecting the divine being are different from Mr. B.'s, I can assure

him that I firmly believe in the ubiquity of Jehovah, and consequently that, in his spiritual and operative presence, i.e. cannot be absent from any place: yet to say that God acts mediately by a person, and that, at the same time, and in the same place, he acts immediately, is a contradiction in terms.—Levit. xvi. 32. is not to Mr. B.'s purpose; for if it were, he must argue that Saul was not sheltered by the unbrage of the grove, but that he was **INSTEAD** of the grove. This is, in plain English, Mr. Bellamy's translation, not of a "difficult passage in the Hebrew Scriptures;" but of one that has not the shadow of difficulty about it; the impropriety of which must be manifest to every English scholar of tolerable capacity; for if **תחת** is rightly translated in Gen. i. 19. and Lev. xvi. 32. then I. Sam. xxii. 6. according to Mr. B.'s mode of arguing, ought to be rendered "Saul abode in Gibeah **INSTEAD OF** the grove, &c." In both the passages quoted as authority by Mr. B. there is a manifest reference to the primary signification of **תחת** 'under.' In the former, Joseph said to his brethren, "I am **תחת**, under God," i.e. acting as his instrument; in the latter, Moses directing Israel respecting the rites of atonement, &c. says, "whom he shall consecrate to minister in the priest's office in his father's stead," i.e. *under* his father in point of time, as well as having his name inserted below that of his father in the roll or Chronicle.

Allowing that I were as ignorant as Mr. B. would have your readers to suppose, does it follow, because **תחת** has various meanings, that Mr. B. has rightly applied one of them in I. Sam. xxii. 6.? Does Mr. B. think he has written intelligibly where he says, "Mr. H. should have known that the word admits of near fifty different modes of expression, *according to its ideal variation*, of which he appears to be altogether ignorant!" I must confess myself ignorant of Mr. B.'s meaning: I really thought that, on his plan, all the variations in the signification of Hebrew words were made by the juxta position of the masoretic vowel points; does he mean to teach that **תחת** *tachath* is pointed in 50 different ways in the Hebrew Bible?

Mr. B. says, "I would ask this Gentleman, if, as he supposes, 'Saul abode in the hill under the tree in Ramah,' what necessity there was for him to have his spear in his hand, when all his servants were about him?" I certainly never have said that there was *any necessity for Saul to have his spear in his hand*, though I think it no ways uncommon for a captain to have his spear in his hand, while he stood under a tree, with his military band around him, and as the sacred writer informs us that he had his spear in his hand, might I not with far more propriety ask Mr. B. what necessity there was for Saul to have his spear in his hand when he lodged in Gibeah with all his garrison soldiers guarding him?

Again, doing me the honor of classing me with Kennicott and De Rossi, he says, "this is sufficient to convince any one, who has a moderate share of Hebrew learning, that this writer has not manifested a profound knowledge in Hebrew Criticism, or he would have known that the word **בגבעה** *Bagibeah* does not mean *a hill*, and cannot be so translated. It is, to be sure, translated *in the hill* I. Sam. 7. 1. in the English Translation, from which this Hebraist has taken it, but

we shall soon see that the translation is wrong." I have never said that the word בִּנְבֵעָה *ba-gibeah* signifies a hill; but that גִּבְעָה *Gi-beah* does, Mr. B. himself will hardly deny. He also allows that the English translators render it so in I. Sam. 7. 1. but he promises to show their error. Again, Mr. B. says, "it appears that this writer cannot render בִּנְבֵעָה *in the hill*, without taking an unwarrantable liberty with the original, after the plan of Kennicott and De Rossi, by interpolating a ה *he*, emphatic, and so he translates it *in THE hill*." May I not adopt the words of Mr. B. and say, "if this is not trifling I know not what is." Mr. B. must know that there is not a page in the Hebrew Bible, which, if rendered into English, will not furnish proof that the definite article '*the*' must be used in the translation, where there is no ה prefixed to the corresponding word in the original. Moreover, when there is a prefixed ב, כ or ל, the letter ה as an article is regularly omitted, and the omission (according to the Masora) compensated by a *dagesh forte* in the letter following the prefix: so much for Mr. B.'s critical skill in pointed Hebrew. Thus we must take this Gentleman's declarations for proofs, and "we shall soon perceive that the translation is wrong!" This is Mr. B.'s proof of the error of the English translation and of their humble copier. "That the word בִּנְבֵעָה *Gibeah* I. Sam. vii. 1. which should have been translated in Gibeah, but which is rendered *in the hill*, has been translated wrong, will appear evident from what follows. It is said, *And the men of the hill*; but the question would then be, what hill was this where the ark of the Lord was brought? We should be altogether at a loss to know; it would be uncertain, and the best conclusion would be by a *perhaps—guess-work*; when the very word is plain and express. By turning to the II. Sam. vi. 3. 4. we find it is said, *the house of Abinadab which was at בִּנְבֵעָה Gibeah*, not, the house of Abinadab which was in the hill. Therefore the very same word, I. Sam. vii. 1. בִּנְבֵעָה in Gibeah, has been improperly translated *in the hill*." He then politely proceeds to inform your readers that I have presumed to copy from the translation *only*, and after a little vapor-ing upon my literary theft, *very consistently* calls my copied translation a fortuitous shoot of my own imagination!!—It needs little skill to show that Mr. B.'s conclusion is illogical, since his premises will serve equally well to draw a conclusion from the direct contrary to the one he makes: thus—The word Gibeah is taken as the name of a city in II. Sam. vi. 3. But in I. Sam. vii. 1. it is translated *in the hill*; ergo, in II. Sam. vi. 3. it should be translated *in the hill*. And so have the LXX rendered both the passages: Mr. B. cannot compliment them, with having taken the English Version as their authority, nor accuse them, as he does me, of being ignorant of Hebrew. εἰς οἶκον Ἀμιναδάβ τὸν ἐν τῷ βουνῷ I. Sam. vii. 1.—Καὶ ἦσαν αὐτῶν ἐξ οἴκου Ἀμιναδάβ τοῦ ἐν τῷ βουνῷ II. Sam. vi. 3. In the Latin Bible of Jamius and Tremellius בִּנְבֵעָה in the passages above is rendered "*in ipso colle*;" and what is more, the very passage in dispute, I. Sam. xxii. 6. is rendered in the Septuagint Καὶ Σαούλ ἐκδόθητο ἐν τῷ βουνῷ, x. τ. λ. so it is in the Geneva French in all the passages, "*au Oteau*." These are authorities which I did not consult when

(in No. X. *Class. Journ.*) I gave the translation of I. Sam. xxii. 6. and they are respectable: I am happy to find myself in such good company; that I have the honor to stand not only with De Rossi, Kennicott, and the English Translators; but also with Junius and Tremellius, the Geneva Doctors, and the seventy Interpreters. —Is Mr. B. ever found in such company?—These, however, were only men and might err; but there is a circumstance which decides the question, and if Mr. B. had not been as little acquainted with Scripture Geography as he appears to be with Hebrew Criticism, he would have known that the English translators have erred in taking *Gibeah* as a proper name, in II. Sam. vi. 3. For the Ark of the Lord was not at *Gibeah* of Benjamin, but at *Baalah*, or *Kirjath-jearim* which belonged to Judah. “And David went up, and all Israel to *Baalah*, that is to *Kirjath-jearim*, which belonged to *JUDAH*, to bring up thence the Ark of God, &c.—And they carried the Ark of God in a new cart out of the house of *Abinadab*.” I. Chron. xiii. 6. 7. Mr. B. does not give himself time even to *guess* at what he does not know. He has lost himself in the dust which he throws in the air, and cannot be helped by the English version, on which he so politely compliments me, until he can prove that *Kirjath Jearim* and *Gibeah* are only different names of the same place, and that *Saul’s* royal city of *Gibeah* in Benjamin was situated in the country of Judah; besides I would recommend to his notice the words of David in I. Chron. xiii. 3. “And let us bring again the Ark of our God to us; for we enquired not at it in the DAYS OF SAUL.”

Mr. B. has nothing to do with the notions I entertain respecting the unity of God: the *Classical Journal* is not the field for polemical divinity; and if it were, Mr. B. is the last person in the world with whom I would contend. Mr. B. may think that he has “shown in the *Ophion* and in the former volumes of this Journal,” that *Elohim* is a noun singular; he cannot but know that his antagonists consider his *proofs* in no other light than as mere “*declarations* ;” see No. IX. p. 129 to 135. When it is considered that the word is joined with adjectives, pronouns, and verbs, of the plural number, scholars will naturally require some higher authority than Mr. B.’s *ipse dixit*, before they admit his opinion to be just; and however the word may sometimes be used as singular, even when applied to the heathen idols, such a passage as *Psa. lxxxii. 6.* is sufficient to prove its plural signification, if the instances already adduced needed any further accession of strength—“I said, ye are *gods*”—אֱמַרְתִּי אֱלֹהִים אַתֶּם *amarti Elohim atem*, Ἐγὼ εἶπα. θεοὶ ἴστε. *Septuagint*. I cannot resist the inclination which I feel to present a few of the authorities to Mr. B. by which the English translation of I. Sam. iv. 7. 8. is supported. The Vulgate reads, *Deus*, in v. 7. and in v. 8. “*Væ nobis: Quis nos salvabit de manu DEORUM sublimium istorum? Hi sunt DII qui percusserunt, &c.*” The *Septuagint* has in v. 7. οὗτοι οἱ θεοί, and in v. 8. οὗαι ἡμῖν, τίς ἐξελεύται ἡμᾶς ἐκ χειρὸς τῶν ΘΕΩΝ τῶν στερεῶν τούτων; οὗτοι οἱ θεοὶ οἱ πατάξαντες κ. τ. λ. In the Latin Bible of Tremel. and Junius in v. 7. *Deus*, and in the 8th, *de manu istorum DEORUM magnificentissimorum? Hi sunt ILLI DII qui percusserunt, &c.* The



classical Castellio renders v. 8. thus: *A quo enim se contra illorum tam excellentium DEORUM vim defensum iri? Illos enim esse DEOS qui tot cladibus Egyptios in desertis affecissent.* The Geneva French, *Malheur à nous! Qui nous délivrera de la main de ces Dieux puissans? Ce sont ces Dieux la qui ont frappé les Egyptiens au désert, &c.* Will these have no weight with my opponent?

Mr. B. says, "I do not mean to offend this Gentleman, but I am under the necessity of showing that he is not critically learned in Hebrew. He tells us that דָּבָר *dabar* means indifferently either a word or a thing; this is not the case; the radical form of דָּבָר *dabar* is used to convey a variety of meanings, and it has near 300 different modes for variation in expression, which can neither be understood, nor applied, without attending to the ancient custom, when the Hebrew was a living language, which is absolutely necessary before he can lay any claim to Hebrew criticism."—I can assure Mr. B. that he is in no danger of offending me; but I suppose he knows, that "if a fool be brayed in a mortar yet will not his folly depart from him;" he might therefore have spared the great pains he has taken to remind me of my ignorance. "The learned reader will excuse him for writing *dbr* without vowels," and his ignorant antagonist will permit him to insert a vowel between *d* and *b*, and another between *b* and *r*, that is, he shall chuse two of the Masoretic vowel points at a time, and if he can make *dôr* assume 300 different forms, by the help of two vowels at a time out of thirteen, his antagonist will acknowledge himself to be as ignorant of Mathematics as Mr. B. would have him to be thought of Hebrew. If Mr. B. means that the signification of a word admits of such a number of variations from its situation and connexion; such signification can be discovered without the masoretic points. If he means that such a variety of significations can be made by the position of the vowels, every mathematician knows that דָּבָר will not admit of any such number of changes as he affirms by the choice of two vowels at a time out of thirteen.—But the merits of the question do not rest upon the signification of דָּבָר, but upon כ prefixed, הָאֵלֶּה is not at all affected in its signification: it is still a pronominal adjective, and it is the *Chuk* prefixed to דְּבָרִים which means 'after' or 'according to;' so that if Mr. B. wants an answer to his question, "What does he think of כָּאֵלֶּה תַּעֲשֶׂה לָּיוֹם *ca-aleh taasu la-youm?*" I reply that nothing but heedlessness, or ignorance of Hebrew, could induce him to ask such a question. Might I not with some propriety ask Mr. B. how he can pretend to be a critic in Hebrew, while his knowledge does not reach so far as to enable him to distinguish the difference in signification between a prefixed כ and an emphatic ה?

Mr. B. has taken the best method he could have used, to induce me to bear with patience the contempt he has so lavishly poured upon me: it is an honor to which I could scarcely have aspired, to be classed with the English Translators, Kennicott, De Rossi, &c. and it is perhaps an honor to which I have no just claim. I certainly consider myself much inferior to them; but if my knowledge of Hebrew extended no farther than Mr. B.'s does, I would not have had

the temerity to trouble the Editor of the *Classical Journal* with my observations. A few more remarks on Mr. B.'s paper shall suffice.

In p. 228. No. XIV. he says that in quoting Deut. vi. 14. I have, like the translators, made no distinction between אלהים and אלהי. To this I reply, that I have made the same distinction which every Hebrew scholar makes; I consider the one to be in the form absolute, the other to be in regimen. But then I have omitted מ which should have been prefixed to אלהי. This I did through inattention, not "because I did not know what to do with it," as Mr. B. asserts. The *mem* does not materially alter the sense, which is sufficiently clear in the English translation; in the original there is manifestly an ellipsis of a word, "ye shall not go after other gods [chosen] from the gods of the people." In the Septuagint the *mem* is rendered ΑΙΙΟ — ἀπὸ τῶν Θεῶν τῶν ἐν ᾧ τὸν τὸν — The two passages, quoted by Mr. B. as authority for his translation, are not to the point; המעט מכך has an application very different in Num. xvi. 9. Ezek. xxxiv. 18. and Deut. vi. 14. the *mem* does not signify 'unto' in any of them; in Num. xvi. 9. in the Septuagint, it is rendered ἐν, which is construed with ᾧ; but when ἐν signifies *ad* it is generally construed with a genitive, when it is construed with a dative, it signifies *in, propter, coram*. The words used in the English translation, "Seemeth it a small thing unto you," mean, "Is it little in your estimation?" so also in Ezek. xxxiv. 18. let Mr. B. apply this to Deut. vi. 14. But if a prefixed *mem* might be interpreted by any preposition which strikes Mr. B.'s luxuriant fancy, how would this affect the number of the word to which it is prefixed? Does it change the plural אלהים to the singular? I do not consider *Elohim* to be plural on account of any prefix which it takes, but because it is in agreement with אחרים a plural adjective. But Mr. B. writes as if he did not attend to the use of words, when his darling notions are in question, and hence he says, p. 229. "There is also another error this writer has fallen into, by not attending to the plain rules of the language in translating אחר after. This word has a great variety of applications. In its simple radical form, it means *after! behind, following, afterward, hereafter, &c. &c.*" He then proceeds to tell your readers of indigested matter put forth by gentlemen, rendered still more absurd by an uncertain random method of translating, and then comes to his *proof* of my error in not translating *achary, AFTER THAT*, and his instances are Gen. xiii. 14. AFTER THAT Lot separated. Levit. xiii. 35. AFTER THAT it is washed. Lev. xvi. 48. AFTER THAT he is sold. Num. xxx. 15. AFTER THAT he hath heard! "*Rexum teneatis, amici!*" Now before Mr. B. can apply these instances ("borrowed from the English Version") to the text under consideration, he should offer something which may enable the English grammarians to decide upon the nature of "THAT" in the passages he quotes. If he can make it clearly appear that it is the demonstrative pronoun, and not a conjunctive word, the passages he quotes will read in this very edifying manner; THAT Lot, THAT it, THAT he, and then, without controversy, Deut. vi. 14. may be read, "Ye shall not go after THAT strange God, &c." If THAT

he taken as a pronoun in the present case, it must refer to a substantive understood, and signify "*after the time that*;" and of consequence cannot apply in the case to which the learned Hebraist would accommodate it. Mr. B. is very diffuse upon the Calf made by Aaron, and talks in his usual style of the English translation of אלהיך אלהי אלהיך whence he says I have copied it. The truth is, I have not said one word respecting the passage—he is therefore defending a post which I have not attacked, while he entirely overlooks the force of Jerem. xiii. 10. "After other gods to serve THEM;" or, according to Mr. B.'s improved version, "After THAT other God to serve THEM." I could be severe upon Mr. B.'s *Calves*, but I will spare him, lest he should think that I contend for victory rather than truth.

Another instance of candor occurs in Mr. B.'s paper: p. 234, he says, "It may be necessary to take a little notice of what this writer has said on 1. Sam. xxviii. 13. where he tells us again that אלהים is construed with the participle plural ראיתי עליהם Deos vidi ascendentes, *I have seen gods ascending*, as it stands in the translations. But the Vulgate, Jerome, and the English Translation, are no authority for such rendering, &c." He then speaks of Kennicott and De Rossi in his usual manner; he says that with them I will always be stumbling over difficulties if I consider ים to form the plural, that "Onkelos and Jonathan, who wrote when the Hebrew was a living language, who were the great grammarians, the Johnsons of that day, were decided as to this matter, and always in strict conformity with ancient custom, understood that אלהים was a noun singular, &c. But Onkelos says, according to Mr. H. be altogether ignorant of this word, for he says he does not take Jonathan as authority."—The learned will determine whether אלהים when joined with עליהם is not properly rendered in the plural, and whether the translators of the Bible into the old Italic, Jerome, the corrector of that ancient version, and the English translators, were not better judges than Mr. B. The labors of Kennicott and De Rossi will always be highly prized by scholars, while those of Mr. B. can only be saved from oblivion by having obtained a place in the *Classical Journal*; a Gentleman who tells us that "Onkelos and Jonathan wrote while the Hebrew was a living language!" For what purpose then did they write? Did they live before the Babylonish captivity? How correct must his information be, who informs his readers that "Mr. H. considers ONKELOS altogether ignorant of the true meaning of *Elohim*, for he says he does not take JONATHAN as authority!" Mr. B.'s warmth renders him unjust; I have not said that "Jonathan and Kimchi are no authority;" but only that I do not take them as authority in a particular case, and I have given my reason, which is, that they do not translate the word in question, but give what they conceived to be the meaning of the woman of Endor; and indeed if Mr. B. would give himself time to *think*, he might easily perceive that the one cannot be taken as authority without rejecting the other, for Kimchi expounds אדם גדול by אדם גדול, 'a great man,' and Jonathan by 'an angel of the Lord.' Will Mr. B. contend for the correctness of both these expositions, given

by the Johnsons of the age? Will he show your readers how they can be taken as authority in the question?—I contend that *Elohim* must be construed as a plural noun in this passage; and the LXX. are on my side as well as “the Vulgate, Jerome, and the English translation.” In what manner soever Saul’s address is expressed, or the woman’s reply made, my position is not at all affected by either the one or the other. The idolatrous woman might express herself in the manner of others of her fraternity and say “the Gods,” meaning the Genii, the Gods of the Cabiri, &c. and Saul in his trepidation might reply as if she had spoken only of one person. and the woman might carry on the subsequent part of the discourse in a manner agreeable to the sense in which the King had understood her.

I asked in No. X. p. 250. what authority Mr. B. had for translating אל in Gen. xxxv. 7. *before him*. Mr. B. says, “This is a trifling question, but it is another proof that the customary use of Hebrew words has not been studied by this writer. Otherwise he would have known that when one person makes his appearance before, or goes to, another to communicate with him, it is understood that he speaks to him face to face פנים אל פנים &c.” My trifling question leads Mr. B. to make a number of quotations, not at all to the point, for instance, I Kings xviii. 30. “And Elijah said unto all the people, come near unto me, and all the people came near אלי BEFORE HIM.” I ask Mr. B. how he has happened to apply his critical canon so imperfectly in this verse? Surely if אלי signifies *unto me*, in the first clause, אלי must signify *unto him* in the latter. Have the masoretic points lost their authority with him? Must I be ignorant because I would, in this instance, abide by Mr. B.’s critical canon?

All the people could not come *before* Elijah; nor did he require them; they were to draw near to him that they might witness his preparations for sacrifice, surround the altar, and know that Jehovah was the only God; and that he would answer by fire from Heaven; nor can there be any doubt that many of the people were behind him during the time that he called upon God. None of the other passages can be applied to answer Mr. B.’s purpose, for in all of them, except Gen. xii. 15. the expression is not אל, but פני אל, and it would be no difficult task to prove, that אל signifies ‘*unto*’ in them all: nor does it mean ‘*BEFORE*,’ Gen. xii. 15. in Mr. B.’s sense, for the meaning of the passage is, the officers of Pharaoh praised Sarai in his hearing: can Mr. B. tell whether these officers stood before Pharaoh’s chair or behind it?

But Mr. B. says, “What is worse than all this, Mr. H. says, ‘supposing אלהים to come from אל *fortitudo, virtus* :’ surely it was his business to have informed himself before he turned critic, that אלהים does not come from אל nor from any root in the Hebrew, Arabic, or from any root whatever in any other language.” This is very positive language, but quite in Mr. B.’s style. One would think his declarations were axioms, for when he makes them, he belabors all those who differ from him with so many polite allusions to their ignorance, presumption, &c. that we must consider him as a man that supposes

all wisdom locked up in himself. In fine, his misfortune is to raise so much dust, that when he attempts any thing like an argument, he generally loses sight of what he aimed at, and instead of wounding his adversary, mangles himself. I shall only observe on this part of my paper, which in Mr. B.'s estimation, is *worse than all the rest*, that Cocceius derives it from אלהי Juravit, &c. and that even Jonathan, Aben Ezra, Moses Gerundensis and others, "The Johnsons of their day," have touched upon the derivation of the Divine Names, and consider even יהוה and אלהי to be derived from יהוה. How my venturing such a supposition as that *Elohim* might be derived from אלהי disqualifies me from criticising Mr. B.'s notions, remains to be shown. I shall here take my leave of Mr. B. assuring him that I will never again treat him roughly; it would indeed be excusable in me, considering "how gently he has used me!" As I have nearly exhausted my paper; I shall only add a few words to another of your correspondents who signs himself M., in which I hope Mr. B. will perceive that I know as well how to acknowledge an error, as to maintain what I conceive to be truth. I beg that M. will receive my sincere thanks for the convincing, yet unoffending manner in which he has pointed out my mistake in p. 68. No. XLII. of the *Classical Journal*, in which I had said, "that if all the various lections in the *O. Test.* collected by Kennicott, De Rossi, &c. and those in the *N. Test.* collected by Mill, Wetstem, Griesbach, &c. remained scattered in the various codices whence they gathered them, nothing which materially affects either our faith or our practice would have remained in the *textus receptus*, which ought to be expunged, or have been wanting, which ought to have been supplied." I do not hesitate to acknowledge my error, and have only to add, that my intention was to congratulate the unlearned Christian on the possession of the *English Version*, in which I believe he will find every thing necessary for his direction, both in faith and practice. I had however perceived my error before M. pointed it out to me; yet whenever I mistake, I shall be happy to be corrected by a hand so gentle as his. Finally, let me acknowledge that there is a roughness in my manner, which may perhaps make me appear to entertain personal disrespect to those with whom I contend: if any of my expressions should appear in this light to Dr. A. Clarke, Dr. G. S. Clarke, or Sir W. Drummond, I hope they will excuse an ill habit, which I shall endeavour to correct in any future correspondence I may have with you. Mr. B.'s paper has done much towards effecting my cure.

W. A. HAILS.

Newcastle on Tyne, Sept. 15, 1813.

## ON THE DIACRITICAL POINTS.



TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN No. XV. of the *Classical Journal* you favored me with the insertion of an article, proposing for consideration a new and improved edition of the *Hebrew Bible*; an edition with the diacritical Hebrew points, addressed to your learned correspondents. On a review of my paper on the subject, to which I refer your readers, p. 114. I further call on your correspondents to consider the claims of the proposition altogether, and whether such an edition of the Hebrew text would not be importantly calculated to secure the reading of the sacred text in numberless instances where the unpointed text is, or may be, subject to doubtful and obscure interpretation.

My argument is, Sir, that the diacritical points severally denominated by the grammarians, *Dagesh*, and *Holem*, likewise *Kibbutz*, and *Huck* are the essential points, and serve many useful purposes in the reading and interpretation of the text. I have already exhibited a specimen with examples of their use. The point *Dagesh*, which stands in the body of certain letters, greatly helps in the reading, where it marks the conjugation of verbs: and *Holem* is frequently the substituted point for an absent *Faw*, as *Kibbutz* is for *Shurek*, and *Huck* for *Jod*. I have noticed that the Hebrew text would suffer no innovation by the adoption of the points above described, as they are already extant in all the pointed editions; so that nothing of change or novelty could be introduced. It should be considered, that such an edition of the Hebrew Bible here proposed, is not without precedent in other ancient and oriental languages: and that, although there are editions of the Sacred Books in Arabic and Syriac, with the intire punctuation, which obtains in those languages respectively; and also editions without the points; yet it should be particularly noticed in relation to my proposition, that there are also editions of the Scriptures with the Diacritical points *only*, in those languages; and why not the same in Hebrew? With respect to those Syriac copies of Scripture, which I have seen and examined, I can safely say, that the most of them but partially adopt the points; others altogether omit them; and some observe only the diacritical sort: the printed copies are not uniform, and in all things the same respecting the points. In regard to the Arabic, I shall only instance the *Arabic* version of the New Testament printed some time ago at the munificent charge of the Society for promoting

Christian Knowledge, of which there was a large impression for the use of the Oriental Christians in the Turkish dominions; this edition was printed with the diacritical points, and those only.

In the year 1750, a very elegant edition of the Hebrew Bible was printed at Oxford in *quarto*, under the care of the Rev. J. Foister, without the points. It were to be wished that that University would accommodate the Christian public with a similar elegant edition, but, (if recommended by the learned in Hebrew,) with the diacritical points: such an edition would, in my humble opinion, be very acceptable, and importantly advantageous, to sacred literature. With respect to the text of this new edition, I would advise that to be done which has been already done; and that rule followed which has been followed in the printing of former editions, and which has been the practice in printing the Greek text of the Old and New Testament, namely, such partial revision as the most esteemed editions authorise, and which stands confirmed by the best approved MSS.

It is a case beyond dispute, that the first printed Hebrew Bibles were not the most correct, or else they would have been uniformly copied, without alteration, and edition would have succeeded edition, always giving the same text. But the text of the first Hebrew Bible, printed at Socino 1488, compared with the text of Vander-Hooght, produces 12,000 various readings, as reported by the collator. Therefore we hope the conclusion true, that every successive edition has as much as possible improved upon the former; and through the united labors of so many learned printers and editors, Jews and Christians, the text has been thus far correctly printed. Although it is not yet minutely perfect, if the various readings be admitted, yet, as I shall now explain, many thousands of those called various readings consist in nothing more than in a well known rule of writing and reading among the ancient scribes.

The critic, who is at all acquainted with collations of the Hebrew text, well knows, that by far the greater number of various readings consists in the *full* and *abbreviated* form of the same word, and that the words, in which the greater number of variations are found in different MSS. and printed copies, are those which omit or insert a ו Vaw or י Jod letter. Thus the word מְאֹרֹת, which is the same in sound and sense as מְאֹרֹת, is called in the language of the scribes, חסר i. e. deficient because of the absence of the Vaw; but the same word written full and complete מְאֹרֹת, is called מלא i. e. full. Thus, although the same words are differently written, that is to say, in the perfect and abbreviated form, yet they are both pronounced and interpreted the same, *meoroth*, lights, or luminaries, from מֵאֹר. In the same manner the name of *David* is variously written, דָּוִד, and דָּוִד, with, and with-

out the י Jod letter, but it is nevertheless the same name *David*, and so pronounced. Many thousands of the various readings in Dr. Kennicott's Bible are on the same principle; which, if duly considered, and properly understood, would much relieve the mind of sincere Christians, and enable them on the most solid ground to throw away their doubts as to the general integrity and pure conservation of the Hebrew text.

Having thus far illustrated the contents of my former paper, I proceed to explain, that as the ancient authors and their scribes or transcribers have done in the Greek and Latin languages, in abbreviating words according to rule and method, and for the greater facility in writing; so the Hebrews have done, and perhaps long before them. There is, however, this difference, that whereas the old Greek and Latin MSS. and printed books abound with contractions of whole words, as well as for parts of words, and single letters; the Hebrew scribes have confined their system of close writing to single letters only, and it is presumed that the absent letters were supplied by a dash or point, as in Latin *gētes* is written for *gentes*; *abūdantia*, for *abundantia*; *domū*, for *domum*; *montē*, for *montem*, &c. Now as I have before observed, the Hebrew point *dagesh* serves the same purpose as the *virgula* in Latin; and in some Heb. MSS. that I have seen, the *dagesh* is a line or *virgula* over the line, and not in the body of the letter as now seen in the printed books.

I subjoin a list of words occurring in the full and abbreviated form, for the sake of elucidation, to show the propriety and necessity of adopting the diacritical points according to the plan suggested above.

אבות Patres	אדמה Comparabo
אבות Idem	אלמים Muti
אבותיהם Patres eorum	אלמים Manipuli
אבותיהם Idem	אלוה Deus
אדנים Domini	אלה Deus
אדונים Idem	אלה Quercus
אדנים Bases	אלה Isti, hi.
אדניהם Domini eorum	אלפים Millia
אדניהם Idem	אלפים Duo millia
אדניהם Bases eorum	אלפים Boves
אדם Adam. Homo	אלפים Duces
אדם Rufus masc.	באמת In veritate
אדם Sardonix	באמת In cubito
אדמה Terra, humus	בגבורות In fortitudinibus
אדמה Rufa fem.	בגבורות In fortitudinibus



בְּנִבְרָתָא	In fortitudine	בִּימִים	In, juxta dies
בְּזֶרַעַ	In semine sui	בִּימִים	In maribus
בְּזִרְעֻ	In brachio sui	בְּלִמְדִי	Discendo me
בְּחֹרִים	Juvenes	בְּלִמְדִי	Cum discipulis mei.
בְּחֹרִים	In speluncis		

The words in this list are taken from the Hebrew text, and to their number many might be added, but it is presumed they are sufficient to explain, and to convince the discerning Hebrew of, the utility of what is proposed for consideration.

*January, 1814.*

*T. Y.*

## Inscription

*On a Tablet to the Memory of* DR. J. JOWETT,  
*of Cambridge.*

THE annexed Inscription was designed for a private Tablet, as a tribute of respect and affection to the memory of the late Professor of Civil Law.

M.S.

JOSEPHI · JOWETT · LJ · D ·

AVLAE · TRINITENSIS · OLIM · SOCI

JVRIS · CIVILIS · IN · ACADEMIA · CANTABRIGIENSI

PROFESSORIS · REGII

IN · EO · INERANT

INGENII · ACUMEN · LITERAE · DILIGENTIA

VITAE · MODESTIA · COMITAS · MORVM

ANIMI · CONSTANTIA

ET

INCORRUPTA · PROBITAS

PUBLICVM · SVVM · MVNVS

PER · XXXI · ANNOS ·

OMNIVM · PRAETER · SVI · PLAVSV

EXPLEVIT

NIHIL · AVT · HONORIS · AVT · EMOLVMENTI

SIBI · PETEBAT

MERENDO · EA · QVAM · FERENDO · INSIGNIOR  
IHS · DOTIBVS · VIRTVTIBVSQVE · ORNATO  
ACCESSIT  
CETERARVM · DECVS · ET · FVNDAMENTVM  
PIETAS  
FIDEI · EVANGELICAE  
QVALEM · ECCLESIA · ANGLICANA · SEMPER · EXHIBVERIT  
PROPVGNATOR · FVIT · ACERRIMVS  
LYCVLENTVS · INTERPRES  
IN · LITERARVM · STVDIIS  
VEL · EXCOLENDIS · VEL · COMMENDANDIS  
PERSPEXIT · ET · DOCVIT  
QVANTVM · RELIGIONI  
OPTIME · FAMVLARI · ET · POSSIT · ET · DEBEAT  
ACCVRATA · ET · LIBERALIS · ET · SANA · ERVDITIO  
PRO · NOMINE · CHRISTIANO  
VT · IN · VNIVERSVM · ORBEM · PROPAGAREFVR  
STRENVE · AC · FIDELITER · LABORANTEM  
REPENTINA · MORS  
SIBI · NEC · IMMATVRA · NEC · INFELIX  
CORRIPVIT  
CVI · SCILICET  
TO · ZHN · XPICTIOΣ · KAI · TO · AΠOΘANEIN · ΚΕΡΔΟΣ  
ECCLESIAE · ACADEMIAE · AMICIS  
DESIDERIVM · SVI · RELIQVIT  
ACERBISSIMVM  
OBIIT · ID · NOV · MDCCCXIII.  
ANNVM · AGENS · LXIII.  
VALE  
VIR · INTEGERRIME · ET · CARISSIME  
CVIVS · COLLOQVIO · CONSILIO · BENEVOLENTIA  
BREVI · NOBIS · FRVI · LICVIT  
ITA · TVA · IN · TERRIS · VESTIGIA · PREMAMVS  
VT · AETERNAM  
IN · COELIS · FELICITATEM  
TECVM · IN · CHRISTO  
ASSEQVAMVR

## BIBLIOGRAPHY.

## TO THE EDITOR OF THE CLASSICAL JOURNAL.

PERMIT me, through the medium of your Journal, to announce a literary undertaking now in the contemplation of some ingenious friends, who have honored me by desiring my assistance, and have authorised me to solicit the co-operation of gentlemen, whose residence near our great public libraries may facilitate access to the treasures therein deposited, or whose own private collections may furnish suitable materials for the intended work. It is not expected that the communications should be gratuitous; on the contrary, there is every reason to hope that the profits will enable the Editors to make ample remuneration.

It is proposed to publish annually, or perhaps more frequently, a Volume containing *Extracts and Notices* of valuable *Manuscripts*, in all languages, and on every subject—so far on the plan of that excellent work, the French “*Extraits et Notices des Manuscrits de la Bibliothèque du Roi*”—that the sources are to be original; but differing in this respect (which must be deemed an improvement) that, whilst the French work is restricted to the Manuscripts of one Library,<sup>1</sup> our Miscellany is to contain Anecdotes and Notices of rare and curious Manuscripts, preserved in the private as well as in public collections, and occasionally to be illustrated with Maps, Portraits, *Fac-similes*, and other engravings.

Of the French “*Extraits et Notices*” above mentioned, ten or eleven Volumes have already issued from the press in Paris, some of those containing from six to seven hundred pages; but the form and magnitude of our intended work must be the subject of future consideration. It is proposed, however, to comprehend the greatest possible variety of interesting articles that Manuscript compositions hitherto unpublished can afford—Journals of Travels—old Romances, in prose and verse—Biographical Memoirs—original Letters and Anecdotes, in Latin, French, Italian, Spanish, and English—Accounts of Embassies to and from Foreign Courts—extraordinary State Papers, and other historical documents, with extracts from topographical, botanical, and zoological Essays, which have not hitherto been offered to the world.

The different gentlemen, desirous of promoting this work, have already collected a considerable body of materials, and an eminent bookseller has expressed his readiness to enter into an arrangement for the printing and publishing. But further assistance is still necessary, and an editor to select and conduct through the press such a number of miscellaneous articles as each volume must comprehend; for of the gentlemen above mentioned, some shrink from the trouble attending so great a task (whatever profits might be the result), and others are precluded from undertaking it, by the remoteness of their dwelling-places from London and from the Universities. By expressing their sentiments through the channel of your Journal, those who may be disposed to co-operate in the intended Miscellany, or to encourage it, will confer a favor on

F. L.

10th April, 1804.

<sup>1</sup> We have just learned, that in the three or four last volumes of this work the French Editors have extended their researches to private collections.

*Inquiry relative to Nestoris Notariensis Vocabula.*

*Et discere et docere.*

ANY information, through the medium of your *Journal*, respecting the following curious work, will be thankfully received by a constant reader of your useful publication. I transcribe the title: "*Nestoris Novariensis vocabula suis locis secundum Alphabeti ordinem collocata suscipe, lector suavissime, ab omni penitus confusione aliena; aded ut uno intuitu jam melius quæ voles invenire possis, quam priore toto volumine revoluta. Cum gratiâ et Privilegio.*" Immediately beneath these words is a full length of our Saviour, with the cross in his left hand, the lower extremity of which rests upon a lamb. Round the cross is twisted a girth or label, bearing the words, *Ecce agnus Dei.* On the reverse of the title is the following address to the reader; to which is appended a sort of epigram, out of compliment to the editor. I shall transcribe both of these in order.

"AD LECTOREM.

Habes, peritissime lector, *Nestorem* tuum antiquum, decrepitem, moribundum, jam jamque ad interitum properantem, operâ, industriâ et exactiore diligentia *Johannis Tacuini* juvenem nunc, florentique ætate conspicuum, et à mortis falce vinculisque liberum et exsortem: habes formosissimam et speciosissimam imaginem renovati et reformati hujus operis, omnique labe penitus expurgatam, et decenti nitore fulgentem. Errores enim eliminavimus omnes; confusionem præterea, quæ plurima inerat, ab auctore hoc utili et necessario exclusimus. Quo nostro labore, quibus nostris accuratissimis vigilis exactis et continuis lucubrationibus, diligenti et assiduo studio, impulsu pariter et impensâ ejusdem *Tacuini*, ordinatissimas jam dictiones omnes et suis locis accuratissimè collocatas invenies; quod alio in opere non dabatur, nec nisi multo labore et inextricabili inquisitione fieri poterat: aded ut existinare possis jam te ex inextricabili labyrinthi tortuosis et sinuosis anfractibus, ex arctâ et sentibus plenâ semitâ in amplam, rectam, et spatiosam viam deductum; ex tenebris etiam et portentosis cavernis in lucem clarissimam, amœnissimosque campos delatum. Vale.

AD EUNDEM LECTOREM.

Qui fueram plenis olim periturus ab annis,

Vivo iterum dono nunc, *Tacuine*, tuo.

*Nestor* et antiquus fueram; juvenemque novumque

Me facis; et senio liber ad astra volo."

As I shall not have the work by me long enough to enable me to give a minute account of its contents, I shall satisfy myself with informing your readers, that it is of the folio size, and printed in double columns, in a coarse, rough-cast, sort of character. The whole closes with an Index, of about three leaves. The date, &c. will be easily ascertained from the following words, which appear at the end of the volume:

"Impressum *Venetis*, summâque diligentia castigatum, operâ et impensâ *Joannis de Tridino*, *Tacuini* aliâs nuncupati. Anno incarnationis salutiferæ, Millesimo. cccc. vi. die. xii. Maii."

1814.

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NO. XVIII.

N. A.

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## BIBLICAL CRITICISM.

*Illustration of Luke, ch. vii. v. 37-38.*

VARIOUS have been the opinions formed respecting the woman mentioned in this passage; the prevailing one has been that she was Mary Magdalene, out of whom our Lord "cast seven devils." Luke, ch. 8. v. 2. The principal reason for this supposition appears to have been the term ἀμαρτωλὸς, by which she is designated; for, by a most illogical train of reasoning, it has been deduced, that because Mary Magdalene had been possessed by seven dæmons she must have been a notorious prostitute: that ἀμαρτωλὸς must be designed to mark similar depravity; and consequently were both the same person. The general disapproval of this identity I leave to those critics and commentators who have largely and professedly treated upon the subject.\* The only points I intend<sup>1</sup> to notice are,

1. The origin, of the obloquy cast upon the character of Mary Magdalene; and,

2. The meaning of the term ἀμαρτωλὸς, as applied to the woman in the passage before us.

1. That the opinion entertained of the conduct of Mary Magdalene originated with the Jews, I think there can be no doubt. Urged by their hatred to Christianity, they have, at different periods, adopted a practice similar to that made use of by Voltaire, in *Le Taureau Blanc*, and other infidel publications; in which, by associating ludicrous and profane ideas with the facts recorded in Scripture, attempts are made to render the sacred volume the object of contempt and ridicule. Of this procedure by the Jews there needs no other testimony than that afforded by the "תולדות ישו" TOLDOTH YESHU; in which many of the facts recorded by the Evangelists are associated with the most obscene and detestable falsehoods. In the instance under consideration, the prevalent opinion is derived from a talmudical figment, of which the *équivoque* of the word מנדלנא, forms the ground-work of the tale. I quote the translation of Dr. Lightfoot. Works, vol. 2. p. 270.

"There are some who find a fly in their cup, and take it out and will not drink: such was *Papus ben Judas*, who locked the door upon his wife and went out." Where the Glossers say thus: "Papus ben Juda was the husband מרים מנדלנא of Mary the plaiter of women's hair; and when he went out of his house into the street he locked his door upon his wife, that she might not speak with any body; which, indeed, he ought not to

\* See Calmet's "Dissertation sur les trois Maries;" Macknight's "Harmony;" A. Clarke's "Commentary;" &c. &c.

have done; and hence sprang a difference between them, and she broke out into adulteries." See *Alphesus* on *Gittim*.

She is also said to have been the mother of *Ben Satda*, who was "hanged on the passover eve." On which Dr. L. remarks, "As they contumeliously reflect upon the Lord Jesus, under the name of *Ben Satda*, so there is a shrewd suspicion that under the name of *מִרְיָם מַגְדָּלָה* *Mary Magdala*, they also cast reproach upon *Mary Magdalen*;" *מַגְדָּלָה*, signifying both a town on the lake of Genesareth, and a plaiter or curler of hair.

2. As to the term *ἀμαρτωλός*, there can be no hesitation in acknowledging that it generally means "a sinner," in the common acceptation of the word, but that it also is sometimes used in the New Testament, and also in the *Septuagint*, for a *Gentile* or *Heathen* is allowed by Schleusner himself, though inclined to adopt the common opinion. His fourth definition of the word is the following: "*Paganus, gentilis, idolorum cultor, qui non est civitati judaica adscriptus, ita dicebatur a Judæis, neminem extra ecclesiam judaicam sanctitati vitæ studere posse opinantibus, et idololatriam κατ' ἐξοχὴν ΠΑΨΗ* *Exodus, xxxii. 31, 35.*

1 Regg. xiv. 16, appellantibus. Matt. xxvi. 45. ὁ υἱὸς ἀνθρώπου παραδίδοται εἰς χεῖρας τῶν ἀμαρτωλῶν, collato loco parallelo, Luc. xviii. 32. παραδοθήσεται τοῖς ἐθνέσιν Luc. vi. 32-33. coll. Matth. v. 47. Marc. xiv. 41. Luc. xxiv. 7. et in Epistola ad Galat. ii. 15. οἱ ἐξ ἐθνῶν ἀμαρτωλοὶ ὀpponuntur τοῖς φύσει Ἰουδαίοις. Sic ΔΑΨΗ 1 Sam. xv. 18."

The prejudices of the Jews in favor of their own nation are well known. Regarding themselves as the exclusive favorites of Jehovah, they considered all others as "unclean," treated them with contempt, and pronounced them "sinners," and their touch defiling. In the vocabulary of the Jew, "sinner," and "Heathen," were synonymous terms. Luke, ch. 15. v. 1, 2. Compare also Luke, ch. 8. v. 2. with v. 7. The woman who anointed our Lord was, I conceive, one who had formerly been a *Heathen*, and that from hence arose the reasoning of Simon: "This man, if he were a prophet, would have known who and what manner of woman this is that *toucheth* him, for she is a *sinner*." v. 39. This opinion is strengthened by remarking that her conduct is much more clearly elucidated by an appeal to Gentile than to Jewish practices. The most classical and interesting illustration of this narrative that I have met with is in a scarce French work, "*Explications de plusieurs textes difficiles de l'Écriture;*" par le R. P. Dom \*\*\* Religieux Bénédictin de la congrégation de Saint Maur. Paris, 1730. 4to. I shall need no apology for pre-

\* Lightfoot's Works, vol. 1. p. 28 and vol. 2 p. 270.

sending the reader with the following extract, which will be deemed curious, at least, by those who do not accord with me in its application to the term *ἀμαρτωλός*.

After establishing, by a considerable detail of proofs, "que l'*Alabastrum* de l'Écriture n'est point un vase d'Albâtre, mais simplement un vase, toute abstraction faite de quelle matière il étoit;" he proceeds, "Ce qu'on peut dire de plus singulier touchant celui que, la femme pécheresse de l'Évangile répandit sur JESUS CHRIST, c'est qu'il étoit peut-être du nombre de ceux, que les femmes galantes étoient curieuses et avides d'avoir, et qu'on appelloit par distinction des Albâtres de Venus."

L'effusion de parfum sur les pieds de notre divin Rédempteur, est un trait qui marque dans la femme pécheresse un cœur noble et généreux. Cet excès de magnificence n'avoit lieu que dans de grands festins, et au dernier service, ou même au dessert, comme on le tire non seulement de l'endroit de l'Évangile que nous expliquons, mais encore de plusieurs Auteurs<sup>2</sup>, surtout de la description du festin de Trimalcion. "On y voit, selon les termes de Petrone même, que vers la fin du repas, de jeunes esclaves par un luxe nouveau apportent des parfums dans un bassin, et en frottent les pieds de tous ceux qui sont à table."<sup>3</sup>

Rhodiginus n'avoit pas fait attention à ce passage, lorsqu'il avançoit sans fondement, qu'on ne versoit de parfum sur les conviez qu'au dessert.<sup>4</sup> Il est certain que cet auteur s'est trompé, il ne l'est pas moins qu'il y avoit plusieurs sortes d'essences pour les pieds, toutes différentes de celles qui servoient à parfumer les autres parties du corps. Athénée<sup>5</sup> entre dans un assez grand détail à cet égard; il fait mention en particulier du Baccaris, du Mégallius, de l'huile d'Égypte, de l'essence de majoline, et d'autres qu'il seroit trop long de rapporter.

Il ne faut point douter que notre illustre pécheresse n'ait employé le parfum le plus précieux et le plus exquis: les motifs qui la faisoient agir ne pouvoient être ni plus nobles, ni plus pieux. Pour les pénétrer, il ne faut que réfléchir sur le soin qu'elle prit d'essuyer les pieds de JESUS CHRIST avec ses cheveux.

La première de ses vues étoit de faire entendre que JESUS CHRIST étoit l'unique objet de son amour. En effet, nous

<sup>1</sup> Anthol. lib. 1. cap. 70. epig. 2. Παρις καὶ ἀβυσσος.

<sup>2</sup> Vide Athanæ. lib. 13. p. 553. et alibi. Plaut. mil. glor. act. 3. sc. 2. vers. 11.

<sup>3</sup> Petron. c. 70. Invidito enim more pueri capillati attulerunt unguentum in argenteâ pelyce, pedesque recumbentium unxerunt: cum ante crura pedesque talosque vixissent.

<sup>4</sup> Lib. 27. c. 34. p. 1040. et seq. Ceterum et cum bellariis corollisque in mensas secundas veniebant unguenta, proligatis congrua moribus, impudicisque.

<sup>5</sup> Ubi supra.

trouvons que les Anciens faisoient leur capital d'essuier les larmes des personnes, qu'ils cherissoient le plus avec leurs propres cheveux. Apulée le remarque de Cupidon à l'égard de Psyché.<sup>1</sup> Trimalcion élevoit plusieurs beaux esclaves, qui nourrissoient exprès leurs cheveux, pour lui servir à essuier ses mains.<sup>2</sup> Un affranchi du même Trimalcion se répandant sur ses propres louanges, se vante dans Pétrone d'avoir racheté la liberté de la femme, qui lui avoit été donnée durant qu'il étoit esclave; afin que personne n'eût la gloire d'avoir essuié ses mains à ses cheveux.<sup>3</sup> Enfin dans Aristophane, Cleon chargé du gouvernement d'Athènes, pour se conserver dans son poste, que d'autres briguoient vivement, descend à la dernière de toutes les flateries en disant aux Athéniens, qu'il les traiteroit avec tant de douceur et de bonté, que quand ils se mouchoient, ils seroient assurez de pouvoir essuier<sup>4</sup> leurs mains aux cheveux de sa tête,<sup>5</sup> et qu'il le souffriroit volontiers.

L'autre vicié de la femme pécheresse étoit de reconnoître publiquement la Divinité du Sauveur et de fléchir sa miséricorde. En preuve de cette vérité je donne la coutume constante et invariable observée par les femmes dans les calamitez publiques, de courir aux Temples les cheveux épars, et de les balaier avec leur chevelure. C'est ainsi que les Dames Romaines, pour faire cesser la peste qui faisoit de grands ravages à Rome restoient prosternées dans les Temples, et les balaioient avec leurs cheveux.<sup>6</sup> C'est ainsi encore que Psyché pour toucher le cœur de Cérès, qui étoit aigrie contre elle, fond en larmes aux pieds de cette Déesse, et balaie avec ses cheveux les traces qu'elle fait en marchant.<sup>7</sup> Les hommes se sont souvent moulez sur les femmes, et l'on observe que dans plusieurs occasions critiques, ils n'avoient pour fléchir les Dieux d'autre ressource que celle de balaier les Temples avec leurs cheveux et leur barbe.<sup>8</sup>

Ce concours d'exemples, et d'autoritez établit invinciblement les motifs que je donne à l'action de la femme pécheresse" pp. 632—636.

*Macclesfield, Nov. 23. 1813.*

*J. T.*

<sup>1</sup> Metam. lib. 4. p. 152. edit. Delph.

<sup>2</sup> Petron. c. 27. sub fin.

<sup>3</sup> Idem cap. 57. p. 284. edit. Burman.

<sup>4</sup> Ce passage n'avoit été entendu ni des Traducteurs, ni des Scholiastes.

<sup>5</sup> Aristoph. equit. p. 343.

<sup>7</sup> Livi. Dec. 1. lib. 3.

<sup>6</sup> Apul. Metam. lib. 6. p. 171. and l. 11. p. 189 edit. Delph. Vide Ovid. Trist. l. 1. eleg. 3.

<sup>8</sup> Sil. Italic. lib. 12. Vide Barth. Statii. Theb. IX. v. 375.



BISHOP PEARSON'S  
*Minor Tracts*  
 CHRONOLOGICALLY ARRANGED.

NO. IV.—Vide NC. XVII. P. 208.

CLARISSIMI JOANNIS PEARSONI  
 EPISCOPI CESTRIENSIS  
 PROLEGOMENA,  
*Secundo Volumini Editionis Londinensis (1655.)*  
*præfixa.* NEEDHAM.

[Asterismus, ut vocant, initium cuiusque paginae in ed. M. Casaub.  
 omnesque denotat.]

PROLEGOMENA DE EDITIONE, AUTORE, ET OPERE.

\* Inter opera vero Philosophica, sive Judex, sive alius fuerit, primum jure merito locum sibi vindicat Ὑπόμνημα εἰς τὰ χρυσᾶ Πυθαγόρου ἔπη, "Commentarius in aurea Pythagoræ carmina," opus nunquam satis laudatum. Neque enim carmina ista tantum interpretari, aut Grammaticorum instar scholia conficere in animo habuit, sed omnia Pythagoricæ disciplinæ lineamenta brevi quasi tabula depingere. Ipsius verba proferam, quia meliora proferre non possum. Τοιαύτη τῶν Χρυσῶν Ἐπῶν ἡ ἐξήγησις ἡμῖν γέγονε, περιέχουσα ἐν αὐτῇ Πυθαγορείων δογματῶν μετρίαν σύνοψιν, "Hæc est Aureorum Carminum explicatio nostra, Pythagoricorum in se Dogmatum synopsis continens." Proximum huic locum habeat præclarum illud opus, περί Προνοίας καὶ

\* Hæc Hieroclis verba facile mihi persuaserint, eum non fuisse Philosophum nescio quo modo ex Judice, sive Persecutore, factum (durior enim hæc phrasıs ἀπὸ ἀθλίωσης, ut jam divi, interpretatio), sed instituto Philosophum, qui Scholæ Philosophicæ, Platonis scilicet, præfuit, interque alia Veterum scripta, hæc Pythagoreorum χρυσᾶ ἔπη ἐξηγῆται, sive Discipulis suis audientibus explicabat; nostrumque adeo Commentarium nihil aliud esse, quam Prælectiones in Schola recitatas, postea in unum volumen compactas: quas ipse, uti etiam Maximus Tyrinus, Λόγους, *Dissertationes*, appellat p. 230. Ἐπεὶ γάρ—τὸ μέτρον τῶν λόγων, ὅσον εἰαν τε, πρὸς τὸν [τῶν Ἐπῶν] ποιήσανθαι νοῦν,—Quo modo etiam Hierocles Platonis Gorgiam τοῖς ἰταίοις ἐξηγῆται, ut scribit apud Photium Damascius in *vita Isidori*; quam ἐξήγησιν Theosebius τις τῶν ἀκρατῶν ab ore ejus exceptam descripsit. Quidni autem et hæc χρυσῶν Ἐπῶν ἐξήγησις eadem ratione in successors ejus et vulgus dimanaret? *Needham.*

Εἰμαρμένης, καὶ τῆς Τῆς ἰδ' ἡεὶν πρὸς τὴν Δίαν ὑγμονίαν συντάξιως, “de Providentia et Fato, Arbitriique nostri cum divina gubernatione congruentia.” Erat autem totum opus in septem libros distinctum, ἐκτὲ δὲ λόγοι αὐτῇ ἐπιμερίζονται τὴν σπουδὴν, inquit Photius Bibliotheca codice 214. Quorum etiam argumenta \* ibidem percurrit. Hunc à Vossio prætermissum sequatur, qui tanti illi est, Οἰκονομικὸς, cujus particulae, inquit, hæ erant; de amore fraterno, et quomodo utendum sit cognatis, et similes. Voluit igitur Vir doctissimus ingens volumen ab Hierocle in Œconomicis factum, cujus partes essent illæ à Stobæo citatæ; scilicet, Τίνα τρέπον Διοὺς χρηστίον, seu de “Usu Deorum;” πῶς τῇ πατρίδι χρηστίον, sive “quales in patriam esse debeamus;” πῶς χρηστίον γονῖσι, sive “quomodo eorum parentes gerere nos oporteat;” πῶς συγγενίσι χρηστίον, “quomodo utendum cognatis;” περὶ τῷ γάμῳ, id est, “de Nuptiis;” περὶ φιλαδελφίας, “de amore fraterno.” Ego vero aliter omnino sentio, Οἰκονομικὸν scilicet fuisse majoris operis partem unam, eodem plane cum reliquis modis, in eodem cum iis volumine conjunctum. Neque enim verisimile est Stobæum, cum reliquis particulas ad caput suum retulerit, unam tantum ad operis totius titulum referre voluisse. Præterea ea, quæ ex Œconomico citat, ad rei familiaris administrationem proprie spectant, πρὸ πάντων γὰρ περὶ τῶν ἔργων ὑπ' ὧν οἶκος συνέχεται, “ante omnia,” inquit, “de operibus quibus \* res domestica continetur.” Partim itaque officia ad familiam pertinentia inter patrem matremque familias, rustica, forensia, et civilia viro, mulieri domestica negotia tribuens. Peculiaris igitur pars est Οἰκονομικὸς, ab officio erga Deos, patriam, parentes, fratres, cognatosque distincta, unumque caput vel librum fortasse in opere majori constituens: quod quidem ego Ἱεροκλέους φιλοσοφούμενα nominatum puto.

“Etiam Hyllarimensem signari suspicor a Michaele Apostolio Centuria 8, Prov. 20, ubi citatur ἐν δευτέρῃ φιλοσοφούμενῳ παρὰ τῶν φιλοσόφων, libro secundo de iis qui à Philosophis in sapientie studio instituuntur.” Ita Vossius, prorsus male; non enim sunt οἱ φιλοσοφούμενοι de quibus Hierocles scripsit, sed τὰ φιλοσοφούμενα, ut Demetrii Ixionis ἑτοιμολογούμενα, quorum ineminit Athenæus; neque παρὰ τῶν φιλοσόφων legendum est, sed περὶ, ut apud Etymologum et Suidam reperitur, unde Apostolius hausit: neque περὶ φιλοσόφων pars tituli est, sed tantum indicat Hieroclem lib. 2. φιλοσοφούμενων, dum de Philosophis loqueretur, ea verba habuisse, quæ \* sequuntur. Ita enim Suidas in Ἐμποδῶν ἑκρήσατο δὲ τῇ λέξει Ἱεροκλῆς τι δὲ ἄλλοι, ἀπὲρ τῷ ἑμποδίῳ. ὁ φησὶ ἐν β' φιλοσοφούμενων περὶ τῶν φιλοσόφων· τις γὰρ αὐτῶν ἔχει καὶ ἑνῆς, καὶ παιδῆς ἀνέλατο δὲ ἑσίας ἐπιμελήθη, μηδὲν δὲ ἑμποδῶν ὄντος. Apud Apostolium pro

\* Ad Clarissimi Episcopi verba, quæ mox habet de Origene φιλοσοφούμεναις, non satis attendisse videtur doctissimus Suida editor Kusternus, cum hæc annotaverit ad hunc Suidæ locum. φησὶ, &c.] Quis? An Hierocles, cujus proxime ante facta est mentio? An vero Origenes, qui scripserat Λατίνῳ φιλοσοφούμενων, qui MS. scribitur in Bibliotheca Florentina? Sic existimat Perssonus. Sed mihi de auctore hujus fragmenti nihil explorare esse fateor. Ne nimis quidem suspicio videtur invidisse Pearsoni auctori, hæc desumpta esse ex Origene, quippe ejus mentionem emobiter tantum facit, ut qui eandem Operi præfixerit titulum, quem Hierocles suo. Ino fragmentum istud discrete Hierocli interspersit tribuit. N edham.

αὐτῶν perperam scribitur αὐτῶν, quod Fantinum in errorem duxit plane jocularum. Suidæ igitur verba, ut et Etymologi, sic accipienda sentio. Utitur hac voce ἰμπεδῶν Hierocles cum aliis loco ἰμπεδῶν ut cum lib. 2. φιλοσοφούμεναι, in hunc modum de Philosophis loquitur: "Quis enim eorum non uxorem duxit, liberosque suscepit, et rei curam gessit, quoties nihil impedimento esset?" Reliqua quæ apud Suidam sequuntur, et cum his, nullo alio autore nominato, nulla occasione interposita cohærere fortasse videantur, omnino ab hoc fragmento Hieroclis removenda sunt, autorique suo restituenda. Post illa scilicet Philosophi nostri μέλινος ἰμπεδῶν ὄντος, sequitur apud Suidam, ἐπὶ ὃ ἡν εἰδὼς τῷ εἰδότες ἐν ἡν εἰδίσιν, ὡς εἶπε Πλάτων, πιθανότερος ὑπάρχει. Φιλοσοφίας Ἰλλους μεμνημένην σταχυλίαν λογιώτερον πάντων ἔχειν παιδιυτῶν τῷ Κωνσταντίνῳ \* διὸ δὲ πολλὰ αὐτῷ διδῶσι παραμυθίαν ἐκ τῶν δημοσίων.

"Ut ingenue fatear, hunc locum non satis intelligo," inquit Æmilius Portus, qui Sui iam adeo infelicitè transtulit, maculisque plurimis aut affectum invenit, aut affecit. Neque satis ei fuit non intellexisse, insuper emendatione corrumpit, nam pro τῷ Κωνσταντίνῳ legit τῶν, atque ita Imperatorem nobis pro urbe dedit, et tempora Constantiniani cum regno Zenonis pariter confudit. Imposuit illi vocabulum Ἰλλους, quod nomen viri fuisse ignoravit, inde reliqua plane tenebris involuta ut viderentur necesse fuit. At Ἰλλους vel Ἰλλος Græcis, Hyllus aut Illus Latinis dictus, sub Zenone vixit, eique familiaris admodum fuit. Suidas ipse, Ἰλλος, ὄνομα κύριον, ὃς ἦν μάγος Ζήνωνος. At Zenoni operam in arte magica præstittisse, aut omnino magum fuisse illum non memini. Imo errorem ex scripturæ compendio natum pro

certo habeo: scripsit aut Suidas, aut Librarius μαγ<sup>ος</sup> vel brevius, ut

in MS. codice Manuelis Moschopuli expressum vidi, μ: hoc qui sequebantur μάγος effecere, cum μάγιστρος \* abbreviatura illa intelligeretur. Victori in Chronico Hyllus Patritius, et simpliciter Patritius nominatur: at Marcellinus Illus natione Isaurus signanter dignitate Magister Officiorum dicitur: Et Joannes Antiochenus, ' nondum editus, καὶ ἔγεντο ὁ Ἰλλος συγχελητικός καὶ ὕπατος, καὶ μάγιστρος, δι πατρικίος. Non igitur magus, sed μάγιστρος Zenoni Illus fuit. De hoc igitur illo patritio et magistro intelligenda sunt ista apud Suidam, quæ ex voce ἰμπεδῶν citavimus: neque vero Hieroclis nostri fragmento adiungenda, cum sint sine dubio hausta ex Damascii libro, de vita Isidori, (totius in collectaneis illis exscripto) ut patet ex narratione ipsius Suidæ in Παμπερίσις, et iis quæ in Excerptis à Photio in Bibliotheca conservatis etiamnum exstant. Fragmentum igitur prius Hieroclis fuit, idque opinor ex librorum aliquo quos φιλοσοφούμενα nominavit, qualem etiam titulum Origenes, qui eadem Scholæ aliquando præfuit, usurpavit; et latent ejus \* φιλοσοφούμενα adhuc in Bibliotheca Floren-

\* Prodit Oxoni, A.D. 1491.

2 De hoc opere Origeni adscripto quid aliud proferam quam Celeberrimi Hærtij censuram in *Origénianis* pag. 277, C. "Falso (inquit *Vir summus*) præscribitur nomen Origenis libellus quidam, qui Philosophorum sectas ac dogmata recenset, et *Περὶ τῶν φιλοσοφούμενων* solet appellari. Primus autem hic est liber grandioris operis, quo Hæreses omnes confutandas Auctor sibi proposuerat, quod ex dogmatibus philosophorum hæresium pestes fere profecta sint; hisque convellendis utilis sit illorum confutatio. Larvæ huic scriptioni personam detrahun

una, iudicio viri doctissimi Lucæ Holstenii dignissima quæ edantur. Utrum inter hæc *περὶ* \* *δικαιοσύνης* tractaverit, aut omnino de Iustitia unquam scripserit, nescio: semel enim Stobæo citatur sub *Ἱεροκλῆς*, sæpius sub *Ἱερακός*, nomine. Et fieri potest, ut ab Hierace Alexandrino potius illa scripta sint, quem Ammonio æqualem tradit apud Photium *Ἰ* *Damascius*. Restant *Ἱεροκλῆς φιλοσόφῃ Ἀστυῖα*, "*Hierocles Philosophi Facetiæ*;" quæ an nostri sint ipse qui edidit dubitavit, et videntur sane esse alicujus Hieroclis junioris.

Præter hæc, concinnavit etiam Hierocles in Platonis Gorgiam Commentarium, non manu sua scriptum, sed ab ore ejus à discipulo exceptum; de quo memorabile est quod narrat apud Photium *Damascius*. *Οὗτος (Ἱεροκλῆς) ποτὶ τὴν Πλάτωνα Γοργίαν τοῖς ἱταίοις ἐξηγάτο· οἱ δὲ τῶν ἀκρατῶν Θεοσώοις ἀπυγράψατο τὴν ἐξηγήσιν. Πάλιν δ', οἷα εὐδὲς, ἐκ διωτέρῃ τῷ Ἱεροκλῆς εἰς τὴν Γοργίαν καταβαλλομένου, μετὰ τινα χρόνον, τὴν ἐξηγήσιν ὁ αὐτὸς ταύτην ἀπυγράψατο, καὶ ἀντιπαράβαλ' αὐτὰ πρότερον δὲ τὰ ὕστερον, εἰρεν ἐνδὲν τῶν αὐτῶν, ὡς ἔπος εἰρήν. ἑκάτερα δὲ ὁμῶς, ὃ δὲ παράλογον εἶναι, τῷ Πλάτωνα ἐχόμενα, καθόσον οἷόν τι, προαιρείσιν. Τοῦτο \* μὲν ἂν ἐπιδίδικνυνται τῷ ἀνδρὶ κλίον ἢν ἄρα τὸ τῶν Φριῶν πύλαγος.* "*Hierocles hic aliquando Platonis Gorgiam sociis explicabat. Unus vero auditorum, Theoseb- ius, explicationem descripsit. Iterum vero, ut par erat, cum Hierocles post aliquod tempus secundo interpretaretur, idem etiam hanc explicationem descripsit, et collatis prioribus cum secundis, in nullo, ut ita dicam, eadem invenit: utraque tamen, quod vix auditu credibile est, Platonis, quoad ejus fieri poterat, institutum continebant. Hinc colligitur quanta in illo viro fuerit ingenii copia.*" Ita à scriptis ad dictata pervenimus, et nequid videamur omittere, age ab illis ad dicta veniamus. Tradidit itaque idem Theoseb- ius Hieroclis discipulus apud Suidam, vel potius Damascium, eum *ἐξηγούμενον* (non inter nar- randum, ut Curterius et Portus, sed dum Platonem explicaret) ali-

vel verba isthæc quæ exstant in Proœmio: *Ταῦτα δὲ ἱερός οὐκ ἐλγίζε, ἢ τὸ ἂν ἀκλήσις παραδοθῇ ἄγιον πνεῦμα, οἱ συγχρόνους, τρεῖς οἱ ἀπόστολοι μετ' ὅσων τὸς ὁ. τῶν ἐπιστολικῶν ὡς ἡμεῖς εὐδοχοῖ συγχρόνους, τῶς τε αὐτῇ, χρητὸς μετ' ἡμεῖς, οἱ ἐκ τῆς τε καὶ διδακτικῆς, καὶ φησὶ τῆς λαλησῆς διλογισμῶν, οὐκ ἐπὶ δὲ τῶν τ' ἐπὶ τῶν.* "*Hæc autem non alius coarguet, quam traditus in Ecclesia spiritus Sanctus; quem cum primitus accepissent Apostoli, eis communicabant qui recte de Deo sentiebant: quorum nos cum successores simus, et ejusdem gratia- participes, necnon episcopatus et magisterii, et custodes Ecclesiæ reputati, non oculis per socordiam dormitabimus.*" Atque nec Ecclesiæ custos Origenes, nec episcopus fuit. Episcopus autem fuit Epiphanius, et librum scripsit de Hære- sibus: unde non inanis conjectura sumitur, hoc opus ad ipsum esse referendum." Istud Huetii argumentum enervare conatur Jacobus Gronovius, qui primus hæc *ἐξηγούμενα* è Codice Mediceo in lucem protulit in *Tom. x. Thesauri Antiquitatum Græcarum*. Galeus autem nostras in Notis ad Hermian, p. 213. edit. Oxon. Actum libelli hujus auctorem esse contendit, de quo Theodoritus *Therapeut.* lib. 2, 4, 5, et Jonsius, p. 318. Sed homin omnium sententias perstringit doctissimus Jo. Christophorus Wolfius, qui librum istum iterum in lucem dedit *Hamburgi.* A. D. 1706. *Needham.*

<sup>1</sup> *Damascius, Philosophus Stoicus (teste Suida) patria Syrus, ex urbe Damas- co oriundus, Marini, successoris Procli in Schola Athenensi, discipulus fuit (teste Photio) et floruit sub Justin. no Primo sive Magno, circa A. C. 540. Scripsit Historiam Philosophicam, cujus pars videtur fuisse Vita Isidori, ex qua longiora excerpta (quæ infra citantur) apud Photium leguntur. Idem.*

quando dixisse, κύβοις ἰσχύει τὰς Σωκράτους λόγους· ἀπὸ τῶτας γὰρ εἶναι πενταχῆ, ὅση αὖ πρὸς αὐτοῖς. "Socratis" scilicet "sermones tesseres esse similes: stare enim semper erectos, quacunque cadant." Rursum, cum Byzantii in iudicium adductus plagis cæsus esset, mananti ex corpore \* lacerato sanguine iudicem aspersit, simulque illud Ulyssis apud Homerum usurpavit,

Ἰ Κύκλωψ, τῇ πείῳ οἶνον, ἵππῃ Φάργε ἀνδρόμεα κρέει.

Hæc habui quæ de Philosophi nostri scriptis dictisque traderem; qualia vero ei sint, aut quanti inter eruditos æstimanda, non aliunde melius quam à criticorum veterum iudicio cognoscere poterimus. Primum itaque legimus apud Suidam, et paulo integrius apud Photium, aut Damascii, aut alterius Philosophi, certe à Damascio traditam, hanc de Hierocle nostro sententiam: ὅτι ὁ Ἱεροκλῆς, ὁ τὰς ἐν Ἀλεξάνδρειᾳ διατριβὰς ὑψὲν ἐφροσύνη καὶ μεγαληγορίᾳ κοσμήσας, μετὰ τῇ σιπτῇ καὶ μεγαλοπρεποῦς εὐχῇ τε τὴν δαίνοιαν εἰς ὑπερβολὴν ἣν δὲ διαφέρειν εὐχλωττίᾳ δὲ εὐπορίᾳ τῶν καλλίστων ὀνομάτων καὶ ῥημάτων, κατέσκηπτε <sup>2</sup> πανταχῇ τὴν ἀκροαμένην, πρὸς τὴν Πλάτωνος ἀμιλλώμενος αὖτε καλλιζήημοσύνην καὶ τολύβαιναι. "Sciendum quod Hierocles, qui Scholam Alexandrinam sublimitate et magnitudine animi ornavit, præter magnificentiam venerandam (et constantiam," Suidas enim et alii codices \* apud Photium pro σιπτῇ exhibent ἀντρεπῇ) <sup>3</sup> "etiam ingenii ubertate admodum affluebat; et cum linguæ præstantia, pulcherrimorumque nominum et verborum facilitate ac copia excelleret, omnes ubique auditores in sui admirationem rapiebat, tam orationis venustate, quam sententiarum varietate, cum Platone semper contendens." Quo Philosophi nostri encomio quid uberius? Quid luculentius? Et tamen Suidas post operum enumerationem hæc statim subiungit: ἐν αἷς φαίνεται ὁ ἀνὴρ τὴν μόνον ζωὴν ὑψηλὴν ὄφρων, τὴν δὲ γνῶσιν ἐκ ἀκριβοῦς. Ac si vita sublime aliquid spirasset, scientia nihil accuratum. Ne hæc Hierocli nostro labes adhæresceret, Curterius particulum ἕκ ἐ Suida tollit; et cum vitæ sublimis, tum scientiæ accurata, Philosophum Latine exhibet. Ceterum non vidit ille, in Græcis autoribus corrigendis minime felix, verba hæc Damascii esse, non Suidæ, qui Vitæ Isidori partem maximam in Collectanea sua transtulit. Id enim si vidisset, negationem nunquam sustulisset, aut ea injuriam nomini Hieroclis factam putasset. Jamdudum enim observavit Photius, Damascium \* in eo opere, quotquot verbis extellit, et aut ob doctrinæ excellentiam, aut ob ingenii solertiam, supra humanam conditionem, ut plane divinos celebrat, horum se iudicem constituere, nullum non perstringere, in singulis etiam aliquid eorum, propter quæ prius laudaverat, desiderare, ipsi Isidoro haud parcere. Vel hinc liquet ista etiam apud Suidam in Ἱσθμῶς, τὴν ζωὴν μὲν ἢ φιλόσοφος· τὰ δὲ πρὸς ἐπιστήμην διεξήχουμένος, ex eodem Damascio pariter petita esse, et cum iis quæ de Hierocle dixerat plane consentire, adeoque negationis particulam, ἐ Suida per Curterium sublatam, omnino restituendam videri. Neque vero existimationi Autoris nostri quicquam

<sup>2</sup> In Olyv. ca, l. v. 317.

<sup>3</sup> κατὰ τὴν Pearson.

<sup>4</sup> ἀντρεπῇ exhibent. Pearson.

officere putemus, quod minus ab eo laudetur, qui omnes etiam quos laudat pariter vituperat.

Fateor equidem alicubi, aut à Damascio aut Isidoro, Hieroclem in ordinem Philosophorum medium esse reductum : nam cum Pythagoram et Platonem divinos appellet, Aristotelem vero et Chrysippum deprimat ; his verbis de Autore nostro sententiam fert : *Τῶν δὲ ιεωτέρων Ἰεροκλῆα τε, καὶ εἴ τις ὁμοίος, οὐδὲν μὲν ἑλλείποντας εἰς \* τὴν ἀνδραπύην παρασκευὴν, τῶν δὲ μακαρίων νοημάτων πολλὰ καὶ πολλὰν ἐνδείξιν γινομένης, φησὶν.* “ Ex Philosophis junioribus Hieroclem, et ei similes, quod ad humanum apparatus attinet, nullibi deficere, at beatorum divinorumque conceptuum ut plurimum expertes esse, ait.” Atque hæc de Hieroclis philosophia ; de stylo, omni exceptione majus est Photii Græcorum Patriarcharum longe doctissimi iudicium. “ *Ἐστὶ δὲ ἡ φράσις τῶ ἀνδρὶ σαφὴς μὲν καὶ καθαρά, καὶ σπουδῇ φιλοσόφῳ τρέψουσα· ἡ μὲν γὰρ τοῖς κεικωλοποισμένοις καὶ περὶ τοῖς ἐξυφαίζουσι χρώμασι τε δὲ ποικίλμασι τῆς ῥητορίας.* “ Est autem phrasis Hierocli aperta atque pura, et rebus philosophicis apta ; at non supervacuis pulchrisque coloribus, et Rhetorice variis pigmentis, decorata. Qua et sobria et accurata Viri summi sententia contenti, huic de Autore dissertationi finem imponimus, de opere postea dicturi.

Principem in hac secundi voluminis mantissa locum tenent fragmenta “ de Fato, Providentia, et Libero Arbitrio.” eaque bis Græce, ter Latine exhibita. Ad Græca quod attinet ; primo loco posita sunt <sup>1</sup> ea <sup>2</sup> quæ Fredericus Morellus Lutetiæ è Bibliothecæ Medicæ penu einta anno MDXCVII edidit ; quæ cum Epitomen Hieroclis continere aliquis suspicetur, mihi tamen nihil aliud esse, quam ex Excerptis Photii iterum excerpta, et quasi in corpus redacta, videntur. Id vero ut ostendam, primo sciendum, septem de hac ipsa re libros ab Hierocle fuisse conscriptos, quorum argumenta nobis breviter Photius tradidit ; at fragmenta ex tribus tantum, ut tituli præ se ferunt, excerptis. Deinde etiam observo Epitomatorem Morellianum nihil prorsus in se continere, ne unam quidem sententiam attigisse, quæ non integra in Photianis exstet. Præterea, idem utriusque fragmenti scopus in ipsa fronte iisdem verbis propositus, iisque eadem menda laborantibus. “ *Ἡ δ' ἐπαγγελία τῆς παρούσης σκέψεως περὶ προνοίας ἐστὶ διαλαβὴν τῇ Πλάτωνος δόξῃ δὲ Ἀριστοτέλους συνδιατιθέμενον.* Si interpretes consulueris, nescies quid legerint, ita sententiam aliter aliterque unusquisque concepit et expressit. Ego apud Photium primo <sup>3</sup> *συνδιατιθέμενον* scriptum puto, et Librarii vitio α in ω versum, quod perquam usitatum <sup>4</sup> est, a Morelliano autem Excerptore mendam etiam cum sententia esse transcriptam. Plane ut paulo post, cum in aliquibus Photii codicibus, ἀλλ' ἀγνήτω ὕλης συνεργία, in aliis ἀλλὰ γεννητῇ, vel γεννῇ, scriberetur ; Excerptor ille posterior ἀλλὰ γεννήτω expressit, itaque Morellum et Grotium in sententiam plane alienam induxit, qui materiam generatam sive genitam nobis exhibent, cum omnia quæ sequuntur plane ἀγέννητον seu ingeneratam materiam postulant. Utcunque sit, Excerptorem à Morello editum Hieroclis de Providentia libros nunquam vidisse, sed è

<sup>1</sup> Vide supra Notam tertiam.

<sup>2</sup> De hac Emendatione vide Notam secundam ad p. 136.

Photii Bibliotheca omnia transcripsisse, persuasissimum habeo. Ea autem quæ ita transcripsit, quia non eadem serie ordineque apud Photium extent, quo quæque loco reperiri possint, indicare non gravabor.

Principium itaque Morellianorum inter Photiana ad finem p. 36. ommissa scilicet Hieroclis Prefatione, reperiuntur: deinde quæ post medium p. 6. iterum quasi incipere videntur, in secundis Photii excerptis p. 48. occurrunt.<sup>1</sup> At p. 10. quæ post λογισμῶν φησίσται sequuntur, \* longo intervallo p. 66. comparent. Quæ vero 12, l. 2. se offerunt, ad 54. medium lectorem reducent. Pag. 14. hæc verba, ταύτη τοι καὶ Πλάτων ad 66. iterum mittunt. Post ἀλλοιῶς διεραπείας, p. 16. ad 74. relegamur: et à fine 18. post τὴν ἡμετέραν διάνοιαν, ad finem pene 78. mittimur. Ubi plusculis interceptis Excerptor progreditur, donec 22. initio tribus lineis ex 56. petitis, iterum procedit, tandemque Photianis ad finem plane perductis, post medium 24. ad 56. redit, unde paucissima prætergressus in medio 64. finit. Denique Appendix ipsa ex p. 70. desumpta est; quam cum Corollarium parum huic operi congruens appellet Morellus, ostendit se non intellexisse, hæc ex fine secundis libri petita esse, quo opiniones Platonicas ex ipsius Platonis operibus collegit, expressit. Hæc nobis laborem pepererunt hoc uno nomine haud plane supervacaneum, quod aliis eandem non creabunt postea molestiam. Atque hinc tandem clare perspicimus quis scopus, quæ mens Epitomatoris fuerit. Nam cum Hierocles septem libros de "Fato, Providentia, et Libero Arbitrio" edidisset, \* Photius autem ex tribus tantum prioribus excerpta in Myriobiblon retulisset, in quorum primo sententia Hieroclis expressa est, in secundo Platonis auctoritas petita, in tertio autem objectiones refellebantur. Excerptor Morellianus ex secundo tertioque ea quæ ad primi argumentum pertinere videbantur revocavit, ut universam Hieroclis "de Fato," et annexis doctrinam in unum quasi corpus redactam exhiberet.

Quoties autem verba ipsa ex Photio non transcribit, toties suspectum habere Epitomatoris iudicium oportet. Ecce enim non procul ab initio de Ammonio nonnulla locutus, statim subjungit, οὐ Πλωτῖνος καὶ Ὁριγένης, ὅτι τὸ Περφύριος δι' Ἰαμβλῖχου, μεθεται γινώσκουσιν. "Ergo tam Porphyrius et Iamblichus, quam Plotinus et Origenes, Ammonii discipuli fuere." At quis nescit Iamblichum Porphyrii, Porphyrium Plotini discipulum fuisse, neutrum Ammonii? Fateor equidem Eunapium Origenem Porphyrii condiscipulum facere, idque ipsius Porphyrii autoritate fretum. Συμφορεῖται γὰρ ὅτι, ὡς αὐτοὶ ἀναγγέλου, κρείτιστοί τινες ὑπάρχουσιν, \* Ὁριγένης τὸ δι' Ἀμῖχου καὶ Ἀκυλῖου.

Sed potest esse error in nomine Origenis, ut videtur esse in altero Aquilini. Forte enim non Ἀκυλῖου, sed duabus literis prioribus leviter mutatis Πωλῖου, scriptum fuit; quippe meminit Paulini cujusdam Plotini discipuli Porphyrius, quem Amelius μίκανλον appellavit; Aquilini vero mentionem facit, tanquam ex Philosophia hæretici, et

<sup>1</sup> Accurrunt. Pearson.

inter Gnosticos à Plotino refutati. Utcunque se res habeat, <sup>1</sup> Origenes Porphyrii condiscipulus esse nullo modo potuit, qui Plotini jam senescentis primo factus est discipulus: Origenem autem Plotino annis viginti seniore[m] fuisse constat. Teste enim Porphyrio, in vita Præceptoris sui, decimo Gallieni Imperatoris anno quinquagesimum nonum circiter ætatis annum agebat Plotinus. At Origenes vixit usque ad Gallum et Volusianum, id est, usque ad sexagesimum nonum ætatis suæ annum: ut Hieronymus in Catalogo testatur. Quo minus mirum est, viso Origene in Schola inter auditores apparente, Plotinum repente erubuisse, et post pauca verba clausisse lectionem. \* Qualem igitur Eunapius condiscipulum Porphyrio adjunxit virum! et Præceptor, quem summe coluit, venerandum, et ipso Porphyrio quinquaginta annis seniore[m], ut ipse apud Vincentium Lirinensem fatetur; "excitum se fama ipsius <sup>2</sup> Alexandriam fere puerum

<sup>1</sup> Ille injuria vapulat Eunapius à Celeberrimo Episcopo, dum non satis advertebat (quod tamen ei postea in mentem venisse video) præter Origenem Christianum, cognomento Adamantium, alium fuisse Origenem, Philosophum Gentilem, qui Ammonium primo Alexandriæ cum Herennio et Plotino audivit, teste Porphyrio in *vite Plotini*, et postea Romæ Plotinum cum Porphyrio, teste ipso Porphyrio apud Eunapium loco jam allato, et in *ritu Plotini*; tantæ eruditionis et tam subacti judicii virum, ut eo in Plotini prælegentis schola viso, Plotinus repente erubuerit, cathedramque Origini obtulerit; quo renuente, pauca tantum præfatus prælectionem clausit. Baronius quidem in *Annalibus Ecclesiasticis*, et Lucas Holstenius in secundo et sexto Cap. de *Vita Scriptisque Porphyrii*, hunc Origenem unum eundemque esse cum Origene Adamantio crediderunt. Unde Lucas Holstenius (pariter ac Pearsonus) miratur Eunapium facere Origenem condiscipulum Porphyrii, multo inferioris ætate; quem Porphyrius ait se admodum puerum novisse quidem, non Alexandriæ forsitan, sed Tyri, unde oriundus erat, et ubi Origenes diu commoratus est. Adeo ut mirari desinissent Holstenius et Clarissimus Episcopus, modo animadvertissent Eunapium vocare Gentilem hunc Origenem, non Adamantium, Porphyrii *συμφορητὴν condiscipulum*, id, que non sub Ammonio Alexandriæ, sed Plotino Romæ docente. Ad hæc autem confirmanda unum aut alterum sufficit argumentum, quæ a Valesio etiam observata video. Primum ducitur ex testimonio Longini Philosophi apud Porphyrium de *vita Plotini*, qui in libro *περί τῆς* tradidit hunc Origenem nihil scripisse, præter libellum de Dæmonibus, et alium sub Gallieno librum, cujus erat argumentum probare *ὅτι μόνον ποιητῆς ὁ Βασίλειος*. Quis autem hæc de Origene Adamantio dicta esse credat, quem constat *πολυγραφέωτατον* fuisse, ex indicibus ejus Librorum ab Eusebio conscriptis, et fama, eum æna librorum millia exarasse: imo ex ipsius Porphyrii confessione, qui apud Eusebium fatetur enim celeberrimum fuisse propter scripta quæ posteris reliquit? Alterum argumentum petatur ex istis Porphyrii verbis in *Vita Plotini*, quibus indicat Origenem scripisse librum sub Gallieno, in laudem Imperatoris istius, ut poeticam ejus facultatem prædicaret (ut recte observat Clarissimus Valesius) non ut *Regem solum effictorem esse probaret*, ut absurde vertit Marsilius Ficinus. Fuit enim Gallienus poeticæ deditus; extantque aliquot ejus versus nuptiales inter *Fragmenta* Petronii Arhtri. Quod si verum est hunc Origenem scripisse sub Gallieno, ab Origene Adamantio necessario distinguendus est, quippe qui ad Gallieni tempora minime pervenerit, eum diem ultimum clausurit Gallo et Volusiano imperantibus, A. C. 252, ut Valesius ex Baronio, vel saltem primo Valeriani anno, scilicet A. C. 254, ut doctissimus Gul. Caveus asserit in *Vita Origenis*, p. 232. Denique, Origenem Adamantium sibi valde adolescenti aliquando cognitum fuisse tradit Porphyrius; quod profecto non dixisset, si diuturna sibi cum illo et constans intercessisset necessitudo. *Needham*.

<sup>2</sup> Non immerito vapulat Vincentius à Valesio et Pearsono in *Indicibus Ignatianis*, quod ex Eusebii verbis male intellectis Porphyrium Origeni Adamantio





non vidit vocem ἀέων esse vitiosam : moneo itaque ex Photio legendum, τῆς τῶν αἰώνων ἀέως ὑπόστασις. Mira sunt quæ hinc interpretes excudunt, et ab Hieroclis sententia prorsus aliena, quæ in hunc modum, admissa utraq; correctione, reformanda intelligendaque censeo. Cum tria eorum quæ \* intelligentia prædita sunt, (non quæ intelligentiam movent, ut perperam Morellus et Grotius) genera sint, quorum primum, sine ulla sui commutatione, indesinenter divinæ similitudinis particeps est, quale est cælestium genus ; secundum vero non immutabiliter impartibiliterve eandem similitudinem sortitur, sine peccati tamen vitiiq; labe paternis legibus obtemperat, quale ætheriorum genus est : tertium ab utroque distinctum est, nam " eo quod aliquo modo mutetur, infra eminentiam cælestium descendit ; eo vero quod etiam aliquando vitietur, infra ætheriorum dignitatem subsidet." Hæc sunt Pythagoricæ doctrinæ, hæc Scholæ Platonice, consentanea. Hierocles ipse ad " Aurea Carmina," cælestes illos, velut θεῶν εἰκόνας ἀπαθῆς καὶ ἀκακῆτους, animos autem hominum, uti τρεπλὰς δι' ἡμετέρας τῇ εἰς κακίαν ὑποφωρῇ, describit ; inter utrosque vero medium genus ita depingit, ut simul nostra illustret atque confirmet. Τῷ μὲν αὖτις γινώσκων ἀναβιβάζει τὴν ἀνθρώπου γένεσιν τῇ δὲ μὴ ἀγρίπτως, μηδὲ ἀσυντῆς γινώσκων, ὑποβιβάζει τοῦ θείου. Et alibi de tertio genere, εἰ δὲ τῶν ἀγνωνῶν ἡρώων ἐξ ἀναγκῆς ὑποβιβάζουσιν, ἀπὸ τοῦ κακοῦ " μὲν αὖτε οὗτοι τὸν θῖον, οὗτοι δὲ εἰς ἀνομιὰς αὐτῷ ποτὶ πίπτουσιν.

Pag. 26. legitur ἡ τῆς ἐκείνου δι' ἐκείνου μεταστάσεως ἡμερμίνη, " fatum migrationis de loco in locum," ut interpretes : quod nihili est. Ita, τὴν δὲ ἀρχὴν τῆς γένεσως ἐρίζει ἡ τῆς ἐκείνου ἡμερμίνης ἡμερμίνη. " Initium ortus definit Fatum migrationis è vita," inquit Andreas Schottus, sensu plane nullo. Non viderunt quid esset ἐκείνου ἡμερμίνη, et quod ei ex adverso responderet, ἡ ἐκείνου μεταστάσις. Moneo igitur legendum pro ἐκείνου δὲ, quod Græci non usurpant, ἡ ἐκείνου, ut in Photio reperitur. Nam cum particula θὴν motum è loco, δὲ vero ad locum significet ; in ἐκείνου una tantum Græci utuntur, in ἐκείνου utraque : neque δὲ appositum significationem mutat : sed ut ἐκείνου nunc hic, nunc hic valet, Ἐκείνου, ἐνταῦθα, ὅθεν, εἰς τοῦτον τὸν τόπον, inquit Hesychius ; ita ἐκείνου hic significat, et idem est quod ἐκείνου iterum ἐκείνου, ἔδει, ἐκ τούτου. Optime Hierocles ipse ad Aurea Carmina : Πρὸς οὐρανὸν ἀνθρώπων ἵστα καὶ ἵνα ἡμερμίνη, πῶς ἀφίσταται τῶν ἐκείνων πῶς πρὸς τὰ τῆδε νῦν πῶς ἐνταῦθα πολιτεύεται πῶς αὖ ἐκείνου ἀνακαμινδὴν ἐκείνου. Ita explicat ille animarum in corpora illapsam, reditumque ad eum unde profectæ sunt locum. Neque aliter Plato in Phædone p. 80 B. è vita migrationem appellat τὴν ἐκείνου παρῆναι. Dæmonem enim unicuique animæ præpositum velut ducem assignat, ὃ δὲ προστίθεται τῆς ἐκείνου ἐκείνου παρῆναι, cui mandatum est animas morientium, ex hoc loco ubi vixerunt, ad inferos, sive separatarum animarum locum, ducere atque dirigere. Clara itaque tandem atque perspicua est Hieroclis sen-

<sup>1</sup> Hic deest vox ἀέ, quam nos in Textu Hierocleo representavimus, auctoritate MSS. Gall. et Anrispr. Nerdham.

<sup>2</sup> Miror sagacissimum aliam Episcopum non vidisse reponendum esse omnino ἀνομιὰς, cum genitivus sequatur : sic certe nos exhibemus in p. 228. ubi hic locus occurrit. Idem.

<sup>3</sup> Sic in Commentario ad Carmina, p. 188. Δὲ δὲ ἐκείνου ἐκείνου ἐκείνου.

tentia, et ortum hominis et mortem esse fati legibus definitam. Quippe originis initium, sive potius nativitatis, fatum emissionis ex animarum loco prescribit; mortem autem pariter definitam tenet fatum reditus, sive restitutionis in eundem locum ex quo primitus emissæ sunt: atque hæc est ἡ ἐκείνου τοῦ ἀποδοῦναι. Pag. 30. pro ἀποδοῦναι legendum ex Photio ἀποδοῦναι, et pro δίκαιον, τυχεῖον. Prius viderunt Morellus et Grotius, de posteriori nentiquam cogitabant. Erat tamen ea emendatio ad mentem Philosophi exprimendam plane necessaria. Voluit enim in cæteris animantibus multum esse fortuiti, neque quicquam iudicii \* divini particeps: in rebus autem humanis, etiam id quod fortuitum esse videatur, ad fati providentialis administrationem referri. Hæc nobis impræsentiarum sufficere poterint, ut ostendamus Excerpta Morelliana, ex Photio primum petita, cum Photianis conferenda, et ex eisdem emendanda esse.

De interpretibus quod admoneam Lectorem, paucis accipiat. Morellus, Photio nunquam viso, in quamplurimis erravit. Grotius, eodem non consulto, paucissima emendatiora reddidit. Andreas Schottus, inter codices Græcos satis emendatos, in rebus ad Philosophiam Platonice pertinentibus omnium imperitissimum se ostendit. Uno aut altero loco fidem faciam. Dixit Hierocles p. 50. (248) Καὶ μᾶλλον ἂν εἴη τῆς ἀληθείας ἀφαιρέσις, ἢ πρὸς τὴν ἐκείνου τῆς ὁμιλίας ἐνέργειαν, καὶ χρῆσιν τοῖς κορμῶν ἤρξασθαι, ὅπερ ἐκ τῆς μέντοι αὐτοῦ ἐν τῷ αὐτῷ ἔστι. Quæ verba ita Schottus transtulit: "Et potius à veritate recederet, si ob indigentiam materiæ operationis, et alietijus temporis ornare cœpisset, nec manere illam in suo statu permisisset." Quibus verbis vix quicquam invenustius \* excogitari potest, nisi illa invenustiora sint quæ Morellus et Grotius excuserunt. Præter itaque legendum, ut in Morellianis, καὶ ἐπὶ χρῆσιν deinde hic loco sensus reddendus est. "Quinetiam magis à veritate alienum foret, si præterquam quod materia ad operandum indigeret, etiam ab aliquo tempore rerum ornatum inchoasset: quod ipsum in uno atque eodem statu manere non permittit." Rursus p. 60. (258) "Ὅτι καὶ τὰ γίνεσθαι ὑποστὰς διασφρατίζονται, διὰ συμπαραθεῖν πρὸς τὸ αἰεῖν τῇ διαδοχῇ τοῖς ὑποσφρατίζουσιν αὐτὰ αἰτίαις. Hoc est, Schotto interprete, "Ut singula suo quæque genere conserventur, et occurrere ad æternitatem successionem quædam causis subsistentibus." Et hæc plane nihil sunt. Morelliana pro ὑποσφρατίζουσιν habent ὑποσφρατίζουσιν; ipse legit ὑποσφρατίζουσιν: sed Photiana lectio verissima est. Est enim ὑποσφρατίζουσιν verbum his Philosophis usitatissimum, pro efficere, producere, constituere: ita cum αὐτοῖς αἰτίαις ὑποσφρατίζουσιν αὐτὰς αἰτίαις Deum velit, non est hoc "mundum in statu conservare," ut interpretes volunt, sed "producere." Ita ὑποσφρατίζουσιν αὐτὰς αἰτίαις alibi dixit: et in hunc modum ubique loquitur. Hæc igitur est Hieroclis \* eo loco sententia: Ea quæ ratione carent, non sunt providentiæ regulis ordinata sed fortuitis motibus subjecta eum tantum ordinis necessitatisque modum tenent, quæ singula in suo genere conserventur, et successione quadam cum causis quæ ipsa produxerunt ad æternitatem conspirent. Plura

referre piget, et hæc notasse satis est, ne quis fama Andreæ Schotti ductus, interpretationi ejus nimium fidat, quem video in Photio ver- tendo sæpissime lectorem fallere.

Atque hæc de 'Fato et Providentia' fortasse nimis proluxa; de reli- quis pauciora.

Nam quod ad ea quæ ex Stobæo collegimus 'Fragmenta' spectat, diximus antea judicio nostro ad Hieroclis *Φιλοσοφίαν*, Suidæ et Ety- mologo citata, referri debere. Et quidem si ulterius hæriolari, liceat, omnino verba illa quæ ex secundo 'Rerum Philosophicarum' libro ab istis producuntur, ad eam libri partem pertinuisse puto, quæ *περὶ Οἰκῶν*, sive 'de Familia,' tractavit. Docet id ipse in tractatu de 'Nuptiis' his verbis: *Οὐκοῦν ἔχουσιν ὁ νοῦς περὶ οἰκῶν ἀποδιδουμέναις, ὅστις σφὶς προσηκούμενος, μὴν ἵσται ὃ μετὰ γάμου βίαις, ὃ δ' ἀπὸ γυναικὸς κατὰ περίστα- σιν.* In iis quæ *περὶ Οἰκῶν* scripsit, ostenderat viro sapienti vitam con- jugalem primo loco esse eligendam; nos autem oportere sapientem imitari, atque nuptias nobis convenientes existimare, εἰ μὴτις εἴη περίστασις ἡμποδῶν, nisi aliquid forte accadat, quod merito prohibere possit. Quam sententiam Hieroclis quæ verba potiori jure sequatur, quam illa apud Suidam, quæ Philosophorum exemplo eandem rem eisdem pene ver- bis confirmant? Quis enim eorum non uxorem duxit, liberosque sus- cepit, et rei curam gessit, *μηδὲν ἡμποδῶν ὄντος*: quibus in hunc modum non sine ratione dispositis, ordinem tractatum a Stobæo nominatorum non erit difficile nobis constituere. Primum itaque locum occupet, *Πῶς χρηστὸν ἑαυτοῖς*, sive quomodo nosippos 'affectos esse oportet. Cui ego primum locum assigno, quia ipse capite 'de Cognatis' hoc ordi- ne enumerat, 'Ἐπειδὴ προδιδασχόμεναι πῶς τι χρηστὸν ἑαυτοῖς, καὶ πῶς γονεῖσι καὶ ἀδελφοῖς. Ergo ante parentes de nobismet ipsis egerat. Sequebantur autem parentes' patriam, patria Deos, ut statim ostendimus. Primum itaque locum *Πῶς χρηστὸν ἑαυτοῖς*, secundum *Πῶς θείοις χρηστὸν*, proxi- mum teneat *Πῶς πατρίδι χρηστὸν*. Certissimum hoc ex ipso tractatus initio. *Μετὰ τὸν περὶ θῶν λόγον, εὐλογώτατον ἔστιν ὑπαδιδόναι, πῶς πατρίδι χρηστὸν.* Post Deos et patriam, quartum locum sortiuntur parentes, sive *Πῶς χρηστὸν γονεῖσι*. Hoc pariter ex ipsomet patet. *Μετὰ τὸν περὶ θῶν καὶ πατρίδος λόγον, τίνος μᾶλλον εἰς προσέπου μεμεθῆναι τις πρῶτον ἢ γονεῖν;* Proxime sequuntur fratres, sive *περὶ φιλαδελφίας*: deinde conjux, sive *πῶς χρηστὸν γυναικί*. Caput de liberis septimum est, *Πῶς χρηστὸν τέκνοις*. De cognatis octavum, *πῶς συγγενεῖσι χρηστὸν*. Autor ipse capitis initio; *τοῖς ἀεὶ μέντοις περὶ γονεῖν<sup>2</sup> χρησίμως καὶ ἀδελφῶν, γυναικὸς τι καὶ τέκνων, ἀκολουθεῖν ἵνα προσηκούμεναι καὶ τὸν περὶ συγγενῶν λόγον.* Atque ita tan- dem hunc ordinem extulimus, capitaque in hunc modum digessimus: 'de nobis ipsis, de Diis, de patria, de parentibus, de fratribus; de con- juge, de liberis, de cognatis.' Quæ omnia forte in primo *Φιλοσοφίαν* libro continebantur; ad secundum enim \* refero quæ sequuntur. Primo *περὶ οἰκῶν*: deinde, *εἰσορμηίας*: denique *περὶ γάμου* et reliqua quæ

<sup>1</sup> Nosippos gerero, aut erga nosippos affectos. Pearson.

<sup>2</sup> Nos titulum *περὶ γάμου*, quem ad secundum *Φιλοσοφίαν* librum pertinuisse arbitrat, et ultimo in loca collocat Pearsonus, proxime ante hunc titulum re- presentari jussimus; auctoritate ipsius Hieroclis, pp. 312, 314. Idem.

<sup>3</sup> Vide Not. ad p. 312.

forte plurima à Stobæo omissa sunt, ut ex priorum aliquibus fragmentum nobis nullum conservavit.

Hæc autem uti sunt à Stobæo expressa, et satis fideliter versa, et satis feliciter plerumque, ubi res postulabat, emendata videntur. Ne tamen semper satisfactum officio Interpretis aut correctoris putetur, obiter notanda nonnulla duximus. Pag. 216. (304) pro *ὑψηλοτέρων τοίχοι*, apponit margini forte <sup>1</sup> *κλιώστεροι*, vertitque ‘sublimes muri.’ Sed neque conjectura placet, neque versio, cum verba Hieroclis satis elegantia sint, et frustra mutata, ut observat Cl. Salmasius ad Ælium Spartianum. Ut enim *λιθώτερον* generali nomine quæ ‘lapidibus strata;’ ita quæ ‘in altum,’ *ὑψηλοτέρων*. Et quemadmodum apud Codinum, cum de trullo loquitur, *πάντοις* dicitur, quod in solo ponitur, *μουσίων* quod in cameris, *ὑψηλομαρμόρων* quod in parietibus; ita de pavimento *στρώσας* dicitur, de parietibus *ὑψηλοτέρων*. Igitur *ὑψηλοτέρων τοίχοι* sunt *ὑψηλομαρμαρωτοί*, hoc est \* ‘crustis marmoreis et laminis inducti.’ Deinde cum *ψαλιστοὶ μυρρίνων* ‘fornicati myrrhinones’ reddit, et ad marginem exponit, ‘loca myrtis consita opere topiario structis arcuatim, vel ejusmodi picturas,’ non recte mentem authoris explicat; potius enim ‘forficati myrrhinones’ dicendi sunt, quam ‘fornicati.’ Ita Glossæ Veteres Græco-latinae, *ψαλίζω* ‘forfico;’ et Latino-græcæ, ‘Forficatio’ *ψαλιδωμα*. Revera *ψαλίζων* Græcis est, ‘tondere.’ Hesychius, *ψαλίζειν, κείρειν*. Ut igitur apud Martialem ‘tonsile buxetum,’ ita nostro *ψαλιστοὶ μυρρίνων* ‘tonsilia myrteta.’ Unicum præter hunc locum attingam ad finem, p. 248. (318) pessime ab interprete acceptum. *Καὶ τὰ μὲν ὑπὲρ ἀνδρῶν ἀποκρῆν ἂν ἐπιμετῆσαι δὲ τι καὶ τὴν γυναῖκα πρέπον*. ‘Et hæc quidem de viris dicta satis sunt; restat adhuc de mulieris officio dicendum.’ Non intellexit quid esset *ἐπιμετῆσαι*, quare et sententiam puncto mutilavit, et sensum nullo prorsus modo verbis consonum affixit. Est autem *ἐπιμετῆσαι*, ‘supra debitum aliquid largiri vel concedere, adeoque præter id quod officio nostro incumbit agere.’ \* Mens Hieroclis hæc est. Cum opera familiæ inter\* virum et feminam dividenda sint; ita ut rustica, forensia, civilia viro, domestica vero negotia feminæ tribuantur: tamen et patremfamilias aliquando decet officiis domesticis sese immiscere; non tantum sciscitando et inspiciendo, sed etiam negotia muliebria tractando, imo ad ipsum lanificii opus nonnunquam descendendo. Et ut hæc virorum officio conveniunt, ita decet etiam mulierem non tantum lanificium tractare, sed ad opera magis virilia accedere; et præter officia sibi pecuniaria, aliqua etiam *ἐπιμετῆσαι* loco in se suscipere. Ita lege et intellige verba Hieroclis: *ἐπιμετῆσαι δὲ τι καὶ τὴν γυναῖκα πρέπον, ὅτε μὴ τῆς ταλασίας κοινοῦν μόνον <sup>2</sup> ταῖς διακρίσεις, ἀλλὰ καὶ τῶν ἄλλων ἔργων τῶν ὑπαδρότερον*.

Sunt alia male accepta, alia mutila, quæ mihi jam festinanti aut excutere aut sanare non licet.

Quod autem ad postremum <sup>4</sup> Hieroclis fragmentum ex Eusebio desumptum attinet, mirabitur fortasse quispiam plurà authoris verba

<sup>1</sup> Ita quidem scribitur in margine Stobæi *Aureliæ Allobrogum* editi, quo usus videtur Pearson; sed *κρίσιν* τοι, quod æque corruptum est, exhibet *Editio Weckliana*. Needham.

<sup>2</sup> Sunt tonsilia. Pearson.

<sup>3</sup> Nos exhibemus ταῖς διακρίσεις, auctoritate MS. *Novi Collegii Oxon.* Idem.

<sup>4</sup> Vide supra *Notum sextam*.

inde excerpta non esse. Et fateor equidem, quisquis interpretem Eusebii sequetur, plura ad Hieroclem nostrum \* referet, quam nos retulimus. Ecce enim in Confutatione libri septimi, hæc ille: ‘Sed audi quibus Hierocles verbis partes Damidis tueatur. Probabilis, inquit, ratio fuit, cur Damis a Pythagoricorum ritu deflexerit.’ Hæc igitur et quæ sequantur Hieroclis erunt, si credamus Acciolo; si Eusebium consulamus, Philostrati erunt, qui sub τῷ συγγραφίῳ nomine intelligitur, et apud quem libri septimi capite octavo, verba ipsa extant incorrupta: αἰτία μὲν ἦδη τῷ μεταβαλεῖν τὸν Δάμιν τὸ τῶν Πυθαγορείων σχῆμα· ἡ γὰρ ὡς κακῶ γὰρ αὐτὸ μετεῖναι φησιν, ἐδὲ μεταγνῆς αὐτῷ. Quæ ideo descripsi, ut ex iis emendetur Eusebii codex, qui pro ἡδὲ, ἦδη, pro ὡς κακῶ κακίως, pro μετεῖναι, minus recte habet μετεῖναι, et αὐτῷ perperam ὁκνιτῖ. Neque hic solum, sed alibi etiam in eo opere Hieroclem nobis, invito auctore, exhibuit Interpres Florentinus, ὅσον ἐπὶ τῇ γραφῇ τῷ παρὰ τῷ Φιλαλήθῃ παροδύσας μὲν ἐπὶ πλείστον ἤκοντος, τὸ δ’ ἀλλοτρίως μὴ τιμῶντος συγγραφίῳ. ‘Quatenus inquam colligere est de ipso Philalethis auctore eruditione quidem magna referto, veritatem ipsam probro afficiente.’ \* Ita ille, ut solet.<sup>1</sup> Philalethis author certe erat Hierocles; at alius ὁ παρὰ τῷ Φιλαλήθῃ, alius author Philalethis. Loquitur Eusebius de Philostrato, cui tam insigne et doctrinæ et veritatis studii testimonium dederat Hierocles; idque in hunc modum. Nos autem solam Philostrati historiam inspicimus, ex qua ostendemus Apollonium non inter philosophos, ne quidem inter mediocris bonitatis viros, esse numerandum; nedum cum Christo comparandum, ‘quantum colligere est ex scriptis Historici, Philalethis iudicio et eruditi, et veritatem colentis.’ Ita interpretor, particula negationis μὴ deleta; tum quod ipsissima verba sint Hieroclis, tum quod hæc sequantur, τοιοῦτος γὰρ ἦν αὐτῷ μετὰ τῶν ἄλλων καὶ ὁ Ἀθηναῖος Φιλόστρατος.

Neque vero Acciolus toties sine socio erravit, eoque erudito. Meminit hujus ‘Opusculi Eusebiani’ Photius: Ἀνιγνώσθη Εὐσεβίου τοῦ Πамφίλου ἀνασκευαστικὴν βιβλιδάριον πρὸς τὰς ὑπὲρ Ἀπολλωνίου τοῦ Τυανεύου ἱεροκλέως λόγους. ‘Lecta est Eusebii Pamphili confutatio brevis librorum Hieroclis de Apollonio Tyaneo.’ Ita Andreas Schottus, hac annotatione adjecta: \* ‘Septem eos fuisse colligere licet ex libello Eusebii qui adhuc superest.’ Mirabar primo septem libros contra Religionem nostram ab Hierocle fuisse conscriptos, cum Lactantius, qui eadem ætate vixit, duorum tantum mentionem fecerit; deinde vero obstupui, cum vir doctus id se ex libello Eusebii collegisse profiteretur, qui τοῦ Φιλαλήθῃς λόγους semper, ac si unus tantum liber fuisset, meminit; et verisimillimum est Hieroclem comparisonem Apollonii Tyanei cum Christo nostro, in uno tantum ex duobus libris, ut ante docuimus, instituisse. Neque divinare possum unde cum numerum exculperit Schottus, nisi forte locum paulo ante allatum ex confutatione libri septimi in animo habuerit, quo versio Accioli Hieroclis fragmentum male exhibet. Certe Eusebii libellus, licet adversus Hieroclem scriptus, in refellendis tamen Philostrati fabulis versa-

<sup>1</sup> De nefario isto Hieroclis Nicomediensis opere consul. Eruditissimum Henric. Valesium, de vita et scriptis Eusebii Cæsariensis, Holstenium de vita et scriptis Porphyrii, p. 90. et Gul. Cavenm. magni Ecclesiastici Historiæ lumen, in Historia Literaria, Tom. I. p. 279. Tom. II. p. 99. Needham.

tur, et octo ejusdem libros ordine percurrit; imo, quasi controversiæ summam ex Philalethe tantum nominare contentus, orationem totam adversus celebrem illam Sophistam et Historicum dirigit, ipsum vero Hieroclem eo tantum nomine postea, quod fidem tam lepidis fabulis haberet, obiter perstringit. Atque hæc vera esse, tum ex verbis illis Eusebii, *μόνη δὲ ἐπισκεψάμεθα τῇ τοῦ Φιλοστράτου γραφῇ*, tum ex diligenti collatione locorum ex Philostrato *αὐτολεξί* adductorum, tum denique ex ipso libri titulo, secundum Codicem Regium à Cl. Holstenio expresso, luce clarius constabit.

Neque vero mirum est Acciolum non vidisse quæ sint Hieroclis, cum non videat quis fuerit. Ostendimus ante à Lactantio fuisse eum, 'è numero iudicum;' neque tantum Christianorum persecutioni præfuisse putandus est, sed officium dignitatemque iudicis, prius quam adeo crudeliter barbareque sævire Diocletianus inciperet, obtinuisse; quod hæc Lactantii verba non obscure indicant, quibus Hieroclem ipsum affatur. 'Tot semper latrones perierunt, et quotidie pereunt, utique multos et ipse damnasti.' Confirmat hæc etiam satis non semel Eusebius: *τούτων γὰρ ἡμῖν, inquit, διακρινθῆναι, ὁμοῦ τοῦ τι Φιλαλέθους τὰ ἀνωτάτω τε καὶ ὅλων δικαστήρια διηληφένος ἢ κατὰ \* Χριστιανῶν βεβαιία, καὶ ὡς αὐτοὶ ἑαυτῶ δοκῶ, ἀκριβὲς ἢ ἰκαστῶ κρίσις φανερὰ καταστήσεται.* 'His itaque ad disquisitionem collectis, satis puto constabit, et Philalethis hujus judicia simul cuncta testimoniaque complexi, acre illud in Christianos, rerumque omnium ut de se ait iudicium consultissimum. Ita Interpretes Florentinus. Rursus Eusebius; *ταῦτα ἱεροκλῆ τὰ ἀνωτάτω καὶ καθόλου δικαστήρια πισπιστευμένῳ μετὰ πολλῆς ἀντιστάσεως ἀληθῆ καὶ πιστὰ εἶναι δοκῶ.* 'Hæc sunt quæ Hierocles pro veris habet, ille solertissimus in judiciis supra adductis ac undecunque in nobis legendis excussor.' Ita rursus Acciolus. Quis autem Oedipus hæc versionis ænigmata interpretabitur? aut quid tanto molimine libri in linguam magis familiarem transferuntur, si Græca intellectu sint facilia, Latina intelligi non possint? Quid enim aliud est τὰ δικαστήρια διηληφένος, quam 'Judex constitutus?' Quid τὰ δικαστήρια πισπιστευμένος, quàm 'is cui concredita est potestas iudicandi?' Quæ si sint τὰ ἀνωτάτω καὶ καθόλου, (aut enim pro τι, aut præter τι priori loco καὶ lego) quid aliud quàm 'immensa et \*suprema potestas,' aut in suprema saltem curia, denotatur? Quam autem potestatem Eusebius intelligit, utrum quod esset ἱσπαρχος Ἀλεξανδρείας, ut ex Epiphanio docuimus, an δικαιοδότης, vel ἴδιος λόγος, de quibus Strabo, non est hic disserendi locus. Hæc enim ideo tantum adduximus, ut ostenderemus, Eusebium vitio interpretis minus fuisse intellectum, neque fragmentum authoris nostri, eo quod editum est, prolixius à libro adversus Hieroclem esse expectandum.

Quoniam vero illius opera in hoc volumine claudit hoc *ἄπο-πασμάτιον*, finem etiam nostræ dissertatiunculæ simul imponet. Quam cum, ut postulat Typographi tantum morem gererem, primo aggressus sim; ut lectori harum rerum studioso aliquo modo satisfacerem, eandem longius produxerim; ut reliquis studiis, quæ me imperiosius avocant, vacem, filum ejus et crassiusculum, et jampridem nimis fortasse prolixum, hic abrumparam.

JOANNES PEARSONUS.

\* Διευκρινισθῆναι. Pearson.

\* Nov. Pearson.

## HORACE EXPLAINED BY EURIPIDES.

IN the 105th verse of the *Hippolytus* ed. Monk, we have this line :

οὐδὲίς μ' ἀγέσκει νυκτὶ θαυμαστός θεῶν.

I find nothing on this passage in Berk's Euripides, except the observation of Valckenaer, which, so far as it concerns Venus, (for the passage in the *Bacchæ* concerns Bacchus only) is not supported by a reference to any other passage, and the passage in Ovid is silent as to the time of worship: "Deos sibi placere negat Hippolytus, qui noctu colerentur, Venerem et Bacchum, cujus etiam agebantur sacra νύκτῳ τὰ πολλά, ut ait Eurip. in *Bacch.* v. 486. Ovid. *Fast.* v. 309.

*Hippolyte infelix, velles coluisse Dionem,<sup>1</sup>  
Cum consternatis diriperetis equis."*

<sup>1</sup> It may be here worth while to mention the note of Carolus Neapolis cited by Petrus Burmannus on this passage of Ovid, "Hæc Hesiodo et Homero Veneris parens, unde Arnobius, *Dionæ Venus, proles viri matris-familias Trovi, atque intemtorum decoris publicatris*, sed hic pro filia est, ut ap. Papinium V. Achilleidos de Parisi judicio,

*Sed solam nimium vidisse Dionem."*

Hofmannus in the *Ler. Univ.* Lug. Bat. 1693. cites the two following passages of Virgil, under the word Dione,

*Sacra Dionæ matris, divæque ferrebam  
Auspicus coeptorum optatum, Æn. L. III. v. 19.*

*Eccæ Dionæ processit Casaris astrum, Ecl. ix. v. 47.*

and though he cites the passage of Ovid, he has not noticed that Dione is there used for Venus herself. Two other passages are cited by Forcellinus, in the *Lexicon totius Latinitatis*, from Ovid, where Dione is used for Dionæa,

*Terribilem quondam fugiens Typhona Dione, Fast. II. v. 461.*

*Vincant quibus alma Dione*

*Fuverit, et toto qui volat orbe, puer.*

*Art. Amator. L. III. v. 3.*

Gesner in the *Thesaurus Lingue Latine*, is silent altogether about the three passages of Ovid, and about this use of Dione; but Basil Faber, in the *Thesaurus Scholast. Erud.* says: "Non raro pro ipsa Venere ponitur, ut ap. Auson. *Epigr.* 79. v. Stat. *Silv.* I. I. 86. (*Cedat equus Latine qui contra Templâ Dionæ, Casarci stat velle fori*, where Jer. Markland is silent) The epigram of Anonius, which is numbered 80, and not 79, in Tollus's ed. Amstelodami 1671, p. 55. runs thus,

*Aut resti igne ignem, quo torreo, alma Dione,*

*Aut transire jube, vel face utrinque parem,*

where *alma Dione* seems to be a quotation from Ovid. Forcellinus is therefore not quite correct when he says "Dione sæpius usurpatur pro Venere ipsa."



This passage in the *Hippolytus* may enable us to see the spirit of the passage in Horace :

*Jam Cytherea choros ducit Venus, imminente Luna,* L. 1. *Od.* iv. v. 5.

for it acquaints us with the fact that worship was paid to her at night in preference to the day, and I suppose Horace to allude to this fact in the words, *Imminente luna*, that is, lucente luna, propinqua, non longe absente. But let us see what the critics and commentators, to whom this interpretation has never, so far as I know, occurred, make of the passage, without such a supposition. I shall first produce a most unfortunate opinion of Daniel Heinsius, which is not mentioned in any edition of Horace, to which I have at present access, and which is well refuted by Joannes Crenus in a work replete with curious information and profound erudition :

“Sed videamus utrum Heinsio jam vivo, et jam illustri feliciter succedat critica : hæc scribit *Carm.* L. 1. *Od.* 1. Horatius—ad hæc verba scribit Criticorum princeps : ‘Quod ἱσταμένον Græci dicunt, *instans*, aut *imminens* Latini vertunt ; ita Aristoteles χρόνον ἱσταμένον *tempus præfixum*, vocat alibi, ἱσταμένου δὲ χρόνου ἐν ᾧ ἔμελλον τὴν τιμὴν ἀποδιδωκεῖν τοῖς ἐμπόροις, *imminente jam tempore quo solvendum erat mercatoribus*, i. e. *præsente jam tempore, et incipiente* : Græci mensis uniuscujusque principium, μῆνα ἱσταμένον, vel σελήνην ἱσταμένην vocant usque ad decimum diem : ita ἱσταμένου μηνός, *imminente mense*, vel ἱσταμένης σελήνης *imminente luna*, sibi dicitur, quod initio fit mensis aut lunæ, ut Tacitus Libello *De Germanorum Moribus* loquitur, *Cum luna inchoatur* : *imminens ergo luna* est ipsum principium mensis, *imminere* enim mensis dicitur, qui jam incepit, non qui incepiturus est : et tirones sciunt ita loqui Græcos, Et paulo post : ‘Sane tempus præsens, sive incipiens, non aliter quam tempus *imminens*, a Græcis i. e. ἐκτετατός χρόνος dicitur : principium autem Aprilis Veneri sacrum erat, ut ex Fastis sciamus : Venus ergo choros calendis suis ducit, quas Græci, qui calendis carent, *imminentem lunam*, ἱσταμένην σελήνην, i. e. mensis principium, aut lunæ vocant, sive ipsum novilunii tempus, quod imminēbat : luna ergo novilunium, quemadmodum contra Hebraeis novilunium de τοῦ μηνός, plane ut Horatio, cum dixit, *Novaque pergunt interire lunæ* : at hic luna, novilunium, ut interidum σελήναι Græcis de calendis : sane Euripides ζαθέους σελάνας, i. e. *divinas lunas*, ipsa novilunii festa, quæ duodecies a Trojanis uno anno celebrabantur, dicere non dubitavit ; sic enim chorus, Τroadibus, Φρυγῶν τε ζάθεοι σελάναι, Σὺν δώδεκα πλάθῃ : neque quicumque tragicorum ἱσταμένην σελήνην, i. e. *imminentem lunam* festum hoc vocare dubitaret.’ Adeste, quotquot Græce scitis ; adeste quotquot annorum et prisium Atheniensium et Romanorum rationem nōstis, et de ea, quæ hic mihi cum Heinsio est, controversia sententiam vestram dicite ; adesto, tu quoque, Heinsi. Evolve Libros Græcos et Latinos, et teipsum consulē : tirones quidem sciunt μῆνα ἱσταμένον dici de mense jam incipiente, et de tertia mensis parte, de decem nimirum prioribus mensis diebus. Sed docti sciunt nec dici, nec posse

ῥῆσι σελήνην σταμένην, *lunam imminentem*, de iisdem diebus : nullus unquam Græcorum auctorum, oratorum, aut poetarum hac phrasi usus est : Homerus quidem, optimus Græcæ dictionis arbiter, ἰσταμένον μῆνα dixit tempus dierum aliquot, vel potius diem, quo mensis absolvitur ; proximus vero imminet Ὀδυσσ.

τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένου,  
ὅκαδε νοστήσει,

*altero quidem mense jam labente, altero jam imminente, domum redibit* i. e. ut interpretatur Didymus et Eustathius περὶ ἀκριβοῦς τριακάδα circa tricesimam mensis diem : et observat Plutarchus in *Solone*, eum primum hæc Homeri verba intellexisse, et esse interpretatum, ideoque ultimum mensis diem ab illo dictum fuisse, ἔτην καὶ νέαν συνιδὼν δὲ τοῦ μηνός τὴν ἀνωμαλίαν, καὶ τὴν κίνησιν τῆς σελήνης, οὔτε διουμένη τῷ ἡλίῳ, οὔτ' ἀνίσχοντι συμφερομένην, ἀλλὰ πολλάκις τῆς αὐτῆς ἡμέρας, καὶ καταλαμβάνουσαν, καὶ παρερχομένην τὸν ἥλιον, αὐτὴν μὲν ἔταξε ταύτην, ἔτην καὶ νέαν καλεῖσθαι· τὸ μὲν πρὸ συνόδου μάλιστα αὐτῆς τῷ παλαιμένῳ μηνί, τὸ δὲ λοιπὸν ἤδη τῷ ἀρχομένῳ προσήκειν ἡγούμενος, πρῶτος, ὡς εἴκοι, δρθῶς ἀκούσας Οἰμήρου λεγοντος,

τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένου.

τὴν δὲ ἐφεξῆς ἡμέραν νοσηρίαν ἐκάλεσε, *Cum perspexisset autem mensis varietatem, et animadvertisset cursum lunæ nec cum exortu solis, nec cum occasu congruere ; virum subinde eam eodem die solem, et assequi, et prætergredi, hunc ipsum diem novissimum et primum lunam jussit appellari, partem ejus, quæ coitum lunæ cum sole antecedit, mensi desinenti, residuum inchoanti arbitratus attribuendum : et fuit certe primus, ut videtur, qui Homerum percepit canentem*—Hic cum desierit mensis, cum ceperit alter : *insequentem vero diem Neomeniam vocavit*. Hesiodus vero ἰσταμένον μῆνα producit ad decimum tertium mensis diem, in carmine de diebus,

μηνός δ' ἰσταμένου τρισκαιδεκάτην ἀλέασθαι  
σπέριμτος ἀρξασθαι,

*mensis autem inchoati decima tertia caveo* etc. ubi Moschopulus et Proclus observant mensem inchoatum dici à veteribus de mense usque ad diem vicesimum, ἰσταμένον μῆνα ἕως εἰκάδους ἔλεγον· μετὰ δὲ τοῦτο, πρῶτην φθίνοντος, καὶ δευτέραν φθίνοντος, καὶ τὰ ἐξῆς : Ἰντζες vero interpretatur αὐξομένης τῆς σελήνης,  *crescente luna* : sed quum mensis tandem in III. partes divisus fuit, tunc ἰσταμένος μὴν dictus est de decem prioribus mensis diebus, nec unquam prior illa pars dicta fuit ἰσταμένη σελήνη : illud apud omnes fere auctores Græcos legitur · hoc vero nusquam : si aliter factum, aut dictum fuisset, id non omisisset diligentissimus harum rerum observator Pollux, qui hæc tantum hæc de re scribit L. 1. c. 7. v. 5. Μέρη δὲ μηνός, ἰσταμένου, μεσοῦντος, καὶ λήγοντος, ὡς καὶ τὰς τρεῖς δεκάδας οὕτω πῶς διμερεῖν— non omisisset, inquam, σελήνης ἰσταμένης, si id a veteribus fuisset dictum. Si ἰσταμένην vero σελήνην de priore mensis parte dixissent veteres, dixissent quoque πρῶτη ἰσταμένης, δευτέρα ἰσταμένης, *primus imminens lunæ, secundus imminens lunæ*, et sic de reliquis usque ad δεκάτην ἰσταμένης *decimum imminens lunæ*. At id non dixerunt, sed πρῶτη ἰσταμένου;

δευτέρα ἱσταμένου, sub. *μῆνός, primus instantis mensis, secundus instantis mensis*, et sic de reliquis. Nec dici potuit *σελήνη ἱσταμένη*, neque dici potest ab iis, qui ratione sunt præditi. Si enim prior decas mensis dicatur *σελήνη ἱσταμένη, luna imminens*, oportet ut altera dicatur *σελήνη μεσοῦσα, ἡ μέση, luna media*, et tertia *σελήνη λήγουσα, ἡ ἐθίνουσα, luna præceps*. Ut autem a nemine unquam dicta fuit *luna media* pro altera mensis parte, aut *luna præceps et inclinata* pro tertia: ita dicta non fuit *luna imminens* pro priore decade. Adeo autem de hac loquendi ratione non cogitavit veteres Græci, ut lunæ cursum in IV. partes dividerint; ut et hodie fit, ut sciunt omnes, qui veterum auctorum libros legerunt, et lunam dixerunt *κερατοειδῆ, ἀμφικύρτον, μηνιοῖδῃ, et διχόρουα, corniculatam, gibbosam, lunatam, et diduam*: quod quomodo posset ad III. illas mensis partes accommodari, si dicerentur *σελήνη ἱσταμένη, μέση, καὶ ἐθίνουσα, luna imminens, media, et præceps*, ne ipse quidem Heinsius posset indicare. Dubitarent igitur tragici Græci, qui rerum et verborum usum tenebant, Festum, de quo agit Horatius, *ἱσταμένην σελήνην imminentem Lunam* vocare, quicquid somniaverit Heinsius. Deinde cum Horatius Romanas mulieres ad festum Veneris, quod calendis aprilibus agebatur, celebrandum invitet, ut asserit Heinsius, et menses Romani, ut et anni, fuerint solares, non lunares, quomodo potuit Horatius principium mensis *imminentem lunam* vocare? quis dixit, aut indicavit Heinsio novilunium eo anno, quo hanc Oden scripsit Horatius, incidisse in calendis apriles? quid responderet, si dicamus plenilunium tunc fuisse? quibus argumentis, aut quibus testimoniis sententiam nostram poterit labefactare? Cycli lunaris est annorum XIX. et dierum XI. At quis indicavit Heinsio cyculum lunarem incidisse in primum aprilis diem eo anno, quo Horatius hæc scripsit? Cur mensis ille, de quo hic Horatius loqui Heinsio videtur, fuit mensis cycli lunaris? quæ ratio nos cogit, ut id credamus? cur non credemus potius aprilem Horatii pertinuisse ad annum tertium, aut quartum cycli lunaris? ideoque novilunium non incidisse in calendis aprilis? Nos brevius, clarius, et verissime dicimus *imminentem lunam* Horatio esse *lucentem lunam et plenam*; vult enim ut Nymphæ et Charites saltent, non illuni nocte, quod incommodum ac friste fuisset, sed ad lunæ radios, ut facilius alterno pede terram quaterent." Jo. Croii *Sacrar. et historic. in Nov. Fædus Observ. Pars I. in qua Dan. Heinsii Prolegomena in Exer. perpenduntur*, Genevæ, 1645, p. 285.

"Venus, inquit, dux chori, jam cum Nymphis et Gratiis ad lunam saltat, *Luna imminente*, i. e. propinqua, ex quo intellige *lucente*, et ita noctu; nam *imminere* valet *propinquum esse, non longe abesse*, ut cum dicimus, mortem nobis quotidie *imminere*: sic Horat. Od. XXVII. Lib. 3. *Imbrium divina avis imminetum*, et Od. XI. hujus Lib. *Parthos Latio imminentes*, i. e. animo et voluntate nocendi propinquos, et Od. XXII. L. 2. *Imminens villæ tuæ pinus esto*: significat autem mulieres et puellas veris tempore ad lunam saltare solere, idque Venere hortante ac præeunte." Dionysi Lambini *Commentarii in Horatium*, Lutetiæ, 1567. p. 17

Christophorus Landinus, quoted in the admirable edition of Horace published at Basil, in 1580., says erroneously, "*Imminente luna, appropinquante nocte*, ut ostendat ad multum temporis spacium duci choreas, cum ne imminente quidem nocte desinant," when in fact the reason why Horace mentions the moon is, because *Venus* was to be worshipped more particularly at night. Theodorus Pulmannus cites a different, but equally erroneous, reason for this mention of the moon, given by Turnebus, "*Imminente Luna*, quod est ex cælo illucescente, præsultrix Venus choros ducit, quia noctu remotis arbitris terra grata numinibus est, cum cerni nolint, *Cum superis terrena placent*, inquit Papinius Silv. 1. 1. Hæc Turnebus L. ix. c. 27. *Imminente Luna*, i.e. *vesperi noctuque*: vide Turneb. L. xxx. c. 11.": the words are these, "Nolunt dii se hominum oculis cerni: ita has plagas celebrant et colunt, quo tempore homines in sua se recipere tecta, relictisque agris domi sopiti jacept." Badius Ascensius, whose Notes are published in the very valuable edition of Horace published at Venice in 1559., gives another reason equally erroneous, "*Luna imminente*, i. paulo ante noctem, quæ humida et ita frigida est." In what is called Dr. Combe's edition of Horace, Baxter is quoted as assigning another reason, "*Clara nocte; erant enim Idus: rustica numina saltare non solent nisi ad claram Lunam.*" Ch. Guil. Mitscherlich ed. Lipsiæ 1800. V. 1. p. 63. assigns a reason different from all these. For, after having observed "*Deos in solitudine errare, noctuque terras obire*, *μακάρων τοι νύκτες ἴασιν*, juxta Hesiod. *Epy.* 720. adde ejusd. Theog. v. 10. Stat. Silv. 1. 1. 95. unde nox ipsa poetis sacra, imprimis vero Venerem sub veris adventum terram invisere," he adds, "*Imminente luna*, de super lucente, adeoque nocte serena." For this opinion he was probably indebted to Cruquius, who in his edition of 1611. p. 17. says "*Imminente luna*, supra caput lucente: hæc est metalepsis hiemis præteritæ, quæ nebulis adductis sidera contenebrat, quibus clare lucentibus, et cum tenebris nebulæ, et hiemis rigor fugisse censetur: *imminere* hic est *capiti impendere*, seu *supra caput volvi*, quod manifesto deprehendi nequit, nisi sudo et puro cælo: hinc fit quod *imminere* ad id quod est *lucere* significanter transfertur."

E. H. BARKER.

Hatton, July 31, 1813.

ACCOUNT OF THE LITERARY LABORS  
OF  
Mr. PROFESSOR PORSON.

*From the ATENÆUM, No. 24.*

Not long after the Professor had taken his first degree, it was in the contemplation of the Syndics of the University press at Cambridge to publish *Æschylus*, with those papers of Stanley which have since been committed to the care of the Rev. Mr. Butler, Master of Shrewsbury School. Mr. Porson offered to undertake the work, if he were allowed to conduct it according to his own views of the duty of an editor. He moreover suggested that it was highly desirable to obtain the various readings of an important manuscript upon the continent (at Venice, if we rightly remember,) and he actually proposed to undertake a journey, for the purpose of collating it, at an expense not greater than that, for which the task could have been performed by a person upon the spot. Unhappily for the interests of learning, this offer was rejected, and in a manner so discouraging, that it served in a great measure to extinguish<sup>1</sup> in him that ardent love of fame, which is at once the most powerful and the most honorable incentive to every laborious undertaking. Whether it were *wholly* produced by the various disappointments which this great scholar experienced in his progress through life, or whether it were *aided* by a certain portion of constitutional apathy, unquestionably there never existed an individual so capable of reaching the highest distinction in that species of excellence upon which himself appeared to place the greatest value, yet who so sternly neglected the means by which such an end might be attained. In consequence of this turn of mind, he confined himself for a considerable period to such exertions as were called forth by a wish to serve his friends; and we probably owe to accident, or to the incessant importunity of others, the greater part of what has at length appeared under his own name.

In 1786,<sup>2</sup> when Nicholson, the celebrated bookseller at Cambridge, was preparing a new edition of Xenophon's *Anabasis*, he

<sup>1</sup> It is certain that the Professor himself did ascribe this consequence to the fact now mentioned. And we have the less scruple in alluding to it, as the person, who was considered by Mr. P. as the principal cause of his disappointment has long ceased to be numbered among the living.

<sup>2</sup> The title-page has 1785: but Mr. Porson's address (which with characteristic quaintness, is inscribed "*Lectori, si quis erit*") is dated 24 Aug. 1786.

prevailed upon Mr. Porson to furnish him with some notes, which occupy about nineteen closely-printed octavo pages: and which, though avowedly written in haste, and upon an author, whom he had not particularly studied, yet attest the hand of a master. The citations from Suidas,<sup>a</sup> which accompany these notes, were furnished by the Rev. W. Whiter, the learned and ingenious author of "A Specimen of a Commentary on Shakspeare," and of a new Etymologicum Magnum.

In the year 1787, he communicated to the Delegates of the Clarendon press some notes upon Toup's emendations on Suidas, which appeared with that important work in 1790. These notes he had probably put together at the request of his friend Mr. Tyrwhitt, whose learning and acuteness he always mentioned not merely with approbation, but even with reverence. To the great loss of letters, this excellent man had died just before these notes were written. Mr. Porson speaks of him as *desideratissimus*, p. 422. and of his literary character he thus pronounces his opinion: *Tyrwhittum, acerrimum, si quis alius, harum rerum judicem*, p. 448. *Si in palmarid Tyrwhitti acutissimi emendatione acquiescere nobiscum Toupus*, &c. p. 461. We have a pleasure in quoting these expressions of warm panegyric, because a notion has been entertained that Mr. Porson was actuated by a mean spirit of rivalry, which led him to depreciate the merit of others. If his writings be fairly examined, such an opinion will appear grossly unjust. Higher praise cannot be given than the following: "*Vir summus, qui in his literis regnat, Ruhkenius*." Not. in Xenoph. "*Insignis et extra omnem dubitationis aleam posita est summi Bentleii emendatio*, &c. Not. in Suid.—Valckenaer, Toup, Dawes, Koen, Pierson, Brunck, Wytttenbach, and all real scholars, are praised in his writings, and appeared the objects of his respect in conversation. But the Professor always discriminated when he bestowed praise; and indeed he says of himself, "*ab eorum consuetudine valde abhorruì, qui nihil aliud, quam pulcrè, bene, recte, tertio quoque verbo ingerunt*." Unquestionably when he meets with a pretender to knowledge, or one who detracts from the real merit of others, he does apply the lash of animadversion with a very unsparing hand. See pp. 486, 493 of the work concerning which we are speaking, and of which we shall only say, that it

HELLENOPHITUS.—The writer of this article does not seem to be aware that *Lectori, si quis erit* is a formula commonly prefixed to a preface, and Professor Porson merely adopts it as such, and not from quaintness, or modesty. Thus Thom. Reinsius in the Dissertation *De Lingua Punica*, inserted in I. G. Grævius's *Syntagma variarum Dissertationum rariorum Ultraj.* 1702., prefixes it to his Preface.

"*Lectori, si quis erit, salus.*"

EDIT.

furnishes the most indubitable specimens of learning, acuteness, and judgment.

In the meantime the Professor was silently enriching the republic of letters by contributions to *Maty's Review*. The following is, we believe, a correct list of the articles which he furnished to that publication:—Schütz's *Æschylus*,<sup>1</sup> vol. iii. p. 433: this is dated from Trinity College. Brunck's *Aristophanes*,<sup>1</sup> vol. iv. p. 55. *Hermesianax*, by Weston, vol. v. p. 238. Huntingford's *Apology for his Monstrophics*, vol. vi. p. 93. He also furnished Mr. *Maty* with a transcript of the Letters of Bentley and Le Clerc, vol. ix. p. 253; but whether he wrote the account added to them, we are not enabled to state.<sup>2</sup>

However mortified Mr. Porson might have felt by the rejection of his proposals respecting *Æschylus* at Cambridge, he did not altogether forego the idea of publishing that author. At two several times he announced, in *Maty's Review*, an intention, which the learned must deeply deplore was never fully executed. (See *Maty*, vol. iii. p. 168. and iv. 328.) It seems, indeed, that some fatality attended every effort made by the Professor to restore some of its original brightness to that meteor of the ancient drama. Through the intervention of that admirable scholar, Dr. Chas. Burney of Greenwich, the Professor concluded a treaty with Messrs. Elmsley and Payne, in consequence of which a new, but most improved edition, was to be printed at Glasgow. After the proofs of the first five or six plays had been regularly sent to the Professor, they suddenly stopped, and some time after it was discovered that the Scotch printer had used the paper for the folio edition. Nor was it known for a considerable period that the smaller edition was in existence, till at length the English booksellers discovered the fraud. In the *Monthly Review* for Feb. 1796 is some account of this abominable transaction, and to that we must refer our readers.

Although Mr. Porson, in consequence of the most untoward circumstances, did not appear before the public in works, avowedly written by himself, yet his mind was too active, or his disposition too friendly, to allow the world to be deprived of all the benefit of his immense erudition. He was an occasional contributor to the *Monthly Review*, to the *Gentleman's Magazine*, and, we believe, to other periodical publications. Concerning those which we have named we have to state, that the account of

<sup>1</sup> These two articles have been reprinted in the former Numbers of *The Classical Journal*. EDIT.

<sup>2</sup> These three last Articles it is our intention to insert in a future Number of *the Class. Journ.* EDIT.

Robertson's *Parian Chronicle*, M. R. vol. 79, in the year 1788, p. 351, and vol. 80, p. 38, was written by him. From internal evidence we are disposed also to assign to him the *Review of Knight's Essay on the Greek Alphabet*, January 1794. Of three admirable letters, containing an ironical defence of Sir John Hawkins's *Life of Johnson*, and which appeared in the *Gentleman's Magazine* for 1787, under the signature of *SUNDRY WHEREOF*, he was unquestionably the writer. Some letters upon the contested verse, 1 John, v. 7. appeared also in the same work, which at length caused the inimitable and unanswerable letters to Archdeacon Travis. In that work it is difficult to say whether argument, or wit, vivacity of manner, or patience of research, be most conspicuous. This work appeared in 1790; and when it is considered that the subject, though abstruse, is of the highest importance, and that it is recommended not only by the qualities just mentioned, but by a most exquisite specimen of English composition, the neglect which it experienced from the author's countrymen is alike discreditable to their taste and their understanding. If our memory does not fail us, the Author received only 30*l*. for the work, and he was informed by the publisher that he had lost money by it. With good reason might Valckenaer exclaim, "*In Græcis istis Bibliis, dum juventû vigebam, a me diligenter tractatis sexcenta præsent similia demonstrari; sed quam pauci hoc tempore talia sibi monstrari desiderarent!*" (*Theocr. X. Idyll. p. 230.*)

When Mr. Porson was at length placed in that situation to which, if all the scholars then living could have been candidates for it, he unquestionably might advance the fairest pretensions, he seriously turned his thoughts to publication. In 1797 the *Hecuba* appeared, as the precursor of all the dramas of Euripides, had the editor been allowed that portion of health which would have enabled him to finish his design. The next year appeared the *Orestes*; the year after the *Phœnissæ*; all these without his name, and printed in London. In 1801 the *Medea* appeared, printed at Cambridge, and with his name prefixed - the Syndics (a different race, it need scarcely be mentioned, from those who had slighted him in his earlier days) being disposed to give the warmest encouragement, not only to this work, but to every other in which he might be willing to engage. Under their auspices appeared also in 1802 a second edition of the *Hecuba*, with a supplement to the preface, and a very copious and important addition to the notes.

This work is so fully known, that it would be superfluous to attempt a panegyric upon its merits, even if it were our design to give a critical examen, instead of a chronological list. In answer



to all the objections which have hitherto appeared, we shall briefly urge what he has himself applied to a canon of Dawes: *Ea, nisi machinis impulsu validioribus, æternum persistet inconcussa*. App. in Toup. p. 475.

The last work that he published was a third edition of the *Hecuba*. He had also proceeded far in a revision of the other three plays: but it is, perhaps, a circumstance seriously to be lamented, that he employed so much time in revising what he had already given to the world, instead of proceeding to correct the text of the remaining plays. But such was his scrupulous fidelity in regard to the duty of an editor, and so uncommon his accuracy in every thing which he undertook, that he never fully satisfied himself; and conceived that something still was wanting, where no one but himself could discover any symptom of deficiency.

We must, however, briefly notice some other of his literary labors, which have hitherto been omitted, as we wished not to interrupt the series of his editions of the Greek plays. When Heyne's Virgil was re-published in London, the Professor was engaged to superintend the press. He was, we believe, handsomely remunerated; but every scholar must lament that such a mind and such attainments should be employed in merely mechanical labor.\* In the year 1800 he was engaged in a work, much more suited to his powers, and much more beneficial to literature. We mean a collation of the Harleian manuscript of the *Odyssey*, for the edition of Homer, which must ever be considered as a splendid attestation to the learning, taste, and munificence of the GRENVILLE family. Of this collation the editors speak in terms so classically appropriate, that we cannot deny ourselves the satisfaction of quoting their words. "*Istius Codicis collatio, quam humanissime in se suscepit Vir eruditissimus RICARDUS PORSON, et summa cum diligentia peragendam esse statuit, digna esse visa est quæ per se integra in medium proferretur. Ad calcem itaque ODYSSEÆ subjicimus, non nudam quidem illam, ex indigesta mole ut fit plerumque conflata, et nulla in trutina castigata, sed in eruditorum usum, pro ista Græcæ*

\* To this edition some few, but *very few*, notes were added by Mr. P. (see his preface.)—He also rendered some assistance to the edition of Brotier's *Tacitus*, which was printed in Scotland; but whether it consisted in original notes, or merely in a collation of the 4to. and 12mo. editions, we are not prepared to affirm positively. In the *Herodotus*, which has since been completed by Mr. Dunbar, he revised only a small part of the text.—HELLENOPHILUS.

We insert in our present No. an article relating to the share, which Professor Porson and Mr. Kidd had in the reprint of *Brotier's Tacitus*, lately published; to this article we refer Hellenophilus for correct information.  
EDIT.

*Critires scientia, et subacto judicio quo VIR EGREGIUS unus omnium maxime eminet, nūide atque affubre elaboratum."*

It remains for us now to speak of the *Æschylus*, which, "shorn of its beams," deprived of the editor's last corrections, without notes and without the fragments, ungraced by the Professor's name, and without even a letter of preface, stole into the world in the year 1806. We are not informed of the circumstances under which it was at length permitted to appear; but we conclude, that the importunity of his friends and of the publishers extorted from him a reluctant consent, although they could not prevail upon him to furnish it with one word of introduction, still less to enrich it with his latest corrections of the text. Doubtless it has not come forth with half that advantage, either to the editor or to the public, that it would have possessed, had it issued from the press as a legitimate edition, the fruit of his last labors, the matured and well-digested effort of his mighty mind. Yet still we thankfully accept it, as a great and lasting benefit to Greek literature. In more than *two hundred* instances, the text is improved; for the most part, by the admission of readings, which the Professor's own sagacity discerned amidst a chaos of errors; but in some places also by corrections, which he adopted from preceding editors. A method was pursued by him in this edition, which we earnestly recommend to the imitation of every critic. Where the text appeared faulty, and no emendation offered itself with sufficient authority to warrant its admission into the text, he marked the suspected place with an obelus. Of passages thus pointed out, both as a warning to inexperienced readers, and a guide to future critics, there are about *one hundred and fifty*. So that, unfortunate as this edition has been, the text is still improved in a greater number of instances than those in which it continues to be defective. And in regard to the remaining corruptions, we have little doubt but Mr. P.'s acuteness would have pointed out a probable remedy in most of the cases, had the work gone on to its end, without the occurrence of that calamitous fraud, which cannot be too much reprobated or deplored.

From this enumeration it appears, that in point of *quantity*, the contributions of Professor Porson to the public stock of knowledge were far from inconsiderable. In point of *merit*, they must be deemed invaluable. Whatever he has done, has been done in the *best* way; so that his editions may be appealed to as a stand-

\* It is possible that, in spite of our anxiety to procure the fullest and most authentic information, the list may still be incomplete; and, in that case, we shall feel obliged to any correspondent, who will supply the deficiency. If we would make a correct estimate of his literary labors, it will be necessary to add the double transcript of Photius, Collations of various MSS. and Edit. and various other critical matter, which his papers are found to afford in great abundance.

ard, by which the qualifications of scholars for the office of editor may be measured, and as a guide by which their efforts may be directed. There were two qualities in the character of Mr. Porson as an editor, which are of the highest importance, and which, as they are attainable by every individual, it may be useful to notice more particularly. These are, *industry* and *honesty*. In collating a manuscript, in pursuing the variations of a reading through editions and lexicographers, in tracing the usage of a word through writers of the same age or upon the same subjects, his patience was never exhausted, his ardor never disconcerted. In point of *honesty*, whether it consisted in a scrupulous attention to the claims of his author, or those of his critical predecessors, his character appears the more illustrious, because it is more rare. Never would he allow a passage to be pronounced corrupt, without the fullest investigation; nor did he think himself authorised to admit any emendation into the text, without a very strong preponderance of evidence in its favor. When a text was manifestly corrupt, he would not disturb it, for the sake of admitting a plausible conjecture; because he held, and rightly held, that such a proceeding destroyed the traces of that evidence by which the original reading might in time be restored. In like manner, whatsoever merit any previous editor might possess, he invariably assigned to each his due portion of praise; and so far from suppressing what redounded to their credit, or adopting as his own what in fact was the property of another, he seemed to take a pleasure in bringing forward to his reader's notice every instance of happy discernment or ingenious illustration. For these qualities, added to his unrivalled skill in decyphering manuscripts, and to his penetration in discovering the scope of a passage and the very words which an author was likely to have used; recollecting also that he possessed a judgment, which steered an even course between precipitation and timidity, we have no hesitation in repeating, that we consider him to have been a COMPLETE CRITIC.

The works of Michael Angelo have been recommended to young artists, as the great model of excellence, and most worthy object of their imitation. In like manner would we most earnestly exhort every one, who aspires to the name of a scholar, to regard the productions of Professor Porson as the *study*, by which he is most likely to improve.

HELLENOPHILUS.

Nov. 15, 1808.

IN CARMINA EPODICA EURIPIDEA COMMENTARIUS;—AUCTORE G. B.

No. II.—Vid. N. XVII. p. 15. et sqq.

**H**ACTENUS per dimidiam fere partem Commentarii, qui ad Euripidea Carmina Epodica pertinet, viam transegi expeditam. At priusquam dimidiam alteram persequor, moneo me consulto cantus Rhesi et Cyclopi prætermittendum, quia leges, quas sibi imposuerit incertus auctor Rhesi, satis definire nequeo (quantum, si mihi liceat hariolari, dixerim magis illum fuisse Sophoclis quam Euripidis sectatorem, ideoque inter eos recensendum esse qui canona nostrum neglexerunt) et quia pari caligine obfuscantur ea omnia quæ ad fabulas Satyricas pertinent.

Andromachæ v. 782. et sqq.

Ἦ γέρον	Ξυμπλήγαδα,	
Ἰακί-	κλεινὰν ἐπὶ	
δας πείθομαι	ναυστολίαν τ',	15
καὶ ξὺν Ἀαπί-	Ἰλιάδα	
θαις σε Κενταύ-	5 πτόλιν ὅτε πάρος εὐ-	
ρων ἑμιλῆ-	δόκιμος ὁ Διὶς Ἰν-	
σαι δορὶ κλεινοτά-	ις ἀμφέβαλλ-	
ται, καὶ ἐπ' Ἀργαί-	εν ἐν φόνῳ,	20
ου δορὸς	κοινὰν τὰν	
ἄξενον	10 εὐκλείαν	
ὑγρὰν περα-	ἔχοντ' Εὐρώτα-	
σαι ποττίαν	ο ναῦφιν ἰκίσθαι.	

In postremis ex Εὐρώταν ἀφικέσθαι erui Εὐρώταο ναῦφιν ἰκίσθαι. Sagaciores melius aliquid eruent.

ibid. 834. et sqq.

ἀπόδος ὦ φίλος	} Hæc pro epod., quam claudit Nutricis oratio 'Αλλ' ἢ σ' ἀρεῖν, sumenda sunt. Perperam illa olim in Append. Troad. p. 163., ubi reliqua pars Cantus probe disponitur, in formam Antistrophicam redegi. Male quoque strophæ sequentis initium disposui. Nunc malim	
ἀπόδος ἵνα διαντ-		
αίαν ἔρε-		
σω μοι πλαγάν.		

τί μοι ξίφος χεῖρ  
δς ἐξάγρεύσω;  
τί μ' ἐκ βρόχων ἔργεις;  
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στρ.

ὅμοι πότμου· ποῦ  
πυρὸς φίλα φλόξ;  
ποῦ δ' ἐς πέτρας ἀρθῶ;

αντιστρ.

NO. XVIII.

U

ibid. 1208. et sqq.

Ἀμπτάμενα φροῦ-	σύ τ' ὦ κατ' ἄντρα νύχια Νηρ-	5
δα πάντα κειτ-	ἔως κόρη πανώλεθρόν μ'	
αι κόπῳ μετάρ-	ῥῦσαι πιτ-	
ορα πρὸς οὐρανόν·	οὔντα πρὸς γᾶν.	8

Reliquam hujus Cantūs partem in Antistrophica membra disposui. Vid. Append. Troad. p. 163. V. 4. Vice πρὶσω δέδι πρὸς οὔν i. e. οὐρανόν: cf. Iph. T. 843. Orest. 1376. Phœn. 1222. Med. 441. Loca multa emendare possum, οὔν restituto, sed de his fortasse alias anquiram.

Supplicum v. 928. et sqq.

Ἦ τέκνον		
δυστυχή σ'	ἄδης τὸν ἐμὸν ἔσχ-	9
ἔτρεφον	ἐν μόχθον ἀθλίας·	
ἔφρον	ἔγω δ' ἔγη-	
ὑφ' ἥπατος	ροβοσκὸν οὐκ	5
πόνους ἐνέγκ-	ἔχω, τεκοῦσα	
ουσ' ἐν ᾧ	τάλαινα, παῖδα.	
δῖσι, νῦν		

ibid. 981. et sqq.

Ἄπολελειμ-		
ἐν' ἐμὰ δάκρ-	οὐκ εὖ ὀέχεται· γόοις δ'	
υα μελέας	ὀρθρευομένα πέπλων	10
ἄιδος ἀνοικτ-	προστέρων	
ου κείται μειλίγματα, πένθι-	πτύχα τέγγω	5
μοι κουραῖ τε κόμας στέφανοι νεκ-	νοτερόν ἀεὶ	
θων φθιμένων ἀοιδαί θ',	δάκρυσι λοιβαῖς.	
ἄς χρυσοκόμας Ἀπέλλων		

V. 3. Ε μέλεα παιδὸς ἐν οἴκοις erui μελέας αἰδὸς ἀνοίκτου. Permutantur οἶκος ei οἶκτος in Soph. Trach. 1277. ut perite vidit Wakefieldus: mox vice μνήματα reposui μειλίγματα. Nempe lacrymæ et ploratus credebantur esse Plutoni oblectamenta. Cf. Phœn. 1322. Si cui displiceat λοιβαῖς adjective sumptum, is legat λιβάσιν.

Iphigeniæ in Aulide v. 201. et sqq.	Ἐπωδὸς α.	
Τὸν τ' ἰσάνεμον ποδοῖν	ἄρμα τέτρ-	11
λαίψηροδρόμον τ' Ἀχιλλ-	ωρον ἔ-	
δ', ὃν θέμις	λίσσων περὶ	
ἔτικτε καὶ	νύσσαις, ὃ δ' αὖ	
Χείρων ἐξεπόνασεν,	διφρηλάτας	15
εἶδον αἰγυιαλοῖσι	βόασεν Εὐ-	
παρὰ προκάλας	μηλος ὃ Φερ-	
τε δρόμον ἔχοντ',	ητιάδας,	18
ἐν ὀπλοῖς δ' ἀμύλλαν	φ' καλλίστ-	
ἐπόνει ποδοῖν πρὸς	ρης πώλους	10

αἰδόμεν	πυρρότεριχας, μονό-	
χρυσοδαί-	χαλα δ' ὑπὸ σφυρᾷ	30
δάλτους στομίοις οὐ κίντ-	ποικιλοδέρμονας, οἷς παρετάλλετο	
ρον θεινομένους, τοὺς μὲν	Πηλεΐδας σὺν ὅπλοισι παρ' ἀντυγα	
μέσσοις ζυγίσους λευκοστήκτω	καὶ σύριγγας	
βαλίου τριχί, τοὺς δ' ἔξω σείρα-	ἀρματείους.	34
φόρους ἀντήρεις		
δρομέων καμπαῖσιν		

Nihil nisi voces paulisper transpositas mutavi.

ibid. 275. et sqq.

Ἐμφδὸς β'.

Αἰνιά-	Εὐρύτου δ' ἦ-	11
γῶν δὲ δώ-	νασσε τὸν λευκ-	
δεκα	ἥρετμον Ἄρ-	
στόλοι	ἦν Τάφιον	5
νῶν ἦσαν, ὧν ἀναξ	ἡγέμων Μέλγης δ' ἀνασσε	15
Γουνεὺς ἦρχε τῶνδε δ' αὐ	Φυλῆως λόχευμα νήσους	
πέλας Ἡλίδος δυνάστ-	τὰς Ἐχινάδας λιπῶν	
οις, ὡς Ἐπειδὸς ὠ-	ναυβάταις ἀπροσφόρους.	
νόμαζεν		
λεῶς, παῖς	10	

V. 10. Vulgo πᾶς Εὐρυτος. Homerus non Eurytum sed filium ejus Thaliptum cum Amphimacho Cteati filio Elidensibus praeftit. Vid. Iλ. B. 260. collat. cum Pausan. V. 3. p. 380. = 149, 34. Ita Musgravius. Lectionem igitur vulgatam leviter mutavi, adeo ut pateret quis copiis terrestribus, quis navalibus praeftisset. De πᾶς et παῖς commutatis vid. Elmsl. ad Heracl. 713. V. 15. Vulgo ἦγεν ὦν. Egrege Musgravius ἡγέμων.

ibid. 280. et sqq.

Ἐμφδὸς γ'.

Αἴας δ'	(δαῖον γὰρ ναυβάταν ἐσ-	13
ὁ Σαλαμ-	ειδόμεν λειῶν) τις εἰ προσ-	
ἴνος ἔντροφος	αἰνέσει βαρβάρους	
δεξιὴν κέρας	βαρίδας, νόστον οὐκ	
πρὸς τὸ λαι-	ἀποίσσεται αὐ-	5
ὸν ξύνα-	θι νάϊον	
γε τοῦ δ' ἄσπον ὄρμαι	πόρευμα τὰδε κατ' οἴκους	
πλάταις ἐσχάταις συμ-	κλεψύσσα συγκλύων μνήμ-	20
πλέκων δυω-	ην σώζομαι	
δεκ' εὐστροφω-	στρατεύματος.	10
τάτας ναῦς.		
σὺν αἰσιν		

V. 10. Vulgo εὐστροφώταισι ναυσὶν ὡς. Inde erui εὐστροφώταταις ναῦς σὺν αἰσιν. Mox post ὡς sedem habent αἶον καὶ ναυβάταν εἰδόμεν: et post ἀποίσσεται iterum inculcantur ἔνθα δ' αἶον εἰδόμεν. Ipae vero male repetitas voces eliminavi et ex ἔνθα erui αἶον et e δ αἶον effinxi

δαῖον, et pro καὶ reposui γὰρ (vid. ad Troad. 211.) et τῷ εἰδόμεν addidit  
 ἰς. V. 20. Vulgo συγκλύτων ex interpretatione rarioris συγκλύδων :  
 quod agnoscunt Hesych. et Photius expositum per συλλέκτων ἢ τίνων  
 μεμῆγμένων περπον ἐπηλύδων, παρείσάκτων.

ibid. 1283. et sqq.	στρ.	αντιστρ.
ΚΑ. Ὡ νιφοβόλον Φρυγῶν ἄπος Ἰ- δας τ' ὄρεα Πάριν ὄθι ποτὲ βρέφος ἄπαλον ἐκβαλε μητρὸς ἀπόπρο νοσφίσας μόρω πλ		ἔνθα ποτὲ Πάλλας ἤμολεν δολιό- 18 φρων τε Κύπρις Ἥρα δ' Ἐρμᾶς θ' ὁ Διὸς ἄγγελος, αἰ μὲν ἐπὶ πόθῳ τρυφῶσα Κύπρις
θανάτοεντι Πρίαμος, 5 ὅτε δάϊος δαλ- ὄς ἐφλεγεν ἐν Φρυγῶν πόλει.		αἰ δὲ δουρὶ Πάλλας Ἥρα τ' ἀνακτος 23 εὐναῖς βασιλίσιν Διὸς
μεσσηδός.		ἐκωδός.
μήποτ' ὤφελεν τὸν ἀμφὶ βουσί βούκολαν τραφέντ' Ἀ- λέξανδρον 10 οἰκῆσαι ἀμφίπολον Λυκιάδων, ὅθι κρῆναι νυμφᾶν κείνται τ' ἄνθ- εσι θάλλων λειμῶν χλωροῖσιν, καὶ ῥοδοένθ' ὑακινθινά τ' 16 ἄνθεα θειᾷσι δρέπειν ἐνι		κρίσιν ἐπὶ στυγνὰν καλλονᾶς ὤμῳ σοὶ θάνατον φέρει πνο- ᾶν τ' ἐχενῆδα ναυσίν, 28 μέγαλα πάθεα μέγαλα δ' ἄχρεα τιθεῖσα Δαναΐδας αἰ Τυνδαρις κόρα. 32
ΧΟ. Σὶ δὲ προτέλειον ἔλαβεν Ἀρτεμις κόρα. 33		
Μονωδός.		
ΙΦ. ὁ δὲ τεκάν με τὴν τάλαιναν, μῆτερ αἰνόμετορ, ὄχλη- ται προδοὺς ἔρημον ὦ δυστάλαιν' ἐγὼ πλ' αὐ- 37 ραν κίρα δοῦσ' ὀδοῦς		φονεύομαι διόλυμαί 41 ἀνοσίαις σφαγαῖς ἀνοσίῳ πατρός.

Hoc melicium carmen tam ob alias rationes quam eo nomine est  
 insigne, quod unicū inter Euripideā exstat exemplum cantūs in Mes-  
 odum et Epodum distribuendi. Non sum nescius Hermannum et  
 Seidlerum carminibus nonnullis ea nomina imposuisse: ipse tamen  
 scio, et alii, si velint, e meis scriptis possunt intelligere, ista nomina  
 male illos imposuisse. Quod et ipsi fortasse fatebuntur, si usquam  
 eveniat ut hic liber una cum aliis nostris Tragicorum metra tractantibus  
 in Germaniae oras importetur: quoniam liquet omnia carmina, quae  
 Duumviri in formam istam redigere conati sunt, Antistrophicorum ad  
 amplexum respondentium nomen rectius occupare. Atqui minime  
 confidenter ipse aliquid debui pro certo statuere, qui adeo graviter  
 lapsus sum in Append. Troad. p. 192. carmen ex Iphigeniae desum-  
 tum male auspiciatis conatibus aggressus. Nec tamen in omni re fue-

ram infelix. Verba, non metra restituere potui. nempe in v. 1. vulgatur φρυγῶν νάπος, dedi φρυγῶν ἄπος. quia νάπος, utpote locus humilis, vix dici potest νιφόβολου: quod epitheton ad editiora loca pertinet. Cf. illud Castorionis apud Athen. x. p. 454. F. Σὶ τὸν βάλοις νιφοκτόντος δυσχείμαρον Ναιον Ἰδοῖα et Eurip. Phœp. 214. Νιφοβόλου Παρνάσου Hesych. Νιφόβολου, ὑψηλόν. E contra in eodem Lexico ἄπος est ὑψηλὸς τόπος ἢ ὑλῶδης (unde oritur fortasse istud νάπος): recte: cf. Theocrit. vii. 148. Παρνάσιον ἄπος. V. 2. Transposui Πριάμος et Πάριν. V. 3. Ἐβαλε. Excidit κ. quod sæpe fit. Vid. ad Troad. 606. V. 6. Vulgo ὅς Ἰδαῖος ἰδαῖος. Erui ὅτε δαῖος δαλός. Respicit Noster ad historiam quam commemoravit in Troad. 925. ὁ πρέσβυς οὐ κτανὼν βρέφος Δαλοῦ πικρὸν μῆνιμ' Ἀλέξανδρον ποτε. Quod ad δαῖος δαλός similiter Musgravius restituit πυρὶ—δαῖω vice ἰδαῖω in Helen. 198. Neque hic est unicus locus ubi ex vocibus Ἰδαῖος ἰδαῖος erui debet aliquid simile τοῖς δαλός δαῖος. V. 7. Admisso δαλός patet abunde legi debere ἐφλεγεν vice ἔλεγεν. V. 11, 12. Vulgo Ἀμφὶ τὸ λύκειον ὕδωρ. Sed neque articuli neque epitheti vim satis intelligo. Ipse ex ἀμφὶ τὸ ὅν erui ἀμφίπολον et e λυκί—ὕδωρ erui λυκιάδων. Vocem ultimam servat Hesychius ex hoc ipso loco, ni fallor, haustam. Verba Lexicographi sunt Λυκιάδες, κέραι τὸν ἀριθμὸν τριάκοντα αἱ τὸ ὕδωρ κομιζούσαι εἰς τὸ λύκειον. Nempe Trojæ erat templum Apollinis Λυκίου, cujus ministræ numero triginta portare aquam solebant e quodam haustam fonte Ἰδῆς πολυτίδακος, qua Paris habitabat et virginum labores rele- vabat mercede conductus. Hinc patet quo jure Enone Paridi servit- utem exprobrare potuisset. V. 17. Ἐνὶ propter sive omissum reposui. V. 25. Vulgo ἔριν τε τὰς καλλονὰς. Resecui voces metro noxias et interpolatas, ni fallor, e Troas. 980. Ἦρα τοσοῦτον ἔσχ' ἔρωτα καλλονῆς. Sed ibi emendavi τοσαύτην ἔσχ' ἔριν τῆς καλλονῆς. V. 26. Vulgo ἐμοὶ

δε θάνατον ὄνομα μὲν φέροντα. MSS. 2. μὲν. (sic). Erui ὡμὸν σοὶ θάνατον φέρει πνοάν τε. Quod ad ἐμὸν et ὡμὸν similem var. lect. exhibent libri in S. C. Th. 656. quod ad δ et σ permutatas vid. Markl. ad Iph. A. 140. Mox e Δαναῶσιν erui ἐχενήδα ναυσί. Confer Agam. 149. Μὴ τινὰς ἀντιπνούς Δαναοῖς χρονίας ὀχενήδας ἀπλοῖας. V. 29. et seq. e fine orationis Iphigeniæ huc trajeci. V. 33. Ineptissime Περὶ θυμὸς ὅ' ἔλαβεν Ἀρτεμὶς πρὸς Ἴλιον. Collato Agam. 228. Καὶ προτέλεια ναῶν, statim e πρὸς Ἴλιον erui προτέλειον cuius gl. est πρόθυμα; et versum explevi addendo κόρα quod vulgo legitur in v. 28. φέροντα Δαναῶσιν ὦ κόραι. V. 35. Vulgo ὦ μήτηρ ὦ μήτηρ: Reposui μήτηρ ἀνέμητορ. Si- militur usurpat Æschylus Chœph. 312. κατέραινέπατερ. cf. quæ dedi ad Phœn. 1585. Class. Journ. N. XVII. p. 22. iis adde ἀνέπατερ in Hec. 939. ἀνέλαμπες in Agam. 397. Legere quoque possumus μήτηρ ὦ μήτηρ, οἶχε-ται, et in antithetico Ὁ μὲ ταυῶν τὰν τάλαιναν. Legi certe debet in Soph. Antig. 1282. Γυνὴ τέθνηκε τοῦδ' ἔτ' οὐ μὲν γὰρ νεκρὸν τοῦδε παμ- μήτωρ. Cf. Euripideum γάμος οὐ γάμος. et Sophocleum Μήτηρ αὐμῆ- τωρ unde emendavi Iph. T. 863. Vid. Class. Journ. N. XIV. p. 143. V. 37. Vulgo πικρὰν πικρὰν ἰδοῦσα δυσέλειαν. Ad Troad. Append. p. 192. erui κόρα ἐπὶ πικρὰν ἰδοῦσ' οὐδὲς τ' ἐς Ἴλιον. Sed in eo cæcus fui quia non viderim Ἐλέναν esse nil nisi interpretamentum: in reliquis modo non veritatem sum assecutus, quam assequi potuissem si quis metri rationem aperuisset. Sed, ut verum fatear, haud scio an etiam



nunc ipse lapsus sim in Stropha et Antistropha disponendis; quarum utraque ad formam Carminum Epodicorum labore non magno redigi possunt.

ibid. 1504.

Ἀγαμέμν-  
ονα' λόγχ-  
αις θ' Ἑλλάδι κλει-  
νότατον ἀτέφανον  
δὸς ἀμφὶ κάρανον  
ἐδὼν κλέος ἀει-  
μυηνόμειτον  
ἀμφιθεῖναι.

Vulgo αἰὲ μνηστὼν. Reliquam cantūs partem in Antistrophicam formam redegi. Vid. Append. Troad. p. 147. Seidlerius quoque rem eandem tetigit nec pari successu.

Iphigeniæ in Tauride v. 218. et sqq.

ναῖα δ' ἀξείνου πόντου  
ξεῖνα δυσχόρτους οἴκους,  
ἄγαμος ἀτεκος  
ἄπολις ἄριλος  
οὐ τὰν Ἀργεῖ μέλπουσ' Ἦραν,  
οὐδ' ἴστοις ἐν καλλιφθόγοις  
κερκίδι Παλλάδος  
Ἀθίδος εἰκά  
καὶ Τιτάων ποικίλλουσ' ἄλλ'  
αἰμορράντων αἰμασσουσα  
ξεῖνων βαμοὺς κιαζόντων  
οἰκτρὰν δυσφόρμιν γὰρ τ' αὐτὰν

οἰκτρὸν δ' ἐκβαλλόντων δάκρυον.  
καὶ νῦν κείνων μὲν μοι λάβα'  
τὸν δ' Ἀργεῖ δμαθέντα  
κλαίω σύγγονον ὃν γ' ἔ-  
λειπον ἐπι-  
μαστιδίον  
ἔτι νέον  
ἔτι θάλος  
ἐν χειρὶ πά-  
τρος ματέρος  
στέρνοισί τ' ἐν Ἀργεῖ  
σκηπτούχον Ὀρέσταν.

V. 9. et sqq. Collato Hec. 476. hunc locum Tyrwhittus apud Musgravium et ipse ad Troad. Append. p. 141. emendavimus. Sed ibi peccavi qui κιαζόντων deleui, metro, uti nunc vikleo, repugnante. V. 19. Expuli ἔτι βρέφος huc adhærentia e simili loco v. infr. 834.

Baccharum v. 64. et sqq.

Ἀσίας γὰρ ἱερὸν Τιμω-  
λὸν ἀμειψάσα θαλάσῃ  
Ἡρακλῆ τὸν πόνον ἔδωκε  
κάματον τ' εὐκάματον, βάκχ-  
ου εὐαζομένηα θεόν.

τίς δὲ τίς μελάθροισ τ' ἔκ-  
ποπος ἴστω στόματ' εὐφη-  
μον ἅπας νῦν δοιούσθω  
τὰ νομισθέντα γὰρ ἡμοιο-  
υν ἀείδω Διόνυσον.

Ἡρωιδὲς vulgariter nomine Anapestorum. Atqui constat de Ionicis et Minore. Quoties illa metra confundi soleant, monet Burneius in Tentamine de Metr. Eschyl. Pers. p. 410. qui ibi disposuit cantum eodem metro scriptum in Nostri Suppl. 42. et monuit quædam de Ionicis Decapodia; quam ut huc quoque loco restituerem, deleui ἀπὸ ἀντὶ γὰρ et τίς δὲ voces male repetitas; mox inserui νῦν post ἅπας; denique ex αἰὲ διόγυσεν ὑμνήσω erui ἡμοιοισιν ἀείδω Διόνυσον.

ibid. 134. et seq.

Ἠδὲς ἐν	ἄμα δ' ἐπ' ἐδάσμασιν	29
οὔρεσιν,	ἐπιβρέμει τοιάδε	
ὅταν ἐκ	ὦ ἴτε βάγκχαι	
θιάσων	ὦ ἴτε βάγκχαι	
δρομαίων πείσῃ	5 Τμάλου χρυσαρόον χλίδα	
πεδόσε νεβρίδος	μέλπετε τὸν Διόνυσον [ἀνακτ-	
ἱρὸν ἔχων ἐνδ-	α] βαρβρόμων	35
υτὸν, ἀγρεύων	ὕπὸ τυμπάνων	
αἷμα τεκγοντόνον	εὖτα τὸν	
ᾠμοφάγων χάριν,	10 εὖτιον ἀ-	
ἱέμενος	γαλλόμε-	
εἰς ὄρεα	ναι θεὸν	40
Φρύγῃ Λύδια,	ἐν Φρυγίαισι βο-	
Βρόμιος εὐοῖ	αῖς ἐνοπαῖσι τε,	
ρεῖ δὲ γάλακτι πέδον ρεῖ δ'	15 (λῶτος ὅταν	
οῖνον ρεῖ δὲ μελισσᾶν	εὐκέλαδος	
νέκταρι. Συριαῖς	ἱερός	45
ὡς λιβάνου καπνός,	ἱερα	
ὁ Βακχεύς δ' ἔρπιν	παίγματα βρέ-	
ἔχων εὐώδη,	20 μῃ συνέχε'	
ἔξαρχος φλόγα πύκας	ἀχοῦς φοιτάδος	
ἐκ νάρθηκος αἴσσει	εἰς ὅρος ἐξ ὄρους)	50
δρόμῳ καὶ χοροῖς	ἡδόμεναι δ' ἄρα	
θαάζων πλανά-	πῶλος ὅπως ἄμα	
τας τ' ἀναπάλ-	25 ματέρι φορβᾷδι κῶλον ἀ-	
ων ἰαχαῖς	γει ταχύπουν σκιρτήμασι	
τρυφερὸν πλόκον εἰς		
αἰθερα ῥίπτων.		

V. 14. Vulgatur δ' ὁ ἔξαρχος βρόμιος. Verum ibi ἔξαρχος sensu caret, ubi res agitur de Baccho ipso: transposui igitur, ut suam vim haberet vox de sacerdote dicta. V. 19. E vulgatis ἔχων πυρσῶδη erui ἔρπιν ἔχων εὐώδη. Vocem rarissimam servavit Eustathius ad Od. I. p. 1633=360. et tradit vinum Ægyptiacè ita vocari: cuius rei testem allegat Sapphus illud Κάδδ' ἀμβροσίας μὲν κρατὴρ ἐπέκρατο Ἑμᾶς δὲ ἐλῶν ἔρπιν θεοῖς οἰνοχόησε. Idem fragmentum exstat apud Athen. II. p. 39. A. et x. p. 425. D. ubi legitur ὅλπιν quod perperam Toupius ad Suid. Vol. II. p. 444. et Blomfieldus Museo Critico N. I. p. 25. comprobant. Nihil inter se commune habent ὅλπη et ἔρπιν. Hoc vocabulum sonat ipsum vinum, illud, quæ vinum continet, *lagena*. In Callimachi loco, Fragm. cLXXXI. lege omnino ἔλπαν. collato Theocrito Idyll. II. (non v. ut citat Toupius) 156. In cuius Idyll. XIX. 45. pro ἐξ ὀλπίδας lege ἐκ κάλπιδας. Nusquam alibi ὅλπιν legitur, semper ὅλπα. Sed ut verum fatear, in proximo Theocriti loco *πρῶτον ἄρτυμα* cf. Hippocrateum, illud *πέλλιδα χρεῖσται* apud Athen. XI. p. 495. D. Verum utcunque de hoc statu, non dubitare quin Hesychii verba male transposita in ordinem redigi debeant legendo "Ὀλπα, λήκυθος + Ὀλπιν ἢ ἔρπιν χλίνδου τις εὐήσις, ἴδεσθαι τι

ἡ ἑλπις "ἐλπιν—οἶνοχόησα." Inter hæc mutavi ἑλπις in ἐλπις: nam Hesychius, ad Sapphus locum dum respicit et confirmat var. lect. quam præbet Eustathius non male vim vocis exponit. Ἐλπις erat, ut opinor, idem atque ciborium, apud Latinós, nempe nomen et fabæ Egyptiacæ, et cibi et vini et poculi inde factorum: quod\*ad κισβώριον fabæ nomen cf. Athen. III. p. 72. A. quod ad nomen poculi cf. Horat. Carm. II. 7. 22. et Athen. p. 72. B. et XI. p. 477. E. quod ad nomen vini deserto quidem testimonio indigemus: quoniam vero auctor est Diphilus Siphnius, seu Athenæus ipse p. 73. A. e ciborio nasci ἀνθος quod Ægyptiī vocant λωτὸν et quoniam patet e Polybii verbis apud Athen. XIV. p. 651. E. vinum fieri et cibum de loto, conjici potest ἐλπις esse nomen Ægyptiace et cibi et vini. Historici verba juvabit decerpere. Καὶ τὸν μὲν τοῖς οἰκέταις μετὰ χόνδρου κόψαντες σάπτουσιν εἰς ἀργεία. Τὸν δὲ τοῖς ἐλευθέροις ἐξελόντες τὸν πυρῆνα συντιθέασιν ὡσαύτως καὶ σιτέονται τούτων· ἐστὶ δὲ τὸ βρώμα παραπλήσιον σῆκῳ καὶ φοινικοβαλάνῳ, τῇ δὲ εὐωδίᾳ βέλτιον γίνεται δὲ καὶ οἶνος ἐξ αὐτοῦ βρεχόμενον καὶ τριβόμενον δι' ὕδατος κατὰ μὲν τὴν γαῦσιν ἡδύς καὶ ἀπολαυστικὸς οἰνομέλειτι χρηστοῦ παραπλήσιος. In hoc fragmento nihil est quod lectorem moretur, nisi istud κόψαντες, malim κατὰ χόνδρον ἐψήσαντες ad morem ἁλικæ eliquantes cf. Athenoph. Δαιταλ. Fragm. v. Ἡ χόνδρον ἐψῶν, quod expositum ab Athenæo p. 127. C. per ῥόφημα satis commodè allegari potest ad confirmandam scripturam χόνδρου τις ἐψησις a me Hesychio donatam vice ἔφρσις. Denique ἑλπις οἶνοχόη mutavi in ἐλπιν οἶνοχόησε: error etenim provenit e compendiosa scriptura non satis intellecta. Hesychii tandem et Polybii locis emendatis ad ἐλπιν redeo. Ne quis miretur eam vocem et cibum et potum significare, discat duplicem sensum habere quoque νέκταρ, quod exponit Hesychius per πῶμα θεῖον ἢ βρώμα, et nihilo magis mirum est quod ἑλπις in ἐλπις mutaverim: nam sæpe confusas esse literas ρ et λ monui ad Troad. 504. unde corrigas Plotium v. Δωτὸς, βοτάνη εὐωδὴς ἦν ἐνιοι μυρόλωτον καλοῦσι. lege omnino μελίλωτον, collato Athenæo III. p. 73. A. καλοῦσι δὲ Αἰγύπτῳ μὲν αὐτὸ λωτὸν Ναυκρατίται δὲ—μελίλωτον. Dixi in superioribus ἑλπιν vel ἐλπιν esse idem atque ciborium: rectius dixissem idem atque λωτὸν (qui tamen est flos ciborii) nam Plinio teste, Hist. Nat. XII. c. 17. Lotus vocari solet a nonnullis Celtis, ubi, ni vehementer fallor, exstat Græca vel Ægyptiaca vox "Ὀλπις sive Ἐλπις. Hæc si vera sit conjectura, patet ex Hesychio Eustathium, non ex Eustathio Hesychium, emendari debere, et in Sapphus fragmento reponi ἐλπιν, alio tamen sensu quam quo vocem intelligere videntur Toupius et Blomfieldus: et collato Homérico μετὰ δὲ σφιστὶ πέτνια Ἡβὴ Νέκταρ εὐνοχόει in Il. Δ. 2. corrigi poterat μεῖν in Ἡβᾷ non repugnante metro: versus etenim est ἀσυνάεττος, constans Anapaesticis Basi et Peraniano; unde patet pravam esse Blomfieldi conjecturam rescipientis θεός, dum pro monosyllabo vocem illam intelligere debuit. V. 24. Vulgo δρόμῳ—ἐρεθίζων. Reposui δρόμῳ—θοάζων. Ad Hesych. v. et cf. Troad. 314. θοάζει—δρόμῳ. V. 27. Vulgo πλόκαμον. Voces πλόκον et πλόκαμον permittantur in Mēd. 782. V. 34. ἀνακτα inserui metri causa. V. 48. Vulgo σινερε φοιτᾷσιν εἰς ἔρος. Hæc nemō intellexit. Ipse, metro viam demonstrante, hac retraxi βάκχου, quod carmen olim claudēbat, et ἀντήχα βάκχου erui συνέχευ ἀχούς. Loquitur Euripides (quem sequi-

# Euripideæ Commentarius.

tur Aristoph. Theam. 996. Ἀμφὶ δὲ τοῖς κτυπεῖται Κιβάρωνος Ἠχώ) de voce *cypnis* recinit *jocosa Montis imago*. Id patet e verbo *παίγματα*, quod exprimit Horatianum *jocosa*. Redde Anglice, *shall sound the playful notes continued by Echoes wandering from hill to hill*. Quod ad ἀχώ, restituē vocem Dionysii Perieges. 574. λαλαγῆς δὲ λιγυθροὺς ὀρυγται ἀχώ. Vulgῶ παταγῆς—ήχη. At παταγή est vox nauci. Hesych. Λαλαγή—κρυαγή.

556. et sqq.

εὐοῖ πόθι	εὐμπαν	
Νύσσης δέρεα	καλλίστοι-	
θηραετόφου	σι λιπαίνειν	25
θυροσφορεῖς	ὑδασιν γὰν.	
θιάσους, ὃ Διόνυσ', ἢ 'ν	ΔΙ. κλύετ' ἐμᾶς	
κορυφαῖς Κασυκίαισιν.	κλύετ' αὐδᾶς,	
τάχα δ' ἐν ταῖς πολυδένδρεσσιν	ἰὼ βάκχαι,	
Ὀλύμπου	ἰὼ βάκχαι.	30
θαλάμαις, ἔνθα ποτ' Ὀρεφῆς κι-	ΧΟ. τίς δ' αὖ πόθεν ὁ κέλα-	
θαρίζων	δος; ἡμεῖς τίς ἐκάλεσεν;	
σύναγεν δένδρεα Μούσαις	ΔΙ. εὐοῖ	
σύναγεν θήρας ἀγρωτάς,	αὐδῶ	
σίβει τοί σ' Εὐΐος,	ἰὼ	35
μάκαις ὃ Πιέρις,	πάλιν	
ἔξει τε χορευῶσαν ἅμα	δ Σιμέλας	
βακχεύμασι, τόν τ' ὠκυρό-	ὃ Διὸς παῖς.	
αν διαβάς Ἀχίον εἰ-	ΧΟ. δέσποτα	
λισσομένεας Μαινάδας ἄξ-	δέσποτα	40
ει Λύδων	πεδόσε	
ἐς χώραν	μόλα νῦν	
τὸν εὐδαιμονίας	ἡμέτερον	
βροτοῖς ὀλβοδόταν	εἰς θίασον	
πατέρα τε,	Βρόμιε	45
τὸν ἔκλυον	Βρόμιε	
	χθονὸς ἔνο-	
	σι πότνια.	

V. 1. Deest Spondæus; addidi εὐοῖ. V. 2. Vice APA reposui ΔΕΡΑ. Hesych. Δέρα, ὑπερβολὴ ὄρου; οἱ δὲ τὰ σιμά τῶν ὀρέων. Vox ejusdem familiæ debet restitui Homericæ H. in Bacch. v. 9. apud Schol. Apoll. Rhod. II. 1815. Ἐστὶ δὲ τις Νύσση ὑπατὸν κέρας ἄνδρον ὕλη. Sed ter Diodorus I. exhibet ὄρος ex interpretamento genuinæ vocis δέρας unde formari potest adjectivum. cf. Soph. Phil. 491. Τραχινίαν τε δειράδα καὶ τὸν εὐρόον Σπερχειόν. Sic enim Touplus pro δειράδα. Porro placuit δειράδ' ἢ τὸν εὐρ: teste Elmsleio in Auctario Annot. ad Aristot. Acharn. 612. Haud scio tamen annon in fragmento Poetæ κέρας rell-neri possit. Sæpe enim præruptæ montis partes vocantur κέρατα. Hoc nomine audit ille locus, super quem Xerxes solio eburneo insi-dens pugnam Salaminē initam spectabat. Vid. Plutarch. in The-mistocle. Aliis fortasse placebit ἀχρα vice ἄρα. nec valde repugnabo. V. 11, 12. Vulgo β'. α. et vice σίβει τοι erat σίβεται constructione

turbata. V. 17. Vulgo *Λυδίανδε*. De permutatis *ia* et *io* vid. Schweighaeuser ad Athen. xiv. c. x. de *ēs* et *δē* vide Butler ad Prom. 713. V. 18. *Χώραν* huc reposui, quod sedem alienam habebat, vice *τῆς* in *γᾶν* mutatum, cui subjungitur *ὕδασιν*. De istis vulgo Monostrophicis, quæ reliqua cantūs pars exhibere solet, monui ad Troad. Append. p. 150. qua ratione in carmina Antistrophica redigi possint.

Helena v. 522. et sqq.

Ἀνήκρας	οὕτω λιμέναν	15
τᾶς θεσπιῶ-	ψαύσει πατρῶ-	
δοι; ἃ χρεὶ γνοῦσ', ἐφάνης τυρέν-	ας γᾶς ἀλα-	
οις δόμοις ὡς Μενέλαος οὐ-	τείει βίου	
πω με-	5 τρυχόμενος ταλαί-	
λχυφα-	φρων ἀφίλος φίλων	18
εις οἶχ-	παντοδάπους ἐπὶ γυ-	
εται	ὰς πόδα χριμπτόμενος	
δι' ἔρεβος	εἰναλίφ κώπα	
χθοῖ κρυβεῖς;	10 Τρωάδος ἐκ γαίης;	
ἀλλ' ὅτι κατ'		
εἶθι' ἄλιον		

V. 1. Vulgo Ἦκουσα τᾶς Θεσπιῶδου κόρας. Inepte. Nondum Choras audiverat Theonoe vaticinia, de quibus Helenam in scenam adempti mox sciscitatur. Ex interpolatore provenit κόρας. V. 2. Εἰμι ἃ χρεὶ γνοῦσ' ἐφάνης ex ἃ χρεῖζουσ' ἐφάνη. V. 19. Vice γᾶς dedi γνᾶς. et correxi παντοδάπας. Nam γυῖς est Masculini generis. Vid. Etymol. M. V. Κόμης.

Herculis Furentis 1210. et sqq.

Ἰκετεύομεν,	ὅσια μὴ ἔα γῇ
κάτεχε λέον-	κακὰ θέλων συνάψ-
τας ἀγρίων	αι κακοῖς,
θυρόν γ', ὅπως	ἃ τέκνον.
βροτὸν ἐπὶ	5
φόνιον ἀν-	

Quæ præcedunt Anamceostrophæ in Antistrophica redigi in Append. Troad. p. 164. feliciori fortasse, successu quam quo Seidlerus redigere conatus est in libro de Vers. Dochn. p. 358.

Electræ v. 143. et sqq.

Ἰαχάν ἀνιδίμον	ἐπώδης ἄ.
μέλος αἶδα πάτερ,	ομνῶν δέραν χεῖρα τε κρῶτ'
καὶ κατὰ	ἐπὶ κούρην τιθεμένα
ὡς ἐνέ-	σῶ θανάτῳ
πατρὸς,	5 δρύατι κάρη
οἷς αἶ	οἳ τις κύκνος ἀχέτας
κατ' ἡμᾶς δι' ἵπομαι	πόταμοις παρὰ χερύμασιν
κατὰ φίλαν ὄνυχι τεμν-	πατέρα φίλτατον καλεῖ
	18 ὀλομένον δόλοις βροχάν,

ὡς σε τὸν ἄλλιον  
ἄρκυσι, πάτερ, ἔ-  
γωγε κατα-  
κλαιομαι

λουτρά πανύσταθ' ὁ-  
δρανάμενον χρέα,  
δροίτῃ ἐν οἰκτροτά-  
τα θανάτου σου.

20

V. 1. Vulgo ἀοιδάν. Error venit e compendio. Vid. Interpretes ad Hesych. V. Πολυέλικτον. Exstat ἀοιδίμον infr. 471. V. 6. Delevi τὸ: cf. Troad. 400. Ἀεὶ κατ' ἡμαρ. V. 16. Pro δολίοις reposui δόλοις. Hoc quidem loco nimis tautologum esset δολίοις ἔρκεσι βρόχων. E contra apodosis sententiæ vix intelligi potest absente ἔρκεσι: quam vocem trajeci et mutavi in ἄρκυσι. Collatis Hesychio gl. Ἀρκυσι, δικτύοις et Æschyl. Agam. 1118. ἄρκυς ἡ ξύναντος Choëph. 998. Ἀρκυν δ' ἂν εἴποις. Herc. F. 729. ἀρκύων βρόχοισιν. V. 23. κοίτῃ tuetur Soph. El. 194. αὐδὰ Οἰκτρά δ' ἐν κοίταις πατρῴαις. Sed δροίτῃ usurpat Æschylus, quem sequi amat Euripides, in Agam. 1549. Choëph. 997. Eum. 630.

ibid. v. 160. et sqq.

ἐπωδὸς β'.

ὠὸ πικρᾶς μὲν πε-  
λέκεως τομᾶς σᾶς, πά-  
τερ, πικρὰς δ' ἐκ Τροί-  
ας ὁδοῦ βουλᾶς·  
οὐ μίτραις σε γυνὴ δέξαι·  
οὐδ' ἐπὶ στεφάνοις, ξίφ-  
εσι δ' ἀμφιτόμοις λῶβαν,  
θεμένῃ χάριν Αἰγίσθῳ,  
δόλιον ἔσχ-  
ε κοίταν.

V. 7. Vulgo λυγρὰν Αἰγίσθου λῶβαν  
θεμένα. Quæ nemo satis expedi-  
vit. Collatis v. supr. 61. τιθεμένην  
χάριν πόσει. Bacch. 720. χάριν τ'  
ἀνακτι, βῶμεν. Hec. 1201. τῷδ'  
ἐβουλήθης χάριν θέσθαι. Prom. 807.  
τὴνδ' ἐμοὶ χάριν θέσθαι statim erui  
χάριν e λυγρᾶν. Aliis tortasse pla-  
cebit legere χαράν. V. 10. Vulgo  
ἔσχευ ἀκοίταν quod stare potest  
modo legas δολαν—ἀκοίτην. Ad  
finem notarum in Epodos moneo  
quod ἐπωδὸς β'. subsequi debeat  
Antistropham β'.

10

ibid. 476.

Ἐν δὲ δορὶ φονίῳ τετρα-  
βάμονες ἵπποι ἑπαλλον.  
κελαινὰ δ' ἀμφὶ νῶθ'  
ἴστο κόχης· τοιμὲνδ'  
ἀνακτα δορι-  
πόνων ἔκανεν

ἀνέρων Τυνδαρίδς  
αἰ λοχαῖα κακό-  
φρων κούρῃ τοιγαρ σέ ποτ'  
αὐραίνδαι πίμπουσιν θα-  
νάτους δίκῃ·  
ἔτ' ἔτι δαφοί-  
νῳ ὑπὸ δειράδ' ὀφύμ'  
αἷμα χυθεὶν σιδάρερ.

7

12

V. 8. Vulgo ἀλέχεια. Reposui αἰ λοχαῖα. Hesych. Λοχαῖα, κρυφαῖα. De Clytemnestræ insidiis cf. Agam. 1231. et 1232. qui locus si legendus est. Οὐκ οἶδεν οἷα γλῶσσα μισήτης κυνὸς λέχασα καὶ σίνασα φαιδύνοους, δίκην Ἀτῆς λαθραῖον, δέχεται· κακὴ τέχνη τοιαῦτα τοιμὰ θῆλυσ ἀρσενος φρονέυς. Quibus causis movear ut hæc emendem alias docebo. V. 11. Ἐ θανάτοισι κἂν erui θανάτους δίκαι. Quam facile si et di per-

mutari possint, ii probe sciunt, qui Codices scriptos inspexerint.  
V. 12. Vice φόνιον reposui δαφνοίνω.

ibid. 1163. et sqq.

ἐκφωδός.

ὄρει' ἄτις ὡς  
λίαιν' δργάδων  
δρῦοχα νεμ-  
ομένα, τοι-  
ᾶδε κατήνυσεν,  
τάλαιν' εὐνέταν.

ΚΑ. ὦ τέκνα πρὸς θεῶν μὴ κτάνητε μητέρα.

ΧΟ. κλύεις ὑπάρφον βδαν; ΚΑ. ἰὼ ἰὼ.

ΧΟ. ὦμωξ' ἐγὼ σὲ πρὸς τέκνων χειρουμένην  
νέ'αι τοι δίκαν θεὸς ὅταν τύχη  
σχέτλια μὲν ἔπαδες ἀνόσια, δ' εἰργάσω.

ibid. 1177. et sqq.

προφωδός.

ΟΡ. ὦ γὰρ καὶ  
Ζεῦ πανδερχ-  
έτα βροτῶν,  
ἴδετε τὰδ' ἔργ-  
α φόνια μυσαρ-  
ὰ, δίγονα σάμ-  
ατά τ' ἐν χθονὶ καί-  
μενα πλαγᾷ χειρ-  
ὸς ὑπ' ἡμᾶς, ἀποιν'  
ἡμῶν αἱμάτων.

5

10

V. 10. Vice πημάτων dedi αἱμάτων. Vid. *Classical Journal* N. IX. p. 23. Inter reliqua carmina Epodica Euripidea tredecim tantummodo exstant, quæ hodie quidem ad hanc formam redigere nequeo, mox fortasse certius aliquid de istis dicturus. Ea reperiet lector in Hec. 647. Orest. 829. Alcest. 276. Suppl. 1088. Iph. A. 573, 1080. Bacch. 900, 1015. Heracl. 372. Ion. 492, 711, 911. Herc. F. 131. Sed, ut verum fatear, non verisimile videtur hæc in Antistrophica vel Epodica redigi posse. Hactenus de Euripideis. Alio tempore Æschylea et Aristophanes persequar.

*Dabam Etonæ Kalend. Januar. A. S. 1814.*

## BIBLICAL CRITICISM:

On 1 John, v. 7.

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 NO: II.
 

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## TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HAVE thus considered the objections of your Correspondent, to "the proposed expunction of the passage;" and have, I hope, sufficiently obviated them. I now have only to return my thanks to him for the obliging manner in which he noticed my late essay; to assure him that I conceive myself much honored by his attention, and replied to his letter only because the side, which I originally had taken, still appeared to be the true one. I now proceed to make some remarks on an article by "*A Country Parish Priest*," printed in No. IV. of your Journal. I notice his paper rather to show the fallacy of his reasoning than to refute it: I desire only to show the unfairness of his statements, for of argument there is scarcely any thing which has not repeatedly been answered.

The paragraph which contains the argument drawn from the *Homoioteleuton* shall be considered last; as it consists very much of misrepresentations, which will confute themselves, when the evidence for and against the passage is fairly summed up and laid before you.

The Author of the Letter, in No. IV. p. 869, thinks, that "if the former" (i. e. the 7th) "verse, did not precede, and should be rejected as spurious, it will be hard to account for the use of the masculine gender; and we should rather be inclined to suspect that the words would have been *τὰ εἰς τὰ μαρτυρήσας*, as all the terms that follow to denote the earthly energies or attestations, are of the neuter gender; and therefore, the accuracy of construction, or the strict rules of grammar must favor the present text." (p. 871.) Now, it is evident, that this argument may be set aside in the following manner: First, the idea is evidently taken from witnesses giving evidence in a court of judicature; the Sanhedrim for instance, as most familiar to the recollection of St. John. Secondly, when the Apostle represented the water and blood, as witnesses to the truth of the Christian Religion, it became necessary to personify them; for as bearing witness is a *personal* act, it would have been absurd to attri-



bate it to things inanimate unless they were personified. Thirdly, personification could have been effected only by giving them a masculine or feminine participle: so that *τρεῖς σὺν οἱ μαρτυροῦντες* is equivalent to *τρεῖς σὺν οἱ μάρτυρες*: so Matth. xiii. 3. we find ἐξηλθεν ὁ σπέρμων τοῦ σπέρματος; where ὁ σπέρμων has precisely the same meaning that σπορέυς τις would have conveyed. The same usage, it is well known, is common in Hebrew: thus Ps. cxxix. 7. we read,

שָׁלַח מַלְאָךְ בְּפָרֹק קִצְרֹת וַחֲצֹצֵי מַעֲמָר:

Where the LXX. render קצר by ὁ ἐπιλαῶν, and the Hebrew is adequately expressed. Fourthly, if we put together the consequences of what has been advanced, we shall be presented with a complete and sufficient reply to any argument which may be drawn from the imaginary false concord; and your Correspondent's conjecture "*tenues evanescit in auras*."—But the writer in No. XV. of the Journal says, "it is further to be observed, that the Apostle, in a preceding verse, has actually conformed to the requisite grammatical accuracy. At verse 6. he actually writes (not καὶ τὸ πνεῦμα ἐστὶν ὁ μαρτυρῶν, but) καὶ τὸ πνεῦμα ἐστὶν ΤΟ ΜΑΡΤΥΡΟΝ." He should have told us on what principle the contrary could have been expected: although the Greek word expressing *spirit* is in the neuter gender, it did not become necessary to make any alteration in that of the participle attached to it, in the present case; because *spirit* is a living and intelligent principle, and to such it is by no means unusual to attribute personal acts; indeed nothing is more common either in the Old or New Testament. Thus an instance occurs in the account of the Creation; for notwithstanding the assertions of certain critics, the words אֱלֹהִים רָחַק cannot without violence be understood of any thing, but the *Holy Spirit of God*: at least it seems so to have been understood by the Fathers, especially by Cyprian.<sup>2</sup> In the N. T. we may instance Luke iii. 22.—καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡς αἱ πνευματικαὶ ἐν αὐτῷ. A more satisfactory example than that just produced can hardly be desired, as it proves two important points: first, that personal acts are attributed by the writers of the N. T. to the Holy Spirit; secondly, that it is possible for a spirit to assume a visible form.—If then personal acts are ever attributed to the Holy Spirit, it is certain that nothing less could have been asserted in the present case: and hence it may be regularly deduced that in the 6th verse of St. John's v. chapter, it was not necessary to make any change in the gender of the participle. Thus, therefore,

<sup>1</sup> Gen. i. 2.

<sup>2</sup> Concil. Carthag. p. 230, edit. Fell.

the 8th verse has no analogy with the 6th; and the general question remains unaffected by the grammatical argument. Q. E. D.

As the defenders of 1 John v. 7. assert that the authenticity of the present text is proved by internal evidence, it will be proper to show, that the main prop and pillar of their cause is in a very tottering condition.—Professor Porson<sup>1</sup> has the following judicious remarks:—“Certainly the mention of the water, blood, and spirit in the 6th verse, is with great propriety followed by the repetition of the same terms in the genuine text; which repetition is rendered emphatic by the exaltation of the spirit, water, and blood into three witnesses. If the spirit that witnesses in the 6th verse be the Holy Spirit, which I think cannot be doubted, ‘because the spirit is truth,’ why is the epithet, after being twice omitted, added in the seventh verse to mark a distinction without a difference? If the word *holy*, which is omitted in some few MSS. be spurious, why is the human spirit, without any mark or circumstance to distinguish it, repeated in the same breath? But if the spirit in the 8th verse be the Holy Spirit, what is the sense of the same spirit witnessing both in heaven and on earth? It will be to no purpose to invert the order of the words and say, ‘*there are three in heaven*,’ and ‘*there are three on earth*,’ for still the spirit is both in heaven and on earth.”<sup>2</sup> These arguments appear convincing: and if we read the chapter without the seventh verse, we find no chasm in the evidence: nothing seems to be wanting. If our verse be inserted, the connexion between the 6th and 8th is interrupted; and if, as *Bengelius* proposed, we should place the seventh verse after the eighth, as is done in some Latin MSS. it may be easily resolved into a gloss; especially (as Porson remarks), in “those copies which announce the heavenly witnesses with a *sicut*.”

Again; by the insertion of the passage we destroy a strong argument for the divinity of the Holy Spirit.—If the seventh verse be expunged—*ἡ μαρτυρία τοῦ Θεοῦ* in v. 9. has a due antecedent in the witness of the spirit v. 6. The expression, *τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια*, may be understood thus: “I produce to you the evidence of the Holy Spirit, because the spirit can testify nothing but the truth:” and we have a declaration in another passage of Scripture, that the Almighty is the “God of truth.” This will materially corroborate the explication given above: and that the

<sup>1</sup> Letters to Travis, p. 399. (Lett. xii.)

<sup>2</sup> It is well known that *Bengelius* wished to transpose the seventh and eighth verses. This perhaps was the order in which they were first inserted, as will be shown hereafter.

Spirit is God may be inferred from Acts v. 3, 4.: but the passage under consideration will afford still stronger evidence of the fact.—But if 1 John v. 7. be genuine, the Unitarian will reply, that ἡ μαρτυρία τοῦ Θεοῦ, has a proper antecedent in, ὁ Πατήρ; nor can his argument be invalidated by transposing the verses.—These circumstances, it is true, are of small importance: we stand not in need of this text to prove the Athanasian doctrine; for, allowing 1 John v. 7. to be spurious, we have enough to satisfy any rational adversary, and with others it were worse than useless to contend.

The "Parish Priest" is of opinion, that, it "does not seem improbable, that they" (i. e. the words from the first μαρτυροῦντες in the 7th verse, to the end of the second μαρτυροῦντες or ἐν τῇ γῇ that follow in the 8th,) "might have been dropped, or omitted, through the carelessness of a transcriber, who turning his eye from the former μαρτυροῦντες to the latter, might write on from thence, and thus neglect the intermediate part. And when one copy was discovered in this mutilated state, the Arians and other Heretics might follow it in their MSS., till at length it might be received as the genuine text."—Perhaps the reader does not expect that I should take the trouble of answering such objections: and I should hardly believe that the writer attached any weight to this argument, did I not know from experience to what subterfuges men sometimes have recourse, rather than desert opinions which have "*grown with their growth, and strengthened with their strength.*" It may be remarked in answer to these objections, that "this argument from the *Homoiteuton* is utterly excluded by the malice of fortune. For in the leap from one μαρτυροῦντες to the other, the transcribers must have left untouched those puzzling words ἐν τῇ γῇ. But those words are in no Greek MS., in no version, in no Greek author that quotes the 8th verse; and almost all the Latin MSS. and Fathers that omit the heavenly witnesses, omit too all mention of the earth." I shall perhaps be accused of tiring my readers with needless quotations: but if any such should have followed my weary steps, it will be almost needless to address them in the words of the Greek poet,<sup>2</sup>

οὐδ' ἐδίερχθης  
ὀλιγοδρανίαν  
ἄκικυν, ἰσόνειρον, ἃ τὸ φωτῶν  
ἀλαὸν \* \* \* γένος ἐμπροδισ-  
μενον;

<sup>1</sup> Porson's Letters to Travis, p. 393. (Lett. xii.)  
549. edit. Porson, 564. ed. Blomfield, Cant. 1810.

<sup>2</sup> Æschyl. Prom. V.

They, doubtless, have remembered the passage, and made the application. It became, however, necessary to destroy the shadows which this Gentleman has called forth from the oblivion to which they had been long consigned; this was to be done only by reminding him of what has been said before: indeed Professor Person has so thoroughly examined the subject, that little more can be added on a topic so ably discussed. As to what is said respecting the assistance given "by the Arias and other Heretics," in exterminating the verse, I sincerely believe that your Correspondent will excuse me for passing it by in silence; the impossibility will appear to any person who shall examine the evidence against the verse. If we consider the state of the MSS. and Verss. we shall perceive how improbable it is that the verse should have been lost by the *Homaeoteleuten*, even if the words  $\epsilon\nu\ \tau\eta\ \gamma\eta$  were genuine: and this brings me to state the evidence for and against the verse.

I. The Greek MSS. which, according to *Griesbach*,<sup>1</sup> omit the passage, amount to *one hundred and thirty*; to which he adds *four* preserved in the *Barberini* Library, and *eight* in the *Royal* Library at *Paris*. Among them are A. B. G.; i. e. the *Alexandrian*, the *Vatican* 1209, so minutely described by the learned *Birk*;<sup>2</sup> and the MS. belonging to Cardinal *Passionei*, or *Birk's* Aug. 2.: of the other Uncial MSS. (four in number,) G. the *Cod. Ephrem* is mutilated in the Epistle of John; and D. E. F. i. e. the *Cod. Bezae*, the *Cod. Laudian*, and *Coislin*. i. do not contain the Catholic Epistles.

II. The Editions omitting it are 11. viz. *Erasm.* 1 and 2. *Ald. Gerbel.* *Wolph.* *Cephal.* *Cotin.* *Macey*, *Harwood*, *Matthæi*, *Bowyer*, and *Knapp*: the two last, however, have it in brackets: the three first are perhaps equal in authority to any MS. of the 15th century: the others merely afford evidence respecting the opinions entertained by the Editors; but I am content that *Macey* and *Harwood* be struck off the list, in consideration of the Socinian tenets which they openly profess; so the list of editions will be reduced to nine.

III. It is omitted in 9 versions: the 2 *Syriac*, the 2 *Arabic*, the *Copt.* *Ethiop.* *Armen.* *Schidic*, (as printed in *Weid's Append. ad N. T.* fol. Oxon. 1799.) and in the *Slavonic*. It is retained in *all* the editions of the *Armenian* version; but is omitted in a MS. 400 years old, seen by *Saunders*; and *Alter* did not find it in the *Armenian*

<sup>1</sup> *Diatribe* in locum 1. John v. 7, 8. Helm, Saxon. 1806, 8vo. p. 1, 2, &c.

<sup>2</sup> *Prolegomena* ad 4. *Evangel.* Fol. Havn. 1783, p. xlii. to xxiv.



wanting in *all* MSS. of the Old Syr. which he had seen: <sup>1</sup> and we are informed by Dr. *Buchanan*, <sup>2</sup> that it is not to be found in a Syriac MS, which has belonged to the Syrian church in India above a thousand years; "nor in any copy of the Syriac scriptures which he had seen." This MS. is now in the Public Library at Cambridge. The verse was first inserted in the editions of *Gutbier* <sup>3</sup> and *Schaaf*, <sup>4</sup> from the margin of that by *Tremellius*: <sup>5</sup> it is omitted in those of *Widmanstad*, <sup>6</sup> *Guido*, <sup>7</sup> and *Walton*, <sup>8</sup> and perhaps in some others.

IV. The disputed verse is omitted in many Lat. MSS.: the majority, however, retain it. According to *Griesbach*, <sup>9</sup> it is rejected by 5 MSS. out of 24 used by *Lucas Brugensis*, by 1. out of 10 in the Dublin Library: 2 out of 30 collated by *Porson*, and of these one only *à primâ manu*, together with 10 out of one hundred and thirty-six in the Royal Library at Paris, discard the 7th verse. But *Wetstein* reckons 25, that omit it: to which add some in the Harleian Collection, marked 1772, and 7551; the latter of which contains three copies of the Epistle: one of the xth century omits the passage; another, which appears to be older, has some erasures in the text, and the 7th verse added in the margin by some ancient hand; the third, which although splendid is much more recent, retains the verse in the text, but reads *filius* instead of *verbum*. Again, *Griesbach* says, "Si Codd. dictum illud prorsus omittentibus, addas eos, in quibus a primâ quidem manu defuerat, postea verò insertum fuit, numerus eorum facile ultra 50 aut 60 assurgat."<sup>10</sup> We may add to the omitting list, one in the King's Library, marked 1 E. viii, *a primâ manu*; two at Florence, and some others. Again; 1. The MSS. written in the ixth century, never have the verse *a primâ manu*; but it is found in a few of the xth. 2. In many it is omitted in the text, but added in the margin by another and later hand. 3. Some copies have the Prologue of *Pseudo-Jerome*, by which the verse is recommended to our support, and yet it is omitted. 4. Some old MSS. transpose the 7th and 8th verses; and one quoted by *Porson* adds the heavenly witnesses twice; viz. before and after the earthly. 5. Many omit the final clause of the 8th verse; some have it in the margin, and others

<sup>1</sup> 4to. Havn. 1789. p. 33.      <sup>2</sup> Christian Researches in Asia, p. 118. 8vo. Cambridge, 1811.      <sup>3</sup> 8vo. Hamburg, 1660, &c.      <sup>4</sup> 2 vols. 4to. Lugd. Bat. 1709.      <sup>5</sup> Fol. Genev.      <sup>6</sup> 4to. Vienna, 1555.

<sup>7</sup> In the 5th vol. of the Antwerp Polyglot, Fol. 1572.      <sup>8</sup> Fol. Lond. 1637, in the London Polyglot.      <sup>9</sup> Diatrib. p. 10.      <sup>10</sup> Diatrib. p. 17.

interlined in the text with red-lead : and a few which retain it, add "*in Christo Jesu.*" 6. The older MSS., especially such as add the passage in the margin, as *emendations*, have it with so many alterations, interpolations, omissions, and additions, that *nil fuit unquam tam dispar sibi* ; and your Correspondent may exclaim, *Quo teneam vultus mutantem Protea nodo ?*

V. The Greek Fathers who do not cite 1<sup>st</sup> John v. 7. amount to twenty-seven : among them are *Athanasius*, *Epiphanius*, *Basil* and *Gregory Nyssen*, *Gregory Nazianzen* ; with his two commentators *Elias Crebensis* and *Nicetas*, *Chrysostom*, *Cyril of Alexandria*, and *John Damascenus*. The Latin writers who omit it, are twenty-one in number : and among them we reckon *Hilary*, the real *Jerome*, *Augustine*, *Ambrose*, *Leo Magnus*, *Eucherius*, *Facundus*, *Ven. Bede*, *Gregory*, *Arnobius Junior*, and *Pope Eusebius*.

VI. The internal evidence may perhaps be neutral ; it is claimed by both parties : but it appears rather to favor the expunction than the retention of the verse.

The witnesses in behalf of the received reading are these :

I. Two Greek MSS. both written in the small character, and one on paper : the *Cod. Montfortii* or *Dubliniensis*, really, the *Codex Britannicus* of *Erasmus* : it is said by competent judges to be as late as the xvth century : the other is the *Cod. Ravianus*, which is manifestly a transcript from the Complutensian Edition : it has all the marks of novelty ; it sometimes follows the Complut. in errors of the press : the variations from it, which occur, are chiefly found in the Gospel of St. Matthew. And the same remark has been made on the Dublin MS.

II. All the common editions of the N. T.

III. The printed *Armenian* interpolated from the *Latin* ; and the later editions of the *Slavonic* version.

IV. The *Vulgate* in most MS. copies : but those in general the least ancient and most incorrect : their testimony also is rendered doubtful by great diversity in the expression.

V. Three Greek authors : *Euthymius Zigabenus*, in the edition printed at Tergovisto in 1710, where the 7th and 8th verses are formally quoted, together with part of the 6th and 9th. The context, however, shows him to have been ignorant of the contested passage, as translated by Mr. Porson, <sup>1</sup> he reasons thus : " See now again how

<sup>1</sup> Letters to Mr. Travis, p. 224.

the preacher of truth calls the spirit by nature God, and of God, for having said that it is the spirit of God that witnesseth, a little onward he adds, the witness of God is greater. How then is he a creature? &c." Euthymius clearly derives the strength of his argument from the close connexion of the sixth, eighth, and ninth verses, which is destroyed by the insertion of the seventh. Secondly, all these authorities were derived from Cyril's *Thesaurus*,<sup>1</sup> where the passage is entirely omitted. Thirdly, the verse is omitted in three Moscow MSS. of *Euthymius* collated by Matthæi, with which agree one in the Bodleian Library, and another in Trinity College, Cambridge, examined by Porson. Lastly, it was unknown to the Latin translator of *Euthymius*. The other witnesses are *Emanuel Calecas*,<sup>2</sup> and *Joseph Bryennius*,<sup>3</sup> *Calecas* lived about the middle of the xivth, and *Bryennius* at the beginning of the xvth century. "*Bryennius*," says *Porson*,<sup>4</sup> "manifestly borrows from the Latin version. He reads ὁ Χριστός in the 6th verse, instead of τὸ πνεῦμα, and omits the final clause of the 8th. And since he quotes *Thomas Aquinas* in another place,<sup>5</sup> I doubt not that he also was indebted to him for this piece of information."

VI. The verse is referred to by *Pseudo-Jerome*, in a Prologue written purposely to drag it into notice; and by a host of Latin writers who lived after the xth century, among whom are *Bernard of Clairveaux*, *Lombard*, and many more.

VII. To all these may be added *Hebediesu*, who, as stated before, lived about the year 1400.

I consider myself justified in reckoning *Clemens Alexandrinus*, among those Fathers who do not quote the passage: and *Diodorus* of Tarsus ought not to have been produced as an evidence in the case, because the work is lost. Certainly what is said by *Suidas* does not authorise us to suppose that "he had seen a copy of *St. John's* first Epistle," containing our verse: by the behaviour of his Pupils we are not countenanced in the belief that he was more enlightened than they; but it seems rather more reasonable to believe that he was ignorant of it, as were his contemporaries. But if the solution given before should not be satisfactory, I shall have no objection to consider the subject again at some future opportunity.

This, then, I believe to be an accurate statement of the evidence re-

<sup>1</sup> S. Cyril, *Op. tom. v. bk. i. p. 363.*

<sup>2</sup> P. 217. Ed. Coteler.

<sup>3</sup> Tom. i. p. 241. Ed. Lips. 1768.

<sup>4</sup> Letters to Travis, p. 241.

<sup>5</sup> Tom. i. p. 342.



specting the verse: and it will easily be seen, what degree of credit is to be given to the "Parish Priest," when he asserts, that the defenders of the verse "have full as large a share of authorities (i. e. MSS., versions, and Fathers,) in their favor," as those who would reject it.

To conclude: the evidence detailed above first induced me to believe the text spurious: and the arguments adduced by the "Country Clergyman," in favor of the contrary opinion, appear by no means conclusive. I hope it will be needless to add, that for himself I entertain the highest respect; although on mature deliberation I do not think with him: indeed, the more I consider the subject, the more I am convinced that the verse is not genuine. This declaration proceeding from an individual might seem arrogant, were it not supported by the most learned and orthodox members of our venerable church. When entering on the subject, I made no professions of fidelity in detailing facts: such a declaration is implied in the circumstance of becoming an Author. Some errors, doubtless, I have committed; and I entreat the reader to pardon them, because they have proceeded from want of ability, but not of industry; and because they are the offspring of infirmity, but not of inclination.

Permit me to add that I am firmly persuaded of the truth of the doctrine of our church on the subject, which is supported by so many other passages in scripture, that the question on the authenticity of this cannot affect it.

M.

November 5, 1813.

P. S. In addition to the accounts given of *Diodorus Tarsensis* by the ecclesiastical historians, I have since met with another by *Hebedeus* so often mentioned above. I shall transcribe the passage, together with the Latin version. \*

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\* Catalog Lib. Chald. p. 24. edit. 1653.

"*Diodorus Tarsensis* composuit Libros numero sexaginta, quos combusserunt Asiatici; remanserunt verò ex illis quos sum commemoraturus, Liber Politicorum, Lib. destructionis Astrologiæ, et quem composuit contra Eunomianos, item illum alium adversus contentiosum, et quem composuit adversus Judæos, et quem adversus Manichæos, et adversus Apollinarium et expositionem in partem Matthæi." Here the commentary, εἰς τὴν ἐπιστολὴν Ἰωάννου τοῦ Εὐαγγελιστοῦ, is not mentioned; but *Hebadius* seldom has given a full catalogue of the works written by the authors he has mentioned.

II. Since I wrote the passage on the supposed quotation of the verse by *Cyprian*, an argument has occurred, which will prove nearly to demonstration, that he did not quote the passage but used the allegorical interpretation of the earthly witnesses. The common reading of the 7th verse in the Vulgate, is "*Pater et VERBUM*:" but *Cyprian* reads, "*De Patre et FILIO, &c. scriptum est.*" If he had quoted the heavenly witnesses, I think he would have given the usual reading: for the reading *Verbum* is found only in a very few copies of the Vulgate, and probably is not the genuine reading of the interpolation. This conjecture, (for it is nothing more,) I must submit to the reader's judgment; and I shall be thankful to any of your learned friends who may either confirm or destroy it.

III. The reference made by *Clemens* to the O. T. appears rather to be to *Deut.* xix. 15. than to xvii. 6. The words, supposed by Potter to be quoted, are certainly very dissimilar to the citation: Ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθνήσκει ὁ ἀποθνήσκων κ.τ.λ. certainly is very unlike the sentence of *Clemens*: yet xix. 15. requires only a few omissions and transpositions to be made in unimportant parts; and it then gives precisely what we are in quest of: the passage in the Septuagint is, ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων, σταθίσεται πᾶν ῥῆμα. This, however, is only an unimportant point of criticism: for the general hypothesis will remain unaffected.

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## RICHARDI BENTLEII ORATIUNCULA.

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THE following is a speech delivered by Doctor Bentley in the Senate-House at Cambridge during the commencement (as it is termed) in the year 1725. It was occasioned by the ceremony of admission to the degree of *Doctor in Divinity*. Whatever comes

from the pen of that very acute and able scholar cannot fail of being well received by the readers of the *Classical Journal*. It is printed in the edition of Terence, edited by Dr. Bentley."

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RICHARDII BENTLEII,

CUM SEPTEM IN

THEOLOGIA DOCTORES CREARET,

ORATIUNCULA ;

CANTABRIGIÆ IN COMITIIS HABITA,

JULII VI, MDCCXXV.

*Domine Procurator : Venerande Pater, Ad Creationem.*

AD Creationem vocas? Ego vero, dignissime Procurator, volens obtempero: eo minus gravate hoc Creandi munus obiturus, quod tot et tales hos Filios meos almæ Matri Academiæ sisto. Nam superioribus quidem temporibus, prope summa votorum Decessori meo erat, ut singulis apud vos annis jus Trium liberorum obtinere posset: Mihi vero felicitas illa perpetua obtingit, ut septem pluribusve liberis quotannis fiam auctior.

Unde vero et qui factum est, ut antiqua Parens nostra, quam non ita pridem quasi senio defectam et effætam moerentes adspeximus, jam vetere sua fecunditate denuo revirescat? Quid tandem est, quod hanc nobis alumnorum frequentiam, hanc Matri nostræ vim et juventam redintegrat? quod non modo Tironum catervas in solita multitudine huc allicit, sed et Veteranos nostros accendit ad amplissimam apud nos dignitatem capessendam?

ENIMVERO, Academici, Sapientissimi Regis GEORGII clementiæ quidem et bonitati erga omnes, voluptati vero in vos et munificentiae singulari totum hoc acceptum refertur. ILLE hujus, quicquid et quantumcumque est, auctor, inceptor, perfectior: ILLE pridem Bibliothecam vestram infinita librorum copia linguisque emortuis locupletavit; nunc autem, quod unum vobis defuit, ad viventium spirantiumque linguarum studia, certissima præmiorum spe adolescentes invitat: ILLE et devictis perduellibus veniam, et capite damnatis vitam, et extorribus patriam, et rerum omnium egenis patrimonia concessit: ILLE omnem discordiarum et delictorum memoriam, perpetuo Edicto sepultam, oblivione delevit: ILLE et foris potentiæ gloriæque Britannorum, et domi opulentiae securitatemque prospicit.

Quoque magis hæc nobis Bona perpetua propriaque fore speramus; ILLE etiam FILIUM Imperio largitur, olim et matura ætate sibi successurum, solique jam nunc Patri secundum; innato sibi Honesto Britannis amabilem, nostraque invicem Gentis amantissimum: Vigorem animi in vultu atque oculis, Civilitatem non fictam in toto habitu gestuque præferentem.

Neque Filium modo Rex beatissimus, sed et NURUM; omnibus animi ingenique dotibus instructam: quodque in illo Fastigio rarissimum est, nulla non doctrina excultam: quæ, quod ex animo Deum colat, etiam Ministros ejus et Sacerdotes honore prosequitur: quam, quicquid agit, quodcumque loquitur, quoquo incedit, Decor et Suadela Majestasque comitantur.

Ille denique, quo non præsentis modo ætati sed et venienti consultum, NEPOTES quoque NEPTESQUE Britannicæ impertit: mirificæ omnes lætissimæque indolis: quos ipse Genius, quas ipsæ Gratia, ad summa omnia quasi manibus finxisse ac formavisse videantur.

Hoc Liberorum Virtutumque comitatu cinctus Rex Augustissimus, quid mirum si Matri nostræ Academicæ felicia tempora candidosque soles restituit? Jam Pax et Otium et Honos; jam ingenuæ juvenum artes, ac fortiora demum et virilia studia, Domicilium hoc sibi olim notum et assuetum revisunt. His auspiciis reverendi hi Viri, hac blanda tempestate inducti, jam spretis inferioribus subselliis ad supremum in Theologia gradum strenue enituntur.

Vos vero, Filii dilectissimi, macti ista virtute atque ingenio estote. Vos Academia lubens in hunc Doctorum ordinem cooptat; ac Purpuratorum suorum decus renasci sibi et reflorescere læta contemplatur. Quæ vero vobis Bona dividat Mater amantissima? quibusve demum muneribus suos filios prosequatur? Non certe pecunia, non redditibus et fundis: hos vosmet a Rege Optimo, hos ab Optimatibus, hos a Præsulibus, vestro merito quandoque consequemini. Ipsa, quod probe scitis, in rebus istis paupercula est. Quod vero habet, melius id profecto ac majus, jamdudum vobis dedit et insevit; bonam mentem, eloquentiam, doctrinam, humanitatem. Ne tamen vos et hodie prorsus indonatos dimittat, his suis Insignibus de more veteri deductis cohonestat: quæ vos non pretio quasi venalia, sed suo pondere et ex prisca dignitate metiemini.

Ac primo quidem vos *Pileo* donat, Libertatis quondam symbolo: quo vos, opinor, hunc Gradum semel assecutos, post ab omnibus apud se Scholasticis exercitiis liberos et immunes constituit. Nec tamen vos deinceps otiosos ac desides fore arbitrat. Quippe, ut olim qui nudo capite domi ac in urbe versabatur, ad iter tamen accincti *Pileo* sibi caput aut *Petaso* vel *Galero*

muniebant: ita vos hoc suo pignore commonitor esse cupit; ut jam Pileo instructi, continuo magis arduum iter ac laboriosum acceptetis. Non jam amplius vobis, in hac umbra Scholarum, sed in sole ac pulvere, in vera justaque acie sub dio est militandum: jam cum hostibus Ecclesiæ undecumque incursantibus, qua concionibus habendis, qua libris edendis, acerrime configendum. Quin et illud vobis inculcat: sicut in Nummis veteribus Ulixei et Mercurii ac Vulcani effigies, Pileatæ plerumque vel Petasatæ spectantur; ita vos in sermonibus scriptisque vestris et Ulixei facundiam, et Mercurii acumen, et Vulcani artificem operam exprimere oportere.<sup>1</sup>

Sed et altero vos dono beat Mater Academia, potiore cunctis Persarum Arabumve divitiis. Videtis hunc *Codicem Sacrum*, melioris vitæ ducem et magistrum, immortalitatis obsidem, salutis sponsorem. Hoc vos libro impertit, et primo quidem *Clauso*: quo velut signis vobis indicat, arcana dei mysteria cunctosque sapientiæ thesauros hic haberi reconditos, non illotis, quod aiunt, manibus tractandos, non indocto cuivis et profano temere committeandos.<sup>2</sup> Vobis vero, quos cum eruditione, tum moribus agnoscit idoneos, etiam *Apertum* concedit: unde et vobismet ipsi lucidum veri fontem vivosque latices hauriatis, et auditorum vestrorum animos puro ac salubri rore cœlestis doctrinæ irrigetis.<sup>3</sup>

Neque vero vel hic clauditur munificæ Matris liberalitas. Nam et *Anulo* vos dignatur, et eo quidem *Aureo*; tam libertatis jam vestræ quam auctoritatis indicio. Quippe ut olim jus Anuli Aurei Senatoribus primum solis, mox autem et Equitibus, postremo (labante publica disciplina) cuivis ingenuo, Liberove, numquam vero Servis concessum est; ita vos hodie suo Mater hoc pignore, si minus in Senatoriam dignitatem (hanc solius Regis beneficio suo quisque tempore nanciscamini) at in Ingenuitatem certe Libertatemque asserit. Jam manum ferulæ subducitis: jam magistrorum dictata tuto negligitis: non diutius vestrum est, stantes discere, sed ex cathedra docere. Quin et aliis nominibus hoc suum munusculum ornat et commendat. Hic vobis Anulus more veteri *Natalitius* habeatur: hodie enim Doctores nascimini. Hic dies vobis deinceps quasi Natalis numerabitur; tanto illi alteri honore anteponendus, quanto majus est Doctores, quam Infantes nasci. Porro idem hic Anulus etiam *Proxubus* vobis esto. Quippe hoc velut arrabone, jam Mater Academia filiarum suarum natu maximam Theologiam in matrimonium vobis collocat: quam sive dote exigua, seu (quod

<sup>1</sup> Hic singulis Pileus imponitur.

<sup>2</sup> Hic singulis Clausus datur liber.

<sup>3</sup> Hic Apertus.

auguror atque opto) luculente dotatam inveneritis; numquam cum illa facietis divorcium: uxorem eam vobis, matronam, dominam, caste semper et honorifice habebitis. Quin et ipse Ego, more majorum, cum anulum meum vobis trado; *Heredem* hujus *Cathedrae* meae de vobis aliquem, si non dedignamini, libens instituo.<sup>1</sup>

Sed quid ego de Me, tamquam olim de vobis quempiam *Heredem Cathedrae* relicturo? Ipsa Mater Academia jubet et instituit, ut jam nunc in ista sede vos singulos collocem. Videtis, ut prima specie adblandiatur? ut sessorem callide subdoleque invitet? molliscula pluma tumens, et opere textili superbiens. Ea vero, si expertis creditis, quovis scanino durior est ac molestior; quovis stadio et curriculo exercitator. Atque hoc vos symbolo Mater admonet; ne nunc, quasi studiis omnibus curisque defuncti, *cessatum* aliquo vel *sessitutum* abeatis: sed ut quam primum in hac Sella paulisper consederitis, ad labores novos experiendos alacriores surgatis: atque eo quidem omine; ut tandem aliquando vel hanc ipsam, me decedente, Cathedram occupetis; vel quod lautius est et optabilius, Decanalem aliquam aut Episcopalem; vel, si ne hic quidem consistitis, Archiepiscopalem denique, jam non Cathedram sed Thronum, ascendatis.<sup>2</sup>

Numquid aliud est quod restat, an jam valere vobis dictura est Academia? Immo vero, quo nulla non gratia suos Filios demereatur, etiam *Osculo* vos per me excipit; non Suavio quod voluptatis est, sed Osculo quod religionis; Osculo caritatis, Osculo sancto, Osculo in Domino Jesu: quale prisco Ecclesiae ritu, cum super Cœnam Dominicam, tum diæ Paschatis festo, tum in Ordinationibus Sacris, pie olim et pudice dabatur ac reddebatur. Hoc vobis osculo bona Mater *impetratæ* *venia* fidem facit, siquid olim in Statuta sua juniores et rerum imperiti forte peccavistis. Hoc itidem osculum *Benevolentia* suæ pignus, hoc et *Cognitionis* tesseram vobiscum auferetis: ut, ubicumque terrarum gentiumve fueritis, hanc Matrem vestram semper caram, semper honoratam, habeatis; et ab Ipsa vicissim, quandocumque in rem vestram fuerit, consilium, auxilium jure vestro efflagitetis.<sup>3</sup>

Jamque, nisi animi fallor, Viri Academici, rite facta ac transacta sunt omnia. Vos vero, Filii carissimi, sollempnibus jam verbis compello; et *Auctoritate* mihi commissa, creo, saluto, pronuntio vos omnes, *Professores, Doctores in Sacra Theologia*.

<sup>1</sup> Hic minime singulorum digito Anulus imponitur.

<sup>2</sup> Hic singuli in Cathedra collocantur.

<sup>3</sup> Hic singuli Osculo excipiuntur.

## CLASSICAL CRITICISM.

On the words *acta*, *actare*, ἀκτῆ, ἀκτάζειν, as explained by H. Stephens, the Vossii, M. Gesner, B. Faber, Forcellinus, De La Cerda, and F. O. Menckenius.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I have been at the pains of collecting together all the passages, which have yet fallen under my eye, where the words *acta*, ἀκτῆ, *actare*, ἀκτάζειν, which have given much trouble to critics, occur, and of contrasting together the different remarks of different writers upon them, and I hope that this labor may not be without its use to some of your numerous readers.

E. H. BARKER.

Hatton, July 21st, 1813.

“ Ἀκτῆ, *littus*, fit etiam ab ἄγω, significante *frango* (ut volunt Græci grammatici), quod videlicet undæ littori allisæ frangantur : Hom. *Il. σ. Ἀκτὴν εἰσέβαινον*, *Od. ο. πρῶτην ἀκτὴν Ἰθάκης* : distincte autem ponuntur ab eodem λιμένες, ἐτ ἀκταί, *Il. μ. λιμένισιν τε καὶ ἀκταῖς* : *actam* pro *littore* dixit et Virg. *Æn. 5*.

*At procul in sola secretæ Troades acta :*

ἀκταί, ut Ammonius tradit, sunt *petricosa maris loca*, θῖναι, autem *arenosa* : est porro hæc vox ἀκτῆ non solum in carmine, sed et in soluta oratione usitata : Strabo, de littoribus sinus Corinthiaci loquens, dicit, ἐν ταῦθα συναγωγὴν ἀξιόλογον λαμβάνουσιν αἱ ἐκατέρωθεν ἀκταί : utitur et Lucianus : ἀκτῆ ἐστὶν etiam *maritimus locus*, ut Hesych. scribit : apud Herodotum sæpe pro *ora*, i. e. *littoralis regione*.” H. Stephani *Thes. Ling. Græc.* “*Secretum et amœnum littus* : *Quum in acta cum suis accubisset*, Nep. 17, 8, 2. *In litoris acta* Prudent. adv. Symmach. 1, 136, sic Serv. ad illud Virg. *Æn. 5. 6, 13.*

*At procul in sola secretæ Troades acta*

*Amissum Anchisen flebant :*

in primis ad *voluptarium secessum* refertur, ut Cic. *Verr. 5, 69. c. 25. Tametsi in acta cum mulierculis jacebat ebrius* : de eadem *re. n. 96. c. 37. Ac primo ad illa æstiva prætoris accedunt, ipsam illam ad partem litoris, ubi iste per eos dies tabernaculis positij*

castra luxuriæ collocarat : eadem inquam res est, de qua ibid. 82. c. 91. Ipse tamen cum vir esset Syracusis, uxorem ejus parum poterat animo solido ac libero tot in acta dies secum habere : Cic. Fam. 9, 6. Delectatio omnibus et actis, et voluptatibus anteponenda." Gesneri *Thes. Ling. Lat.* "Acta, lido, o riva del-mare, ἀκτῇ, litus maris, vel secessus in litore, vox Græca, sed quam usus in Latinum sermonem inexit : in sexto casu singulari, Nepos in *Agesil.* c. 8.—Cic. *Verr.* 7. c. 25. et c. 31. Plerique lexicographi docent h. v. significari litoris secessum amœnum, et deliciarum causa excultum, sed non probant, Virg. 5. *Æn.* v. 613."—Forcellini *Lexicon totius Latinitatis.* "Acta, littus, aut amœnus in litore secessus,—Latinis amœna sunt : v. Amœnus — amœna n. pl. substantive, lieux divertissans, veuë agréable, ut per amœna Asiæ atque Achaïæ Tac. 3. *An.* 7, 1. Et amœna litorum Id. *Hist.* 3, 76, 3 : ad Virg. *Æn.* 5, 794, Amœna piorum Concilia, *Elysiumque*, Servius, Amœna, inquit, sunt loca solius voluptatis pœna, quasi amunia, unde nullus fructus exsolvitur unde etiam nihil præstantes immunes vocamus : itaque et Varronem, et Carminium docere, Idem ad 6. *Æn.* observat : sic in *Vet. Gl.* reperimus, Amœnia, αἱ ἀκταί, sed puto ibi amœna, non amœnia legendum, quod et Io. Isacio Pontano videtur placuisse ad Macrob. 2 *Sat.* 12 : Vossius tamen f. 25. *Etym.* retinet amœnia, et h. v. etiam Apuleio it assertum : Festus, Amœna dicta sunt loca, quæ ad se amanda alliciant, i. e. trahant : aliis dicta videntur ab ἀμείνων, melior, jucundior." Fabri *Thes. Eruditionis Scholastica.* "H δὲ Λευκανία ἐστὶν ἀκτὴ nobis certum est ἀκτὴν hic significare peninsulam, sive terram, quæ utrinque mari alluitur, ut est Lucania, atque Attica, quam Ἀκτὴν dictam primo apud Stephanum Apollodorus docet, Διὰ τὸ πολὺ μέρος αὐτῆς καθικνεῖσθαι εἰς θάλασσαν. Τριγώνου γὰρ οὗσης αἱ συγγενεῖσαι ὑπὸ τὸ Ζούνιον ἐκατέρωθεν δύο πλευραὶ παράλαιοι τυγχάνουσι : Attica igitur, quoniam erat ἀκτὴ, sive peninsula, Attica appellata est." ["Acta, vel acte, Attica regio, ut testantur Gell. 14, 6. et Plin. 4, 7. causam nominis indicat Strabo L. 9. Nempè Atticam apud vêtères Acten, i. litus, appellatam esse, et nomine derivato pro Actioa, Atticam esse nuncupatam, quoniam maxima illius pars ad mare est extenta et angusta, oblonga vero p̄tis et porrecta montibus usque Sunium subjicitur," Gesner *Thes. Ling. Lat.*] : "sic ἀκτῆς vocem Scylax sæpe usurpat : infra, ubi Hermæum promontorium describit, inquit, ἐστὶ δὲ ἀκτὴ, δι' ἧς ἰσθμός ἐστι : nullus enim esset verborum horum sensus, ni hic ἀκτὴ pro peninsula sumatur : Herodotus quoque *Melpom.* binas Asiæ peninsulas ἀκτὰς appellat, quamvis totus ille locus pessime habitus sit ab interpretibus : unius peninsulæ bina crura sunt hæc, unum est, quod a Phasiide usque Sigeum excurrit, alterum, quod a Sigeo, sive Mariandynum sinu, Phœnicen usque protenditur, eaque est Asia Minor ; hoc enim pacto Herodoti verba emendanda, ἡ αὐτὴ ἀκτὴ



ἀπὸ τοῦ Μεγαλοδυνῶν κόλπου, μέχρι τοῦ πρὸς Φοινίκην καμίνου, τάλει τα  
 ἐς θάλασσαν, μέχρι. Τριπλίον ἀκτὴς. ineptum : est, quod vulgo  
 legitur. [This sense of ἀκτὴ is not, as we have seen, noticed by  
 H. Stephens in the *Thes. Ling. Græc.*, nor is it noticed by Amilius  
 Portus in the *Lex. Ionicum Græco-Latinum*; but it must be con-  
 fessed that the passage is differently understood by Wesseling]:  
 alteram *peninsulam* faciunt sinus Persicus, et Arabicus, nimirum  
 Arabiam: paullo post Libyam similiter ἀκτὴν appellat, quod sit  
 περιήρτος, præterquam ubi Asize jungitur: Libya igitur est ἀκτὴ,  
 δι' ἣς ἰσθμός ἐστι: Scylax infra, Λέγουσι δὲ τινες τοῦτους τοὺς Αἰθιοπας  
 παραβαίνειν συνεχῶς οἰκούντας ἐνταῦθεν εἰς Ἀφρικανὴν καὶ εἶναι ταύτην  
 θάλασσαν συνεχῆ, ἀκτὴν δὲ εἶναι τὴν Αἰθιόνην. Hesych. ἀκτὴ ἐπὶ προ-  
 χούσῃ, ἐν τῷ ἐξέχοντι μέρει τοῦ αἰγιαλοῦ: inde patet non *peninsulas*  
 tantum, sed etiam *promontoria* ita appellari" [This meaning  
 also is omitted by H. Stephens]: "sane Apollonius Rhodius  
 Acherusium promontorium ἀκτὴν appellat: item Nicandri est apud  
 Stephanum, Καναστραίης πάρος ἀκτῆς, et Hesych. Κωλιδῆς, ἀκτὴ εἰς  
 θάλασσαν ἐξέχουσα, et sexcenta hujusmodi: at apud Dicæarchum  
 ἀκτὴ aliud est: pro *amœniis* namque utitur h. v. versus sunt  
 Posidippi de Platæis,

ναοὶ δύο εἰσὶ, καὶ στοὰ, καὶ τὸννομα,  
 καὶ τὸ βαλανεῖον, καὶ τὸ Σαράμβου κλέος,  
 τὸ πολὺ μὲν ἀκτῇ, τοῖς δ' Ἐλευθερίοις πόλιν,

vulgo postremus ille versiculus pessime sic egitur,

τὸ πολὺ μὲν ἀκτῇ, τοῖς δ' Ἐλευθερίοις πόλιν,

quorum verborum sensus est nullus: ἀκτὴν hic accipe pro *amœniis*:  
*Glossæ*, ἀκται, *amœnia*: sensus vero horum verborum est, urbem  
 non esse, quod vacua, et incolis destituta sit, maximaque parte ex  
*amœniis* constet: ubi vero Eleutheria celebrantur, quia magnus  
 tum hominum ibi sit concursus, fieri urbem: Eleutheria namque  
 quoque quinquennio Platæis agitabantur, ut a veterum plurimis  
 traditum est: sed v. ἀκτῆς potius hic accipe pro *secretò et abdito*  
*loco*, ut explicat Cl. Salmasius; non enim putat Latinum esse  
*amœnia*, de *locis sine mœnibus*, neque Græcos unquam hoc sensu  
 usos eo verbo: vel pro *amœnia* in illis *Glossis* scribendum *amœnæ*,  
 vel certe, hoc *amœne*, et *amœnum* dixisse veteres, ut *hilare*, et  
*hilarum*, *acre* et *acrum*" [Hence it is evident that this note of J.  
 Vossius had not been seen by Faber]: "sed *amœna*, vel *amœnia*,  
 Græcis ἀκτὰς vocari, *secretorum littorum recessus*, in quibus ἀπόγει  
 maris fruebantur, ac epulabantur ut plurimum voluptarii homines,  
 quod ἀκτάειν dicebant, unde proverbium, σήμερον ἀκτάζομεν, *cras*  
*in littore epulabimur, et genio indulgebimus*, cujus meminit Pla-  
 tarch. [Ger. J. Vossius in the *Etymologicum Ling. Lat.* Lugduni  
 1664, cites the passage, but I will quote the note: "*Acta*, ἀκτῇ  
*litus*, vel speciatim potius *littorum virides vestitus ac amœnitates* :

est ab *ἀγνoui*, *frango*, quia ad litus *franguntur* undæ :—non quia Cicero, et Maro utuntur, ideoque passim *actam* pro litore *ἀκτῆ* licet; quippe uterque horum de Sicilia loquitur: in rebus autem externis sua res lingua licet appellare: imo, ut dixi, proprie ita vocabant *amœnitates litoris*, nam Servius interpretatur *sectata*, ex *amœna locorum*, ac in *Veteli* quoque *Glossario* legas, *Ἀμύνια*, et *ἀκταί*: porro, quia veteres, quando genio indulgere vellent, *ἀκτῆ* partim piscium gratia, partim ob eorum amœnitatem, sectabantur, inde est, quod formarint verbum *ἀκτάζειν*, quod nova voce *actare* dixeris: itaque quoties sese liberalius invitare vellent, proverbialiter dicebant, *σήμερον ἀκτάσομεν*, q. d. *hodie actabimur*: ponam hæc de re locum Plutarchi L. iv. *Sympos. Probl.* iv. τί ὃ οἱ πολλοὶ βούλονται, πρὸς θεῶν, ὅταν ἡδέως γενέσθαι παρακαλοῦντες ἀλλήλους, λέγωσι, Σήμερον ἀκτάσομεν; οὐχὶ τὸ παρ' αὐτῇ δεῖπνον ἥριστον ἀποφαινοῦσιν, ὥσπερ ἐστίν;] “*actas* Latinos vocasse has *littorū amœnitates*, Servius annotavit ad *Æn.* v. ad h. v.

‘At procul in sola secretæ Troades acta:’

idem confirmat *Glossarium*, *Acta*, *littora amœna*: hinc *actare*, consistere in littore, *ἀκτάζειν*: neque hoc tantum capitur de littoralibus locis, sed etiam aliis, quanquam sint mediterranei: locupletissimus est testis Hesych. ἴδῃ δὲ καὶ ἄλλο τι ἢ συνήθεια, καλούμενον ἀκτῆν, ἀπὸ τοῦ συμβαίνοντος οἶμαι τοῖς πλοιζομένοις λαβούσα· ἐκείνοι τε γὰρ ἐς τοὺς τριούτους τῶν τόπων ἀποβάντες ἐστῶνται, αὕτη τε τοὺς ἐπ' εὐαχλαῖς ἀφωρισμένους τόπους ἀκτὰς καλεῖ, καὶ τὴν τύχῃσι μὴ παραβαλάσσοι ὄντες: ita lege: sic itaque capienda est vox *ακτῆ* apud Dicæarchum; nam *Platææ* urbs in mediterraneis est: Latini *littora* vocant *locos solitarios*, et *desertos*: Cicero de Quinto fratre, *Non homo, sed litus, atque aer, et solitudo mera*: ita quoque intelligendus locus ille Petronii, *Nec diu tamen lacrymis indulsi, sed veritus, ne Menelaus etiam antescholanus inter cetera mala solum me in deversorio inveniret; collegi sarcinulas, locumque secretum, et proximum littori*, mœstus conduxi: nihil certius.” Is. Vossius in *Scyllacis Periplum*, in the *Geographica antiqua* Jacobi Gronovii Lug. Bat. 1700, p. 6, 8. De La Cerda, whom I have but rarely consulted upon any occasion without deriving much information from him, says upon the *Æn.* L. v. 613: “Parco aliis, qui usi h. v. videlicet Turpilio, citato a Nonio, Val. Flacc. 5 *Arg.* Victorino de *Metris* ex poeta incerto, Sancto Ambros. L. 5. *Exham.*: tale quiddam est auctores usos v. *astu*, quæ Græca omnino, et Plin. L. 7. c. 2. dixisse probata, L. 6. c. 27. *Arabia eudæmon*, et c. 31. *Hesperium ceras*, et L. 2. c. 37. *Corybantian* pro κορυβαντιαν:—Plaut. in Pseud. *Hunc diem sumsimus prothyme*, i. e. προθύμιας, Martial L. 2. *Hinc seras epidipnidas parabat*, utique ἐπιδίπνια, et ἐπιδίπνιας: itaque usitatum fuit inserere Latino sermoni Græcum, et Latinis literis: sed adhuc in Siculis hoc peculiare fuit, qui ute-

bantur eo sermone, qui permixtus esset e Græcis et Latinis vocibus." Heyne says nothing at all about the word *asta*.

The remark of F. O. Menckelius in the *Observationum Ling. Lat. Liber*, Lipsiæ, 1745, deserves notice: "Nō, de *loais* tabrum usurpari à. v. exempla in Lexicō [B. Fabri] adducta: hactori persuadeant, aperte premium videtur annotare tantam hancitiam amorem dici, h. e. *gratiosum*, a: Tullio in Fragm. Martenii, quod servavit Augustinus in Libro De Vita Beata, "Orator, hominē ditissimū, *amantissimo*, delicatissimo, neque ad voluptatem quidem defuit, neque ad gratiam," et cultum etiam *amantiorem* homini tribui a Livio L. 4. c. 44. 'Ob suspicionem propter cultum *amantiorem* ingeniumque liberius, quam virginem decet, parum abhorrens famam.'" "

## ON THE ATTIC MONTHS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I Have lately had occasion to point out some mistakes, into which your Norwich Correspondent has fallen in his first attack against me in your No. XVI. I now think myself called upon to answer his animadversions in the same Number, on my Essay "Concerning the Shield of Achilles," which is to be found in your Journal for Sept. 1812.

Mr. S. is again pleased to accuse me of introducing many *novelties* into my dissertations, for which, he says, I do not produce sufficient evidence, (Class. Jour. No. XVI. p. 409.); and he adds, "I will at present point out one example of this as a specimen of many others." This writer then proceeds as follows—

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\* Otto Menckelius, who lived in earlier times, and of whom Otto Menckelius is probably a descendant, was the father of John Burchard Menckelius, and the person with whom originated the *Acta Eruditorum*: "Primum, ut notum est, institutus est actor. fuit Otto Menckelius, idem, adactis in laboris societatem, protestantis nomen viri. Frid. Bened. Carpovius, Godof. Guil. Leibnitz, Vito L. B. a Seckendorf, alique multa, ab anno inde 1684, usque ad 1707, quo ipse abijt ad suprema, magne cum orbis eruditi plausu, propositus est, ob id appellatus a' cel. Jo. Guili. Nobili De Berker Dissertationum p. 802. Cratippus et Varro Lipsienus, et a Guili. Cario de Cratippo F. 2, Hist. Lit. Script. Græcæ p. 7. laudatus." J. E. Kappeler's Life of J. Burchard Menckelius, prefixed to his Edition of J. B. Menckelius's *Dissertationes Academicarum Decus*, Lipsiæ, 1734, page ii.

" In your No. XI. Sir W. D. has these words at p. 19. line penult: 'The 10th and 11th months of the old Greek year, *Maimacterion* and *Pyaneption*, comprehended part of September with the whole of October and part of November.' By these words it appears, that he places *Maimacterion* before *Pyaneption* in the order of the Athenian months. This was indeed the opinion of some learned men formerly, viz. Petau and Dodwell; but as he has often quoted Scaliger as his authority concerning the order of the months, many of your readers may be apt to conceive that the above order was adopted by Scaliger also; this, however, is not the fact, for Scaliger placed *Pyaneption* before *Maimacterion*, and brought a strong proof of it from a date in Ptolemy's astronomy."

So then I have so often quoted Scaliger, that many readers may conceive, that I had his authority for placing the Attic months in every instance in the order which I have observed. I think I have referred only three or four times to Scaliger in the whole Dissertation; and those, who have read it without prejudice, would hardly suppose that, because I have cited Scaliger's authority in a few instances, I therefore intended them to understand, that I had his authority for every statement which I made. Unprejudiced readers must have seen that I also quoted Gaza, Petavius, and Dodwell, all of whom held very opposite opinions from Scaliger concerning the order of the Attic months. The natural inference, therefore, would have been, that I did not bind myself to abide by the authority of Scaliger in all instances, though I have admitted it in others.

I have said in my Essay, (No. XI. p. 14.) that "it would require a separate Dissertation to show upon what principles I would adjust the Greek and Roman months." After having made this declaration I could not have supposed, that any reader would have expected, that I was in that Essay, at least, to have stated my reasons for sometimes agreeing, and for sometimes disagreeing with others, who have written concerning the order of the months.

In placing *Maimacterion* before *Pyaneption*, I made no reference whatever to Scaliger. I thought then, as I think now, that that great man was entirely mistaken upon this point, when he reversed the order proposed by Gaza; but it is clear, that I must have extended my Essay far beyond the usual limits, if I had entered into a discussion upon this long debated question.

Mr. S., however, is pleased to say, that, in placing *Maimacterion* before *Pyaneption*, I have "revived an error;" and he adds, that I have "delivered the same erroneous opinion as if it were a certainty, although refuted by ocular demonstration." (No. XVI. 410.)

I am not aware, Sir, that there was any thing so positive and dogmatical in my words as to have deserved so sharp a rebuke, even

if I had been guilty of an error, into which, if it indeed be one, such men as Gaza, Petavius, Potter, and Dodwell had fallen before me: but it so happens, that unawed by the tone of your correspondent, I maintain, that, in placing *Maimacterion* before *Pyanepsion*, I have preserved the true order of the months as they followed each other in the ancient Attic year. It must remain for the readers of the Classical Journal to decide, whether, or not, I have been guilty of an error, or have made a statement without sufficient evidence or even probability in my favor. Mr. S. tells us, that Scaliger placed *Pyanepsion* before *Maimacterion*;—that Petavius and Dodwell objected to this, but, in his opinion, without success;—and that their arguments have been totally refuted by Spon. I shall examine Scaliger's arguments against Gaza, and proceed afterwards to consider those which Spon has advanced in his travels, for I do not possess his other writings, and if this author be consistent, I am not afraid of his authority.

1. Scaliger begins his argument, in order to prove that *Pyanepsion* preceded *Maimacterion*, by endeavouring to show that *Posideon* answered to January. (*De emendat. Temporum*, l. 1.) The witnesses whom he calls are Plutarch and Anacreon. Plutarch's words may be thus given in Latin—"Cæsar sexcentis delectis equitibus et quinque legionibus circa brumam atque Januarii initium, quem mensem Athenienses videntur Posideonem appellare, mal se commisit." (*In Cæsare*) The mistakes committed by Plutarch concerning the order of the months have been amply commented upon by Dodwell. (*Diss.* 11.) With regard to the verses of Anacreon, to which Scaliger would not have resorted, if he had felt himself strong, they prove nothing more than that the poet considered *Posideon* as a winter month, which I shall not deny to him, since I hold that it answered to part of November and of December. But let us admire how Scaliger could appeal to Plutarch, who makes *Posideon* coincide with January, when this writer's testimony is plainly and directly contradicted by Aristotle, who says that the female thunny-fish seems to bring forth at two different seasons, and that the first bringing forth is *πρὸ τῶν Περσιδεῶνα, πρὸ τῶν τροπῶν*—about *Posideon*, before the Solstice. It is clear then, from this, that *Posideon* preceded the winter Solstice, and that it could not accord with January. (*Aristot. Nat. Hist.* l. v. c. 9.) There is, however, another passage in Aristotle, which is, if possible, stronger, and which shows that Plutarch's testimony upon this point cannot be listened to. He makes mention (*Meteor.* l. 1. c. 6.) of a remarkable star, which rose in the month *Gamelion*, at the Winter Solstice. From this it is evident, that *Gamelion* comprehended part of December, and part of January; and it is disputed by none, I think, that *Posideon* preceded *Gamelion*. Theophrastus likewise (l. vii. c. 1.) places the Winter Sol-

stice in *Gamelion*; and now, I hope, it will be allowed to me, that I have not here rejected Scaliger's opinion totally without examination. It is clearly impossible that *Posideon* could have coincided with January.

Scaliger having argued that *Posideon* answered to January, and having stated that *Pyanepsion* answered to November, contends that *Maimacterion* could be no other than December. The first author, to whom he appeals, is Plutarch, who (*in Demosth.*) connects *Metageitnion*, *Boedromion*, and *Pyanepsion*. If this were the order, it is clear that *Maimacterion* either followed *Pyanepsion*, or could not have had a place among the Attic months. Scaliger likewise cites Harpocration, who flourished in the time of Antoninus Pius, and who asserts that *Maimacterion* was the fifth month, which, according to Scaliger's mode of reckoning, answered to December, for his order is evidently as follows—*He catombæon*, (the first month) August—*Metageitnion*, September—*Boedromion*, October—*Pyanepsion*, November—*Maimacterion*, December—*Posideon*, January, &c. But I think that Scaliger might have paused before he trusted to such comparatively recent authors as Plutarch and Harpocration. After the time of Alexander, the Greeks generally reckoned according to the Macedonian year and months, (see Dodwell's Diss. 12.) and these in their turn were in a great measure superseded by the use of the Roman year and months. If then we wish to know the real order of the Attic months, we should consult those authors, who flourished before, or at least about the time of the establishment of the Macedonian empire; and by no means repose on the authority of those, who did not write until after the Macedonian empire had crumbled away, and the Greeks had for centuries been the slaves, and had in many things adopted the usages of the Romans. I have shown, on the authority of Aristotle, that *Posideon* could not have answered to January, and that the Winter Solstice accorded with *Gamelion*. *Posideon*, therefore, could not have comprehended the latter part of December. It is, however, generally agreed, that *Posideon* immediately preceded *Gamelion*; and it consequently follows, that *Posideon* comprehended the latter part of November, and the first part of December. Again it is generally agreed, that *Maimacterion* and *Pyanepsion* were both anterior to *Posideon*; consequently if *Pyanepsion* comprehended part of November, which it certainly did, there is no room left for *Maimacterion* to come between *Pyanepsion* and *Posideon*; and *Maimacterion* must have been anterior in order to both these months. What then becomes of Plutarch's statement, when he connects *Metageitnion*, *Boedromion*, and *Pyanepsion*? What becomes of the testimony of Harpocration, who makes *Maimacterion* accord with December? Scaliger himself makes *Pyanepsion* accord with November; and

I hold that the latter part of it accorded with the first part of that month. But I have shown that the latter part of November, and the first part of December, coincided with *Posideon*. If, therefore, we follow Plutarch for the order of the three months after *Hecatombaion*, then, because *Pyanepsion* answered to the second part of October and to the first part of November, and because *Posideon* answered to the second part of November and to the first part of December, *Maimacterion* is actually excluded altogether by this arrangement from the list of the Attic months. Harpocration's evidence falls of itself. I, therefore, do not hesitate to reject both these authorities, and to place *Maimacterion* between *Boedromion* and *Pyanepsion*.

In order, however, to confirm his opinion, that there was an interval between *Pyanepsion* and *Posideon*, Scaliger quotes a passage from Theophrastus, who says, that the *Prunus Egyptiaca* begins to blossom in *Pyanepsion*, and that the fruit ripens about the Winter Solstice. Surely Scaliger was determined at all events to contradict Gaza, when he had recourse to the evidence of Theophrastus. This author expressly states, that the Winter Solstice accorded with *Gamelion*. There is no doubt then, that he must have arranged the months, in the manner which must result from its being true, that the Winter Solstice took place in *Gamelion*; and I see nothing wonderful in the fact, that a fruit-tree which blossomed about the end of October, or beginning of November, bore ripe fruit about the end of December.

Scaliger has likewise cited Diodorus Siculus, whose testimony, he seems to think, decisively proves, that *Pyanepsion* preceded *Maimacterion*, and that this month was followed by *Posideon*.—*Ἀπὸ γὰρ μηνὸς ὃν καλοῦσιν Ἀθηναῖοι Μαιμακτηριῶνα, τῶν ἐπὶ τῶν κατὰ τὴν ἄρκτον ἀστέρων οὐδένα φασὶν ὑεῖσθαι μέχρι τῆς πρώτης φυλακῆς. τῷ δὲ Ποσειδῶνι μέχρι δευτέρας.* Scaliger stops here, but he should have continued the sentence—*καὶ κατὰ τοὺς ἐξῆς ἐκ τοῦ κατ' ὀλίγον πλωιζομένοις.* (L. 111.) “A mense enim quem Maimacterionem Athenienses vocant, nulla septemtrionum circa ursam ad primam usque vigiliam; Posideone usque ad secundam; in sequentibus etiam paullatim a navigantibus haud conspici, perhibetur.” In the passage before us Diodorus is speaking of the 7 stars of the *Wain*, as observed by those, I conclude, who were navigating the Indian ocean, and who, as the latter part of the sentence clearly intimates, were steering a southern course, until they lost sight of the *Wain* altogether. Now in what latitude, about 2000 years ago, would the 7 stars of the *Wain* be under the horizon exactly for a whole watch, or for three hours of the night; and in what season of the year would the most northern of these stars (α in *Ursa Major*) set with the sun? To give the answers with entire precision is more than I will undertake—for in order to do

so, the position of the *Wain*, with respect to the circles of the sphere, should be found for the time when Diodorus lived (nearly about 2000 years ago); but I may observe from a rough calculation, that the star  $\alpha$  was then almost  $5^\circ$  nearer to the Pole than it is at present. I find, then, that Diodorus must have spoken of observations made in a latitude, at the least, I think, as far south as  $16^\circ$  on this side of the Equator. I likewise find, that the time of year, when  $\alpha$  in *Ursa Major* set in that age, and in that latitude, with the Sun, must have been about 10 days before the Autumnal Equinox; and that the 7 stars of the *Wain* would be under the horizon during 3 hours of the night in the same season. Now I make *Maimacterion* to be the month when the Autumnal Equinox took place; nor do I hesitate to say, that for *Posideon* in the text, we should read *Pyanepsion*. The circumstances described by Diodorus could not have taken place in December and January, with which months Scaliger would have the months mentioned in the text to coincide. They must have happened in the Autumn, and not in the Winter; and thus from the very evidence so confidently adduced by Scaliger, I conclude against him, that *Maimacterion* coincided partly with September, and partly with October, rather than with December.

Now comes Scaliger's argument "from a date in Ptolemy's astronomy."—"Timocharis apud Ptolemæum anno Nabunassati 466, qui erat 48 Calippi, Thoth, vii. Πυανεψιωνος ἡ τελευτῶντος, observavit Lunam conjunctam Spicæ Virginis. Quod tempus convenit diei octavæ Novembris. Proinde Neomenia Pyanepsionis Calippici xvi Octobris. Hecatombæon autem illius anni cœpit xviii Julii. A xviii Julii ad xvi Octobris sunt dies nonaginta: qui constituunt menses Lunares Calippi tres præteritos, et neomeniam quarti ineuntis. Nam 89 dies sunt menses tres lunares, quibus si adjeceris neomeniam quarti mensis, fiunt dies 90. Ergo neomenia Pyanepsionis erat quarta a neomenia Hecatombæonis. Antecedit igitur Maimacterionem Pyanepsio, et Posideonem Maimacterio." (*De Emendat. Temp. l. 1*).

How far this argument is to be depended on will perhaps appear from the following observations of Dodwell.

"Atque hinc obiter locus Pyanepsionis a Petavio assignatus, non modo adversus Scaligerum, verum etiam Salmasium et Petitem asseritur. Jam enim ostendimus intervallum inter Anthesterionis viii<sup>m</sup> et Pyanepsionis xxv<sup>m</sup> idem fuisse ac inter Januarii xxix<sup>m</sup> et Nov. viii<sup>m</sup> qui mensis est a Januario x<sup>us</sup>. Et simile plane spatium est inter menses Ægyptiacos Athyr, cujus dies xxix<sup>us</sup> Anthesterionis diei viii<sup>o</sup> respondebat, et Thoth, cujus dies viii<sup>us</sup> idem erat Pyanepsionis xxvi<sup>us</sup>. Est enim Thoth ab Athyr mensis similiter x<sup>us</sup>. Et quidē præter v Epagomenas in anni superioris fine additas. Inde manifestum erit x<sup>am</sup> tunc in lapsu fuisse Lunationem. Idque verissimum erit si v<sup>us</sup> numeretur anni Attici



mensis Pyanepsion. Sic enim a die Anthesterionis viii<sup>o</sup> ad diem Pyanepsionis similiter viii<sup>m</sup> novem erunt menses integri, et qui sequuntur dies ad mensem x<sup>m</sup> proinde spectabunt. Inde certum est tempore Timocharidis nondum iv<sup>o</sup> loco numerari potuisse Pyanepsionem. Postea fieri potuit ut locum, nescio qua de causa, cum Maimacterione mutavit." (*Usus Cycli Calippici Civilis Diss.* 11.)

This statement, considered together with what precedes, and to which I refer the reader, appears to me entirely to overthrow Scaliger's argument, when he attempts to prove from Ptolemy, that *Pyanepsion* held the fourth place in the more ancient order of the Attic months. I have likewise to remark that Scaliger says, that in the year, to which he alludes, *Hecatombaon* began on the 19th of July. Now the Summer Solstice, as is well known, coincided with *Hecatombaon*. We must, therefore, observe, that Scaliger, if accurate in one sense, cannot be so in another; for it is obvious, that *with respect to the seasons* it would be inaccurate to state, that *Hecatombaon*, in which the Sun came to the Solstice, accorded with the end of our month of July, and the commencement of our month of August.

I have now, Sir, as briefly as I could, laid before you some of my reasons for differing from Scaliger, and for placing *Maimacterion* before *Pyanepsion* in the order of the months, as they constituted the ancient Attic year; and even from what I have already stated, I might leave it to your readers to judge, whether, or not, Mr. S. were quite justified in accusing me of "reviving an error." But, it seems, he can bring the matter to the test of "ocular demonstration." He alludes to the inscription mentioned by Spon. I shall soon dispatch what I have to say concerning this "ocular demonstration."

2. Spon found a marble at Athens in 1676, on which a list of the Attic months was inscribed; and in this inscription *Pyanepsion* precedes *Maimacterion*. Now, Sir, I have never contended that, in more recent times, this may not have been the order, and that the two months in question may not have changed places. There is, however, no doubt in my mind, and I have already supported my opinion by some strong evidence, that in more ancient times, *Maimacterion* preceded *Pyanepsion*; and I am not in the least shaken by the inscription produced by Spon. It is full of Roman names. This shows, by his own confession, "que cette inscription n'est que depuis le tems que les Romains se rendirent maîtres de la Grèce, et que la langue Latine se maria pour ainsi dire avec la Grèce." And is it really for such an inscription as this, that we are to set aside such testimony as we possess? But this is not all. This inscribed inscription, which gives a list of *all* the Attic months, commences with *Boedromion*. When did Boedromion

stand the first of the Attic months? At no period of Greece before that country was conquered by the Romans; and, as far as I know, at no period since. What then is the conclusion? Why, I should think, that the author of this half Roman, half Greek inscription did not know the real order of the months. Spon confesses that *Boedromion* was not the first month, but as the inscription shows that the *Gymnasiarchs* were changed every month, he imagines the following singular explanation of the difficulty—"Ce n'est pas," says he, "que le mois Boedromion fût le premier de l'année, car il étoit seulement le troisième; mais peut-être commençoit on alors les exercices du Gymnase, comme nos universités s'ouvrent en quelques endroits au mois de Mai, en d'autres au mois d'Octobre." Yes, our universities open at different seasons, after being closed during the vacations; but here is a list of *Gymnasiarchs* for each and every month of the year; and the month *Boedromion*, which was really the third, is set down as the first month. What should we think, if we were informed by the University of Oxford, that a different professor should teach every month, and if we were to find January put down as the tenth month of the year? But Spon, in the opinion of Mr. S., has totally refuted Petavius and Dodwell. Spon was certainly a learned man; but he was so ignorant upon this particular point, as to make *Hecatombæon* in the ancient Attic year coincide with the vernal equinox. "Ecatombæon étoit le premier mois de l'année qui commençoit apparemment à l'équinoxe, et à l'entrée du Printemps." This sentence plainly proves, that Spon knew little of the ancient Attic year. *Hecatombæon* never coincided with the vernal equinox, nor did the Attic year commence at that season, until long after the Christian æra, when the Christians had obtained sufficient influence at Athens to make the month, in which Easter Sunday fell, the first month of the year. (See Petitus de Aun. Att.) This is the author truly, who, according to your correspondent, has totally refuted such writers as Petau and Dodwell!

When Mr. S. accused me of reviving an error, when I stated that *Maimacterion* agreed with the latter end of September and the first part of October, and consequently that it preceded *Pyaneption*, he seems to have trusted rather too implicitly to the Abbé Barthélemy, from whom he cites a long passage, and from whom he probably learned that Scaliger and Spon had been hostile to my opinion. I have already answered the statements of Scaliger and Spon; and as Mr. S. cites the Abbé Barthélemy against me, I will cite Aristotle against him. Mr. S., it is true, speaks in a very decided tone, and positively asserts that I am in an error. I may, perhaps, be again in an error, but I am of opinion that Aristotle's authority, concerning the ancient order of the Attic months, may possibly balance, not only the Abbé Barthélemy's authority, but his own.

It is agreed, that *Pyanepsion* coincided, at least in part, with November. I hold, that it answered to part of October and part of November—it being always understood, that I am reckoning according to the seasons. Aristotle, speaking of the time of rutting among the deer, says—*Ἡ δὲ ὄχλια γίνεται μετ' Ἀρκτοῦρον, περὶ τὸν Βοηδρομιῶνα καὶ Μαιμακτηριῶνα*—"Coitus fit post Arcturum circa Boedromionem et Maimacterionem." (*De Nat. Anim.* l. vi. c. 29.) Now, unless *Maimacterion* immediately followed *Boedromion*, and consequently preceded *Pyanepsion*, no sense can be made of this passage. But this is not all. To fix the season of these months, we must find the time when *Arcturus* rose at Athens in the age of Aristotle. *Arcturus* has now, I think, about 200° degrees of right ascension, and about 20° of northern declination. Athens is situated nearly about 37° 58', N. L. Aristotle flourished about 2150 years ago, which carries us back about a sign. The time when *Arcturus* rose with the sun can be easily calculated for this period; but I must leave it to others to decide, in how many days exactly this star emerged from the solar rays. Ptolemy allows generally 10 or 12 days for the emergence of a star; but considering the latitude of *Arcturus*, I know not whether this may be quite correct here. Still, however, I think, I cannot be far wrong, if I state, that at the period mentioned above, *Arcturus* rose heliacally at Athens about 12 days before the Autumnal Equinox. Thus *Arcturus* would rise among the last days of *Boedromion*, which, according to my statement, coincided with the last part of August, and the first part of September, as *Maimacterion* did with the last part of September, and the first part of October. Aristotle affirms that the rutting season among the deer took place after the rising of *Arcturus*, (which happened about 12 days before the Autumnal equinox,) about the months *Boedromion* and *Maimacterion*. How is it possible, then, if Aristotle knew the names of the Athenian months, and the time when *Arcturus* rose, that *Maimacterion* should answer to December, as Scaliger asserts? How is it possible, under these circumstances, that *Pyanepsion* could precede *Maimacterion*?

But the Abbé Barthélemy refers us to another marble found at Athens by Chandler, and from the inscription upon it he concludes it to be certain, that *Pyanepsion* immediately followed *Boedromion* in the order of the Attic months. It is plain, that if it did so, Aristotle could not have known that order, when he wrote the sentence which I have cited from him. Let us then examine this inscription, and see whether, or not, it be necessary to come to the same conclusion with the Abbé.

The inscription in question is in a mutilated state. It is undoubtedly very ancient, and must, I should think, have been anterior to the Archonship of Euclid in the 94th Olympiad. The *Omega*

does not occur—the *H* is employed as an aspirate—the *Gamma* has the form of an uncial *Lamda* *Λ*—and the *Lamda* has nearly the form of the Roman *L*. Mr. S. says, that this inscription is to the same purport with that adduced by Spon. Has he seen it? As far as from a cursory inspection I can make it out, this fragment copied by Chandler seems to contain directions concerning libations, &c. to be offered by the priests and the citizens from the beginning of *Metageitnion* and *Boedromion*, even to the 10th of *Pyanepsion*, (there written *Πυανόψιον*, the *ψ* not being yet in use among the Athenians,) and afterwards from the beginning of *Gamelion* and *Anthesterion*, even to the 10th of *Elaphebolion*.

Here *Pyanepsion* is made to follow *Boedromion*, and no mention is made of *Maimacterion*; and thus it may be thought that Aristotle, in the sentence quoted above, had really confounded the order of the months. But how came it, that the Abbé Barthélemy, who seems to have examined the inscription, was not aware, that it appears to record one of those decrees, by which the priests arranged, or altered, the months, according to their festivals, and upon particular occasions? In doing this, however, the changes, which were made for religious purposes, can scarcely be supposed to have extended farther. That those, who presided over religious matters, and who celebrated the mysteries, occasionally altered the months, is indubitable. Thus Plutarch says, *Στρατοκλείους γνώμην εἰπόντος Ἀνθεστηριῶνα τὸν Μουνυχιώνα ψηφισαμένους καλεῖν καὶ νομίζειν ἐτέλουν τῷ Μημητρίῳ τὰ πρὸς ἀγοράν*. Here then we find it stated that, for a particular purpose, it had been decreed to call and consider *Anthesterion* *Munychion*. Now no festival whatever took place at Athens during the month *Muimacterion*. A modern author is mistaken in placing the festival of Ceres in that month; and, as Gronovius has observed before me, there was no such festival as the *Maimacteria*, which is only to be found in modern books. Thus then we can account for the omission of the month *Maimacterion* in the inscription before us. This was the *only* month in the year during which no public religious festival, or ceremony, was celebrated at Athens. What might be the reason of this I know not, but it accounts for the omission of *Maimacterion* in a decree relating to religious ceremonies, especially as we find, that in such decrees one month was sometimes ordered to stand for another. In this way, likewise, we may account for the mistakes of later authors, who, finding this month omitted, or transposed, in decrees issued by the *Βασιλεὺς* and his colleagues, with a view to the celebration of religious festivals, &c. were embarrassed where to place it.

I return then with undiminished confidence to the authority of Aristotle, who makes *Maimacterion* follow immediately after *Boedromion*. Mr. S. tells us, however, that the Abbé rightly re-

fers to Sam. Petit, who repeatedly maintains, in his *Eclogæ Chronologicae*, that several sentences in Aristotle prove, "inter Boedromionem atque Maimacterrionem esse medium Pyanepсионem." L. 4. p. 193. I have to lament, that the only part of Petit's work which I possess, viz that which treats *De Anno Attico*, cannot be that to which the learned gentleman alludes. I should, indeed, much wish to see those sentences, which are to prove that Aristotle has contradicted himself: for besides the passage, which I have already cited, there are several sentences in Aristotle, which seem clearly to prove, that according to him, *Maimacterrion* immediately followed *Boedromion*. Thus he says, (*De Nat. Anim.* L. VIII) that the quails depart in *Boedromion*, and the cranes in *Maimacterrion*; and it is true, that the cranes depart immediately after the quails. He likewise mentions, that the *stellæ* produces twice in the month *Maimacterrion*, and natural historians tell me, that this happens about the Autumnal Equinox in the Mediterranean.

I leave it, now, Sir, to your readers to judge, whether, or not, Mr. S. be really entitled to their credit, when, from the specimen which he gives, he generally accuses me of reviving errors, and of introducing novelties without sufficient evidence. It is not the least extraordinary thing in this attack against me, that it is absolutely of no consequence at all to my argument in my Essay, whether *Maimacterrion* preceded *Pyanepсион*, or not.

Some of your readers may perhaps be surprised, that I appear so desirous to exculpate myself from the charges brought against me by my anonymous antagonist of Norwich, who has been assailing me for the three last years in your Journal, while I suffer to sleep unnoticed the calumnious misrepresentations of an unpublished work of mine, which appeared in an article of the Quarterly Review. But the gross blunders of the Reviewer can hardly have escaped the detection of literary men; and my friend *Vindex* has sufficiently answered the calumnies so industriously spread against me. As my letters have occupied so many pages, it becomes my duty equally to correct the mistakes which I have really made in them, and to defend myself when unjustly attacked.<sup>1</sup>

<sup>1</sup> It is entirely with this view, that I think it necessary to correct a passage in my Essay on the 49th chapter of Genesis—I had indeed corrected it in part; but as my candid critics took no notice of these corrections, published more than two years ago, I shall repeat and enlarge them here.

An extra-zodiacal constellation may be denominated the *paranatalon* of a sign under four different circumstances—1. Any constellation rising from the horizon beside a sign—2. A constellation rising along with a sign to the meridian—3. A constellation rising opposite to a sign—4. A constellation rising to the meridian opposite to a sign. That these different uses of the

But to return to Mr. S. This Gentleman proceeds to accuse me of making Homer place the harvest in *Egypt* in the month of *Metageitnion*, which, according to my arrangement, coincided with part of July and part of August. To this I must give a positive denial. I have not spoken of the harvest in *Egypt* at all. My words are these—"If the *Greeks* began to plough and to sow immediately after the tenth of *Hecatombion*, they might reap before the end of *Metageitnion*. This will not appear extraordinary, when we consider the quickness of vegetation in *Greece*," &c. (Class. Jour. XI. 18.) What then could induce the learned Gentleman to assert, that I had made Homer place the harvest in *Egypt* in *Metageitnion*? Is it because I have said in another part of my Essay, that the poet, in his description of the 12 pictures, "adverted to certain customs, manners, and usages, borrowed indeed originally from the Egyptians, but already established in his own time among the Greeks?" But this would give us a cavil founded on an induction so absurd, and so remote, that I must conclude, that there has been some slip of the pen, and that the Gentleman meant to write *Greece*, instead of *Egypt*. Most certainly I have never said, that Homer placed the harvest in *Egypt*, during a season when the lower part, at least, of that country was overflowed by the waters of the Nile; nor can any such inference be drawn, because I stated elsewhere in my Essay, that Homer adverted in his pictures to certain customs, usages, and manners, which were originally Egyptian.

Mr. S. is so obliging as to inform me, that in the countries bordering on the Mediterranean, the harvest is earlier than it is in Britain. Why did he not go on, and tell me, that it is earlier on his side of the Tweed than on mine? But, Sir, after a pretty long residence in Italy, Sicily, and Turkey, I may be allowed to know something of the seasons of sowing and reaping in those countries. I think, then, that I have heard that there are (in the more fertile districts at least,) two harvests in the year. Now, if the reader will turn to my Essay, he will see that I distinctly allude to this second harvest, which, for the reasons there assigned, I have placed in *Metageitnion*. That I was speaking of this second harvest as taking place in *Greece*, and not in *Egypt*, must, I should think, be

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word are legitimate, will not be disputed by those, who know that the Greek preposition *κατα* signifies sometimes *juxta* and sometimes *contra*.

Owing to some accident in transcribing the passage in the copy sent to the press, the sentence beginning with the words, "Perhaps the allusion," &c. was mutilated. It should be read as follows—"Perhaps the allusion may be to *Centaurus*, followed in his descent by *Scorpius* and the *Adder* his concomitant: but the allusion will also apply to *Hydra*, which sets with *Centaurus*, a paranatellon of *Scorpius*. 'At etiam Centaurus occidit cum Hydra.'" *Hyg.*

clearly evident to any person, who is not determined to misconstrue my meaning.

Before I close this letter, I wish to say a few words more concerning the difficulty of making the Attic months correspond with our own. Without adverting to the *full* and *hollow* months, or to the observance at different periods of the lunar and solar years, I have to remark, that the commencement of the year, and that the months themselves, changed their places at different æras. The most ancient Attic year, as Dodwell and others have proved, commenced about the Winter Solstice in the month *Gamelion*. The commencement of the year was afterwards fixed about the Summer Solstice in the month *Hecatombæon*, as appears from various authorities. But after the time of Alexander, not only was the Attic year made to commence with the Autumnal equinox, but the name of the new first month was called *Hecatombæon*, though it began in September instead of June. Again, when the use of the Julian year became general throughout the Roman empire, the commencement of the Attic year was transferred nearly to the season of the Winter Solstice, and the first month, according to this new arrangement, was still called *Hecatombæon*. From this statement, which I give on the authority of Petit, it must be evident, that we can rely much more safely on the testimony of Aristotle concerning the order of the months in the ancient Attic year, than that of Plutarch, or of Harpocration. It is likewise not to be forgotten, that the college of Priests occasionally transposed the months. It was ordered by the laws and the oracles, says Geminus, τὸ εἶναι κατὰ τριᾶς, whether with respect to months, days, or years. Accordingly in Chandler's inscription we find this number observed; but as no public religious ceremonies were celebrated in *Maimacterion*, it is passed over in the decree, in which the month *Posideon* is likewise omitted. The order of the months seems also to have been occasionally changed by decrees of the people. I wish some of your correspondents would favor me with a comment on the following words of Demosthenes—Τότε τοίνυν μὴν ἦν Μαιμακτηριῶν.....καὶ μετὰ ταῦτα διελθόντος τοῦ ἐνιαυτοῦ τούτου, Ἑκατομβαιῶν, Μεταγειτνιαῶν, Βοηδρομιῶν. Τούτου τοῦ μηνὸς μάλιστα μετὰ τὰ μυστήρια δέκα ναῦς ἀπετείλατε ἔχοντα χαλιδήμον κινέας καὶ πέντε τάλαντα ἀργυρίου. (*Olynth.* 111.) But be this passage explained as it may, I think that the testimony of Aristotle fully justifies me in placing *Maimacterion* immediately after *Buedromion*.

I really trust, Sir, that when my letter of the 6th of April, and the one which I am now writing, shall be laid before your readers, they will not conclude, from the specimens which Mr. S. has adduced against me in your 16th No., that I am in the habit of obtruding errors on them, without examining the evidence, or being at all acquainted with the subjects concerning which I write.

The learned Gentleman would, perhaps, be as well employed in searching for mistakes in his own productions as in mine. He reproves the Abbé Barthélemy for citing Suidas, as one of those authors, who place *Maimacterion* after *Pyaneption*. When he thus quarrels with those, who are on the same side with him, and accuses them of mistakes, where they have made none, what are his opponents to expect? Suidas, says Mr. S., has said nothing about the matter. Has he not indeed? Why then, what are the following words—*Μαίμακτηριών, ὁ πέμπτος μὲν παρ' Ἀθηναίους, ὁ Ἰανουάριος*? When *Hecatombæon*, according to the Macedonian regulation, was made to coincide with September, *Maimacterion*, if it followed *Pyaneption*, would be the 5th month, and would necessarily coincide with January. The testimony of Suidas upon this subject of the Attic months is certainly of no avail. He states *Posideon* to be the same with December, and how could this be, if *Maimacterion* corresponded with January? But though the testimony of Suidas upon this subject be of little value, yet such as it is, there can be no doubt of its being rightly referred to by the Abbé Barthélemy; and then comes this accurate critic, Mr. S., who never speaks upon a subject without examining the evidence, and tells us, that Suidas has said nothing about the matter!

I am glad to see, in your last Number, (XVII.) that this writer is at his Coptic exercises again. I should never have disturbed his lucubrations, if I had not been so repeatedly, and, I must add, in most instances so unjustly attacked by him. I have, however, been much entertained by some of his etymological *novelties*. I have only time at present to take notice of one example of his ingenuity.

The Greeks and Romans denominated cotton *byssus*. Mr. S. undertakes to show, that this word *byssus* is derived from the Egyptian; and the process, by which he obtains this result, is curious enough. The raw material was called by the Greeks *ἐπίξυλον*, *lana lignea*, (probably because it was the produce of a shrub, or tree,) and sometimes, (apparently for the sake of brevity,) *ξύλον*, *lignum*. But the learned Gentleman thinks that the Greeks might have heard, that the Egyptians called this material by a name which signified *wood*—viz. *boos*, from which he derives the Greek *βύσσης*. He admits, that there is no such word in Coptic as *bos*, or *bons*, signifying *wood*; but *β*, and *βω*, bear that meaning. Let us observe then the felicity, with which the etymology is made out. *βω*, in the Saidic, should be pronounced like *boo* in *hoor*. Now if we only add an *s* to *boo*, we shall have *boos*; and if we suppose that the Greeks added *ses* to *boos*, we shall obtain a word very like in sound to *βύσσης*! What can be more satisfactory than this etymology? Some objectors may tell us,



that there is no such word as *boos*, *lignum*, in Coptic; and that we have no right to coin words for the sake of an etymological hypothesis. But what does all this signify? Why, when it favors our etymology, should we doubt, that *boo* was once (perhaps a long time ago) written and pronounced *boos*? Besides, it is certain, that  $\beta\omega$ , *lignum*, and the Greek word for *cotton*,  $\beta\acute{\upsilon}\sigma\sigma\omicron\varsigma$ , begin with the same letter; and, therefore, we are fully entitled to come to our conclusion.

This is not all, however. The Coptic word *hboos* signifies a garment, and why should we not suppose with Mr. S., that this word is compounded of *hebs*, *to cover*, and *boos*, *wood*? The objectors will perhaps call out again, that there is no such word as *boos*, *lignum*—that *hboos*, *vestimentum*, comes from *hebs*, *operire*—that it literally signifies a covering—and that *boos*, *lignum*, a word which does not exist, can have nothing to do with the matter. Here, however, we will tell them, that our supposed word, *boos*, means *cotton*, as well as *wood*; and surely, as we have coined the word ourselves, we may make it mean just what we please. We, therefore, insist, that *hebs*, *to cover*, and our supposed word *boos*, *wood*, *alias cotton*, are the elements of *hboos*, a garment. To this the objectors may indeed answer, that if *hboos* mean a cotton covering, which it must do if our etymology be right, there can be no other way of translating the words,  $\Sigma\beta\upsilon\iota\kappa\ \eta\mu\acute{\alpha}\varsigma$ , in the 20th chapter of St. John, than by rendering them thus—*a cotton covering of linen*; and it must be admitted, that this would be a covering rather of a singular texture.

W. DRUMMOND.

28th April, 1814.

## OBSERVATIONS ON MILTON'S LATIN POETRY.

By DR. C. SYMMONS.

WE are happy to have it in our power, by the obliging permission of Dr. Charles Symmons, to lay before our readers some remarks on Milton's Latin poetry contained in his *Life of J. Milton*, 2d Ed. London, 1810. 8vo. Some of them are from the pen of Dr. Parr, as appears from the following acknowledgment in the Preface to the second edition :

"Doctor Parr must forgive me if I here state that the benefit, which this edition of my work has derived from the assistance of his judgment, has been so considerable as to give him a just claim to the thanks of my readers and myself. In a correspondence, which has passed between us, his deep and accurate erudition has supplied me with so many curious observations on the subject of Milton's Latin poetry, that, if I could consent to arrogate the possessions of a friend for my own, and to shine with the wealth of another, I could now make a splendid figure; and appear to be great beyond the design of my nature, or the indulgence of my fortune.

The high reputation of Dr. Parr for learning and for talents cannot acquire a line of additional elevation from my panegyric; and when I affirm that his virtues as a man are equal to his merits as a scholar and a writer, I say only what his friends know to be true, and what his enemies have not the confidence to deny. I speak of him on this occasion only to gratify myself, and he must pardon my justifiable vanity—for

"Nec Phœbo gratior ulla

"Quam sibi quæ Vari præscripsit pagina nomen."

Preface, p. 23.

*Si sit hōc exilium patrios adiisse penates.*

Eleg. I. addressed to C. Deodati.

Our author seems in this place to be guilty of a false quantity, and to begin his hexameter very unwarrantably with a cretic. Terentianus Maurus accuses Virgil of the same inaccuracy in the line "*solus hic inflexit sensus*," &c. affirming with the old grammarians, that *hic* and *hoc* were formerly written with two c's, *hicce*, *hocce*, being contracted from *hicce* and *hocce*, and were always long. Vossius on the contrary asserts that these pronouns were long only when they were written with the double *cc* — "*Ad quantitatem hujus pronominis quod attinet, producebant et hic et hoc veteres quando per duplex c scribebant hicce vel hocce, abjecto e; corripiebant cum c simplex scripsere.*" *Art. Gram.* 29. Of a short *hic* more than one instance may be produced; "*Hic vir hic est, tibi quem promitti sæpius audis*," but not one, as far as my recollection is accurate, of a short *hoc*. "*Hōc illud, germana, fuit.*" "*Hic labor hōc opus est.*" "*Hōc erat, alma parens*;" "*Hōc erat experto frustra Varrone.*" — "*Hōc erat in votis.*" My friend, Dr. Parr, however, has suggested that *hoc* is to be found short in the comic poets; and has referred me to two places, one in Plautus; and one in Terence, where it certainly occurs with this quantity. If this authority, from poetry neither epic, elegiac, nor lyric, can save Milton in this instance, it will be well; and one sin against prosody will be struck from his account,

Salmasius, in his abusive reply to "The Defence of the people of England," charges our author's Latin verse with many of these violations of quantity, and the accusation is repeated, as I shall remark in the proper place, by N. Heinsius. Though Milton's Latin metre be not proof against rigorous inquisition, yet are its offences against quantity very few—not more, perhaps, (if the Scazons, addressed to Salsilli, which seem to be constructed on a false principle, and some of the lines in the ode to Rouse, which appear to have been formed in defiance of every principle, be thrown out of the question,) than four, or, at the most, five, of a nature not to be disputed. Of these I shall notice two in the *Damon*, one of them evidently a slip of the pen, as in a former instance he had observed the right quantity, and the other an unwarrantable licence rather than a fault of this specific description. In the *Idrâ Platonica*, he is guilty of shortening the second syllable of *sempiternus*, which beyond all controversy is long; and in his poem to his Father he makes the last syllable of *ego* long, when it is unquestionably short; though here perhaps he might be justified in lengthening it, as the ictus of the verse falls on it. Of *Academia*, in the second *Elegy*, he shortens the penult in opposition to the uniform practice of the Greeks, and not sanctioned by any authorities, though countenanced, as Dr. Parr has acutely discriminated, by some examples among the Latins; and lastly, in the *Alcaic* ode on the death of Dr. Goslyn, he has left the interjective, *O*, open in a situation, in which it is never found open in the Roman classics. When, contrary to the usage of Virgil, Horace, &c., he lengthens the first syllable of *Britonicum*, in the *Damon*, he is supported by the authority of Lucretius, V. 1104. *Nam quid Britannis cœlum differe putamus*; and when he makes the final syllable of *temere* short in *Quid temerè violas*, etc., he is justified not only by analogy, but by the sole authority which can be produced on the occasion, and as such to be admitted, the authority of Seneca, who in two places uses it as short—

*Sic temerè jactæ colla perfundant comas.* Hippo. 392.

*Pondusque et artus temerè congestos datc.* Id. 1244.

For these instances I am indebted to Dr. Parr. By Gray this syllable of *temere* is improperly made long—*Hospiti ramis temerè jacentem*. I have omitted to state that, in the iambics on the death of Felton, Bishop of Ely, *Neobölen* is substituted without authority for *Neobulen*. This I believe to be an accurate and full statement of Milton's real and imputed transgressions of Latin prosody in all its just severity, and this will vindicate me for saying that his offences of this description are few, and not sufficient to support in its full extent the charge, which has been brought against him. I am aware, however, though the circumstance was not in the contemplation either of Salmasius, or of Heinsius, that Milton has fre-

quently sinned against the celebrated metrical canon, advanced by Dawes, and acknowledged by the chief scholars of the present age, which determines that in Latin prosody a short vowel is necessarily lengthened by the immediate sequence, though in a distinct word, of *sp*, *sc*, and *st*. But, though I must thus dissent from the opinion of Dr. Parr, from which it is impossible to dissent without a feeling of trembling diffidence, I cannot profess myself to be certain of the authenticity of a law, which has not been invariably observed by the greatest masters of Roman numbers in the purest age of Roman taste—of a law, in short, which has been broken by Catullus, by Horace, by Virgil, by Ovid, and by Propertius. To get rid of an infraction of this rule by Virgil, its supporters are reduced to the violent expedient of erasing the offending line without the authority of a single MS. and when Horace, with his fine judgment and nice ear, is guilty, as he frequently is, of this imputed crime, the circumstance is attributed to the necessity of the numbers, the “*carmina sermوني propiora*,” which he professes to employ. Well—be it so: but what is to be said of the following instances, which have not been hitherto produced, of a neglect of this rule by other writers of the golden age of Roman poetry, and particularly by the learned Propertius, in whom more instances of a similar nature are to be found?

“*Testis erit magnis virtutibus undæ Scamandri.*” Catull.

“*Brachia spectavi sacris admorsa colubris.*” Proper.

“*Consuluitque stryges nostro de sanguine, et in me.*” Id.

“*Tuque O Minoâ venundatâ Scylla figurâ.*” Galli *Eleg.*

If this last instance, as brought from a work, the authenticity of which has been suspected by Broukhusius and others, should be thrown out of the question, examples enough have been adduced, (and their number might easily be increased,) to vindicate Milton, when, with many of the first-rate scholars of the age just past, he disregards a rule of prosody, which, whatever may be advanced in its support by the great scholars of our own times, must be considered as possessing, at the most, only doubtful authority. Though Homer, if he may be allowed to have written his *Iliad*, or to have

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\* In the first No. of the *Critica Journal* we recorded all the instances, which we could recollect, of a short vowel, remaining short or lengthened before a word beginning with *sp*, *sc*, or *st*, from classical writers;—and in the second No. we collected instances from the best modern Latin Poets. To those articles we now we hope, to present our readers for a full account. In the preface to his Poems, Dr. Bosch has introduced a defence of the short letter in that position. The article is curious enough to induce us to lay it before our readers in some future No. Edit.

known the orthography of one of the rivers of the Troad, has frequently transgressed this rule, it was very generally observed by the Greek poets; and by the poets of what has been called the silver age of Roman composition, it has not, as far as I can discover, been ever violated. It would seem that to a Greek or a Roman ear the immediate sequence of the strong consonants in question suspended the voice on the preceding short vowel; but not in that degree as to make inattention to its effect an unpardonable offence against the harmony of the verse. I have occasionally hinted that Milton's Latin prose-composition is not altogether faultless; but its faults are few and trivial; and to dwell on them would expend time for an insufficient object. On his Greek composition, of which the errors are more numerous, and perhaps of greater magnitude, I have purposely forbore to offer any remarks, as that accomplished scholar and very acute critic, the Reverend Doctor Charles Burney, has completely exhausted the subject. When the almost infinite niceties of the Greek language are considered, and it is recollected that the great Sir William Jones, and even Dawes, the most accurate Grecian perhaps whom this island, till the present day, has ever produced, have not in every instance been able to observe them, the lapses in Milton's Greek composition will possibly be regarded as venial, and not to be admitted in diminution of the fame of his Greek erudition. pp. 58, 62.

*Anguiferos rictus* is certainly an inaccurate expression.

*Vipereos rictus*, if the verse had permitted it, would have been unexceptionable. *Calumnia* is, I fear, the property of prose rather than of poetry. It occurs frequently in Cicero, and sometimes as a forensic word; but never in Virgil, nor, as I believe, in any of the Augustan poets. Many of Milton's expressions in his Latin poems are not supported by high classical authority. p. 94.

In their scazons the Greeks use a spondee in the fifth place, but the Latins always an iambic. In the poem before us, (verses addressed to Salsilli,) Milton has violated this rule of Roman prosody in no less than twenty-one instances, by inserting either a spondee, or an anapest in the place in question. This is to be guilty, not of false quantity, but of an erroneous fabric of verse. p. 138.

I am afraid that our poet has been guilty, in this place, of a false quantity. The first syllable of *Hylas* is unquestionably short.

"His adjungit *Hylan* nautæ quò fonte relictum

"Clamassent; ut litus *Hyla*, *Hyla* omne sonaret."

→ → →

Virg. *Ecl.* vi.

"Cui non dictus *Hylas* puer?

Id. *Geor.* iii.

δε Τλαν φιλότῃ θεῷ ποιήσατο νόμῳ  
πόσειν.

Apoll. *Arg.* lib. i.

τῷ χαρίεντος "Τλα, τῷ τὰν πλοκαμίδα φορεῦντος. Theocr. Id. XIII.

This, however, was only a slip of Milton's pen: in his seventh elegy the quantity of *Hylas* is right:

"Thiodamanteus Naiade raptus *Hylas*." pp. 175,6.

"Et callebat *avium* linguas, et sidera Mopsus." Epit. Damonis.

*Avium* cannot, with any authorised license, be contracted into a dissyllable. p. 179.

"Nil me, si quid adest, movet, aut spes ulla *futuri*." Ep. Dam.

Doctor Parr has suggested to me, (and his suggestions on subjects of philological disquisition are always of moment) that "*futurum*," without an adjunct, never means *future time*, but *a future event*; and that Milton, in this place, is consequently wrong in his latinity. p. 180.

When he constructed this ode to *Roula*, which is now a wild chaos of verses and no-verses heaped together confusedly and licentiously, Milton must be regarded as imprudent for not having taken any one model of acknowledged authority, by a perfect assimilation to which, in the construction and combination of his metres, he might have secured himself from error and reprehension. Inattentive or lawless he must certainly be deemed, either for not noticing, or for not following, the rule of systematising, which the moderation of the Latin poets chose to affect, rather than to indulge in that inexhaustible variety, that rapid interchange of numbers, which enchants and astonishes in the tragic solemnity of the chorus of the Grecian muse, or in the wild roll of her dithyrambic. This preference of a system may be observed amongst all, even the latest of the Roman poets; though exceptions to it will be found in two or three choruses in Seneca's plays, (*Agam.* 590. 339. *Edip.* 403.) which at the same time exhibit transgressions of every rule of metre and of rhythm. To disapprove then of the general plan and construction of this ode is only to admit that, in matters of this nature, innovation is dangerous and to be avoided: for, in compositions in the classical languages, what is without precedent may be contrary to principle; and in every department of knowledge the vague surmises of probability, which are doubtful, must not be balanced against the conclusions of necessity, which are certain.

Next in order to be regarded is the execution of the ode, which need not have followed the licentiousness of the plan; and it would have been more becoming in our poet to adhere to authority in the former, than it was censurable to depart from it in the latter; for to deviate from authority in the former was to produce new fabrics of verse, and thus to indulge in a violence of innovation at which sound judgment must necessarily revolt. It was to be expected,

therefore that Milton would fortify each of his lines with example, or, in defect of example, would at least advance for his deed the plea of reason, and would attempt to conciliate criticism with the effect of harmony : but to neither of these dictates of prudence has he invariably attended. For some of his verses individual example will be sought for in vain, while in others, not strictly conformable to those models which they most nearly resemble, the less severe and fastidious will admit the principle of construction not to be wholly contrary to the genius of the Latin language, and will acknowledge that the rhythm distinguishes them from the asperity of their neighbours. With lines of this description may be classed the following :

- “ Quæstorque gazæ nobilioris.  
 “ Optat pælli, numeroque justo.  
 “ Sibi pollicitum queritur abesse.  
 “ Aeternorum operum custos fidelis.  
 “ Et tutela dabit solers Rôûsi.”

(The two last verses are not Phæleucians, whatever Milton may call them)

- “ Auctorum Graiæ simul ac Latiniæ,  
 “ Phineamque abigat pestem procul amne Pegaseo.  
 “ Quo neque lingua procax vulgi penetrabit atque longe.”

The five last lines are too cumbrous with spondees, but they are constructed after the manner of Pindar, the most beautiful and the most frequent of whose verses are formed by prefixing or postfixing trochaics to dactyls—e. g.

Πρωτοσίλα τὴ τεὸν δ' ἄνδρ' ἄν Αἰχαιῶν  
 Ἐμπερὰ χαλκοπαῖν ἔκτω θανόντων.

So Seneca—

- “ Ut quondam Hercules cecidit Phætrâ,  
 “ Motam barbaricis equitum catervis.”

These lines, though not very strictly formed on any model, and indefensible by example, may be admitted as not deficient in rhythm : but others are to be found in this composition of Milton, not only unprotected by the bulwark of authority, but unrecommended also by the very influence of harmony ; monsters, such as Seneca, or whoever was the author of *Edison* and *Agamemnon*, scarcely ever begot, or Georgius Fabricius christened. To reject disdainfully such specimens, as are contained in the following list, requires not the “superbum aurum iudicium.” King Midas would have disapproved of them ; and we may decide dogmatically, and may animadvert severely, without caution and without delicacy, on a fact which is so obvious, and on uncouthness which is so barbarous.

- " Insons populi, barbitoque devius.
- " Modo quis Deus, aut editus Deo.
- " Pristinam gentis miseratus indolem.
- " Orbi notus per immensos.
- " Almaquæ revocet studia sanctus.
- " Fugere Lethen, vehique superam.
- " Sedula tamen haud nimii poetæ.
- " Callo tereris inatitoris insulsi.
- " Quis te, parve liber, quis te fratribus.
- " Munditieque nitens non operosa.
- " Quicquid hoc sterile fudit ingenium.
- " Jam serò placidam sperare jubeo.
- " Dum vagus Ausonias nunc per umbras."

As Antispastics, (a measure, though difficult and obscure, yet not lawless and licentious,) are in use only among the Greeks, and were rejected by the Latins, as unpleasant to their ears and repugnant to their accent, it would be in vain to justify the preceding lines by referring them to that metre, to which they may perhaps bear some shadowy resemblance: with any degree of resemblance, they could not be permitted to avail themselves of such far-fetched and foreign authority—*citra mare nati*.

Of the remaining lines of this ode, it will be sufficient to say that they are good, and that most of them are well-known and well-authorised, without entering into a tedious detail of the names of dactyls, iambics, trochaics, asclepiadeans, &c. &c. The dactylic *Clarus Erectheides*, would sound fuller and better, if the diphthong *ei* were resolved puncto dialyseos. Dawes has well observed that these words 'Τυδείδης, 'Ατρεΐδης, etc., never occur in Homer where they must be trisyllables, but only where they may be dissyllables. Add to this the words of Eustathius, not far from the beginning of his Παραβολαὶ εἰς τὴν Ὀμήρου ποιήσιν. Οἱ Αἰολεῖς πολλάκις ἐν ταῖς διφθόγοις οὐκ ἀπὸβαλλουσιν, ἀλλ' ἀρκοῦνται μόνῃ διαστάσει, ὡς ἐν τῷ 'Ατρεΐδης, Αἰγυΐδης, Ἀργυΐδης."

Pindar sometimes uses the dialysis, and sometimes not.

Γενέσθωσα δ' Ἀτρεΐδης γυνή.  
Δόντες Οἰκλειδα γυνή.

In the scolion to Harmodius and Aristogiton,

Ποσειδῶν τε ἱερὸν Διομήδεα.

Si qua memur sana posteritas sciet."

I cannot help admitting that Seneca should so studiously affect an anapest in the first place of a senarius, to the almost entire exclusion of a tribrach and an iambus. pp. 281, 5.



## TENTAMEN DE POETIS ROMANIS ELEGIACIS ;

AUCTORE JOSEPHO ADDISONO.

WE doubt not that our readers will be very glad to see a specimen of Addison's Latin style, that they may be able to contrast his English with his Latin. By the activity and researches of a friend, we are enabled to lay before them the following *Essay upon the Roman Elegiac Poet*. It is copied from a small 12mo. printed at London in the year 1721. with an English Translation by Major Pack, and is called the third Edition. It is not inserted in the Edition of *Addison's Works* published at Birmingham in 1761, 4to., nor in Tickell's edition as published at Edinb. 1769. 12mo. and we believe that Bishop Hurd's Edition does not contain either this, or any other specimen of Addison's Latin style. Under such circumstances our readers cannot fail to regard it as a great literary curiosity.

### TENTAMEN DE POETIS ROMANIS ELEGIACIS.

Sæpe mecum ipse mirari soleo, ex tot tantisque viris in antiqua Classicorum Poetarum pagina transferenda, vel operose, vel commode jucundæque versatis, tam paucos extitisse, qui *Elegiarum Scriptores* ædignos opera sua judicaverint, vel quidem suo otio dignos. Haud ego quidem possum credere, quin hi in propria scribendi norma perinde feliciter successerint, atque alii ; ac proinde cum non minori emolumento, quam cum voluptate legantur. Ad me quod attinet, affirmare possum, eam fuisse semper animi temperationem mei, ut eandem vel casui proterve fortuito, vel difficultati rerum propæit obliquè accommachantem, longe facilius lenire me, atque multo potius perferri, dulcem optando comitem Tibullum, quam vel philosophorum lectiones, vel præcepta theologorum consulendo. Quicquid enim est solenne valde, id omne, aliquam, nescio quam, prohibitoriam coactionis faciem, præ se ferre atque ostentare videtur. Adeoque est poëta semper inauspicata aut discentis cujuslibet aut docentis indoles, aut, ex quovis exterioris disciplinæ genere, nostræ potius poëta voluntatis, quam mentis emendatio nascatur. Verbis enim ita strenue contendere, ut minus esse rectæ rationis, hoc vel illud agere, mens hominum convicta fateatur, non est res duri forsitan plena negotii ; at vero, ad aliud idem munus obeundum, aliquem fortiter et suaviter im-

pellere, hic est plane operosus flexanimæ orationis labor, hoc summum artis misterium. Digna quidem hæc Horatii sententia, quæ alta mente reposita maneat,

" Virtus est vitium fugere, et sapientia prima  
" Stultitia cavuisse."

Annon eodem prorsus jure dicere possimus, e voluntaria quadam ærumnarum oblivione primum surgere ad felicitatem gradum. Quem quidem si assequi optume volumus, non debere nos cogitandam nimis, sollicitamque illam, quæ nobis est insita, particulam exsuscitare; tumultuantes autem rerum ideas mulcere, et motos animi fluctus componere, multo magis oportere confido.

Donec nostra hujusmodi corpuscula, misera illa quidem et vacillantia navigiola, incertum hujus vitæ cursum tenent, et in prope medium usque oceanum immani et feroci ventorum vi pelluntur, longe ab aspectu littoris hospitibus mansueti, certo certius est, navigantes in illis animas nostras, gaudia permagna intus oborientia sentire, quando ab ingruenti extrinsecus procella ipsæ sese quasi furtim retrahentes, et lævatus affectantes iter, leniter natant voluptatis aquas, placidaque fruuntur passionis aura secundo (ut ita dicam) temeritatis flumini conjuncta.

Occulta quædam inest carminibus incantatio, quæ nunquam non solet bene formatum pectus grata dulcedine afficere; atque ego quidem opinor, in probæ illius atque ingenuæ classis poetarum, Catulli nempe, Tibulli, Propertii, et Ovidii versibus, aliquid, nescio quid singulare atque valde patheticum existere. Certum est, inter illa elegiaci ordinis carmina, Catulli perpauca esse apte judicatoque numeranda. At, quodcumque teneriora humanitatis argumenta tractat, Minervæ suavem afflant odorem, et sententiæ omnes, proprietatem vel accuratissimam sapiunt, suntque re redolent elegantia amoenitatem. Ac proinde nihil aliud agere potui, quam ut insigne ipsius nomen in sociorum eadem studiorum ratione valentium numerum referrem. Eminebant hi quatuor in patria sua, clari natalibus, et, ut tum erant tempora, re plusquam mediocri fruebantur. Ad voluptatem traxit sua quemque indoles; singuli vero, recta usi ratione, eo sapientiæ processerunt, ut, et publici pravitatem negotii, et caducam præteriti fastus incertique honoris exploraverint inanitatem. Triumviri jure merito dicantur Triumviratum perinde illustrem constituisse, atque ulla unquam protulit ætas; siquidem vivendi modum splendide otiosum spectemus. Perpoliti ornati moribus, rerum copia affluentes, bene succedentes in ætate, summa cum familiaritate sibi invicem beate conjuncti, quandiu vixerunt, tamdiu usque viguere humani generis delicia; et tandem cum a vivorum regionibus discesserunt, eas utique omnes discessum lugentes reliquere. Quantum ad Ovidium attinet, erat ille quidem omnibus illis apprimè ornatus et morum et

ingenii dotibus, quæ ad absolute fingendum hominem plane generosum conducere posse videantur. Quippe iratus illi Augustus, vel quod insperato istius imperatoris occultæ lasciviæ testis aderat fortuitus, vel quod proprios amores (ut illi speciose vertebatur crimini) impudice nimis describebat, eundem annum habentem quinquagesimum ex Italia in exilium mittebat. Exul reliquum miseræ vitæ tempus languide valde consumens inter Sauromatas in civitate (cui nomen fecens *Temeswaer*, uti putant nonnulli) extremum obiit diem. Hujusmodi suppliciorum exempla non nisi bina in omnibus historiarum monumentis esse credo reperienda, ubi, quod est punitum (si malum quam durissime appellemus) illud inconsiderate solummodo atque temere factum vocare possumus; alterum Ovidii personæ sorte contigit, Rabutini alterum. Horum quidem principes, pari certe, illoque supremo dominandi jure gaudebant, sapientia fruebantur pari, paribus suspicionibus angebantur.

Hæc geniorum, quibus hi erant præditi, perexigua sane delineatio, nos abunde doceat recte judicare, quantum scientiæ lumen, quamque dulce et elegans emolumentum, compositissima quæque horum poetarum themata, mentibus afferant bene atque nitide præparatis. Ac revera, quam in amicitia fidem inviolatam, quos tene-ros in amore impulsus, quam in propinquo benevolentiam assiduam, quæ tandem omnium virtutum moralium monumenta intuemur? Quæ videmus exemplaria? Quæ, quæso utique, non videmus? Ut mille ingenii ornamenta omittam, ut præteream miram illam dulcedinem et felices musicæ numeros poeticæ temere cadentes, ut taceam denique genuinas illas et quasi jam modo spirantes vitæ imagines, quæ quidem efficiunt, ut vix, prima facie, opinemur, scenam earundem in seculo perinde remoto fuisse representatam, atque nobis magis ipsi cogitantes sentimus.

Una porro defectio non est æ silentio prætereunda; quippe crimini in universo posne orbe Christiano ducitur hisce poetis, nimiam in inhonestis rerum ideis excitandis licentiam, nimiamque in eisdem exprimendis æcenenitatibus affectasse.

Sed tamen est certum illis respondeam. Siquando, parva blanditiarum suarum quasi et explicantes, tali verborum usi sint delectu, qualis non indignaretur morum simplicitas, ortam inde tamen vitæ corruptionem omnem, non singulari cuidam turpitudini ab illis affectatæ, sed communi potissimum atque effrenatæ illius, in qua viguere, ætatis licentiæ attribueri nos debere contendo. Siquidem ejusdem reum, culpam agimus Horatium; habere certe debemus confidentiam præ se ferre auctem ipse Virgilius, cujus ad coelos usque tollit, multa in *Bucolicis* scripsit, quæ, apud nos, lascivæ ætatis in libertate orta putatur. Ne plura, totum argumentum hoc ante coneratis determinat. Qui animum bonis et inanimatis virtutibus prænet imbutum, ille cum hisce authoribus versari facillime

potest, omnis expers periculi contagionis. Atque quantum ad eos spectat, quorum improbitas superat ingenium (execrabilius autem accidere fatuo nihil potest) illi proprii et insensati quidem vitii tempestate abrepti, aras focosque et res omnes quam maxime sacras, nequissimi cujusque fatuoris perpetrandi gratia, prosternunt. At, quandoquidem omnia horum poetarum carmina, uti erant primitus et Latine scripta, tute et sine labe legi queant; singula tamen, salva morum pietate, Anglice reddi posse, minime contendo. Sed, quum multa possint, dolendum videtur, linguam Anglicanam non perfrui pluribus, quippe quæ ditiores redderent sermonem nostrum, atque pleniores dulcium varietate imaginum, quæ æque sunt innocuæ, atque sunt suaves.

Qui vero hujusce operis provinciam in se susceperint, illi profecto desudabunt, cum novo passum invenient laboris ex crebris clausulis ad ritualement religionis cultum et superstitiosa quælibet dogmata alte respicientibus oriundos. Hisce exemplis abundant ea carmina, in quibus reperitur maxima vis libidinis; nempe lascivix lenocinari superstitio jugiter solet. Quantum autem ad illa attinet, quæ non indecora tralatione digna sunt, ea quidem omnia, paucis illustrata commentariis, non solum erunt intellectu facilia, verum etiam lectoribus mere Anglicanis magnam afferent voluptatem.

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AN ANSWER

TO

**A LATE BOOK,**

*Written against the Learned and Reverend  
Dr. Bentley, relating to some Manuscript  
Notes on Callimachus.*

TOGETHER WITH

AN EXAMINATION OF MR BENNETT'S  
APPENDIX TO THE SAID BOOK

LONDON:

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No. II.

*To the Author of the Remarks upon Dr. Bentley's Fragments  
of Callimachus.*

SIR,  
THAT part of your Book which I have now under consideration bears  
this Title,  
An honest Vindication of Tho. Stanley, Esquire, and his Notes on

Callimachus. To which are added some other Observations on that Poet. In a letter to the Honourable Charles Boyle, Esquire. With a Postscript, in relation to Dr. Bentley's late Book against him.

This Title promises two things.

First, An honest Vindication of Tho. Stanley, Esquire, and his Notes on Callimachus.

Secondly, Some other Observations on the same Poet.

But withal here is special care taken to give the reader notice of a certain Postscript in relation to Dr. Bentley's late Book against Mr. Boyle: by which late book of Dr. Bentley against Mr. Boyle, I understand the Doctor's late Book in vindication of himself, and his Dissertation upon the Epistles of Phalaris from the objections made by the Honourable Charles Boyle, Esquire, against both.

Though 'tis your *best* vindication of Mr. Stanley and his Notes on Callimachus I am principally concerned with; yet since you have been pleas'd to bless the world with some things of your own (p. 34. lin. 7.); those your own observations I shall separate from those of Mr. Stanley, and, to make them the more observed, present them to the view of the reader in a place by themselves. And as for the Postscript, it will give me as little trouble, as I believe it did you.

That the vindication of the dead, (p. 25.) and speaking for them who cannot speak for themselves, is a generous and honourable undertaking, I freely grant you. But if this vindication of the dead was wholly unnecessary; if there was not the least manner of injustice offered by Dr. Bentley to the manes of Mr. Stanley (p. 74) requiring such a vindication; the Doctor never omitting the mention of his name, where there was just occasion for it, nor ever mentioning it without the regard due to his merit, (Dr. Bentley's Answer to Mr. Boyle, pref. p. 93. p. 232. & Epist. ad fin. Malel. p. 45.); if this your vindication of the dead be in reality nothing else than an accusation of the living, and that accusation altogether frivolous, false and malicious; if upon due examination this should appear to be the truth of the case, an indifferent reader will be much tempted to doubt, whether or no in the whole management of this affair you were indeed actuated by those noble principles you profess (pref. p. 1, 2, & p. 25, 76, 77.) of conscience, honour, and religion, and not rather put upon it by some very unjustifiable motives of a quite different nature. As perhaps the mean view of making your court (though at the expence both of your own modesty, and your neighbour's good name) to a young gentleman, or the vain-glorious ambition of falling in with a triumphant party (p. 54.) and dividing with them the spoils of an already (as you too soon thought) conquered enemy.

But the controversy in which I am engaged is too trifling to bear the solemnity of an Introduction. I shall therefore without farther ceremony forthwith enter into the merits of the cause; which I hope in not many words to dispatch with that clearness and evidence, that even you yourself shall be willing to let the matter drop, and wish it had never been started.

To try the force of your allegations against Dr. Bentley upon the

account of Mr. Stanley's MS. (Callimach. op. edit. Grævian. p. 305. Vindicator. p. 34.) I shall begin with the first of them, and under that plead to the whole indictment.

"*Ἀκρια ἀγὼν καὶ τὰ ἴζ*—(Harpocrat. Suidas.) as in Dr. Bentley, " p. 305.

" This citation out of Suidas (which Mr. Stanley only hinted at) the " Doctor hath transcribed and printed in words at length."

These are your words. By the parenthesis here (which Mr. Stanley only hinted at) is imply'd, I suppose, that if Mr. Stanley had not hinted at it, Dr. Bentley had not transcribed it.

Thus have you drawn up the charge, which reduced into form lies thus.

The citations out of Harpocration and Suidas are in Mr. Stanley.

The citations out of Harpocration and Suidas are in Dr. Bentley: ergo,

Dr. Bentley stole the citations out of Harpocration and Suidas from Mr. Stanley.

Now of the self same stamp are all and every one of your proofs that follow; as thus:

The citations, Num. 2, 3, 7, 8, 12, and so of the rest, are in Mr. Stanley.

The citations, Num. 2, 3, 7, 8, 12, &c. are in Dr. Bentley: ergo,

Dr. Bentley stole the citations, Num. 2, 3, 7, 8, 12, &c. from Mr. Stanley.

Thus lies your argument, nor can you say, but that I give it its whole force.

And these are those Proofs, to which you give the epithet of undeniable, and upon which you pronounce the Doctor (p. 76) a convict of notorious plagiarism. Were I minded to express myself ingeniously upon this occasion, I could not do it in better words than in those of an approved author, for whom you doubtless have a particular esteem. 'Either our Vindicator must be a very thoughtless writer, or he must hope to meet with very thoughtless readers; and such I am sure they must be, if this way of arguing passes upon them.' (Mr. B. p. 259.) Never was that bold epithet, undeniable, more miserably abused in the press, or placed in a post where it could less maintain its ground. But it hath been the peculiar happiness of some books to meet with very thoughtless readers. Nor can I imagine what other consideration could have given our honest Vindicator also the heart to set up for an author. I could pinch you somewhat close upon this your undeniable. But I scorn to take a weak enemy at advantage. That would be a disparagement to the cause I have in hand: and Dr. Bentley might well think himself a man as unhappy in his advocate, as he is happy in his adversary, were this the best defence I could make for him, that your proofs against him are not undeniable. No, Sir, I'll freely abate you that strong word. If you can but make them, even to the lowest degree of probability, probable; I'll allow you a little heightning of your stile, and you shall call them undeniable.

Now the probability of your proofs depends upon the probability of the supposition upon which they stand: and that supposition is this;

That Dr. Bentley never met with those citations which you charge upon him as stolen from Mr. Stanley's MS. either in the authors themselves, in whose names they are published, or in any other book whatsoever, save in your MS. For had he met with them any where else, he might as well have transcribed them from thence as from your MS. Now to suppose this, reduces the industrious Dr. Bentley's polymathy and multifarious reading (Mr. B. p. 101, &c.) into a very narrow compass. Or else you must suppose, that though he might have met with them elsewhere, yet he would never have observed them, so as to have drawn them together, and presented them to the world in the manner he hath done, had he not found them readily collected to his hands by Mr. Stanley, which to prove will put you as hard to it as the former. (Concess. 8, 9, *infr.* p. 11, 12.) This I think is a clear case. So that the controversy depending between us is plainly this. Whether it be more probable that the Doctor should have both seen and observed those citations in some other books besides your MS which is that part of the question I take. Or, whether it be more probable, that he had never met with them any where else, or never would have observed them, had not your MS. either presented him with them in words at length, or at least directed him to the books where he might find them; which is the point you are to maintain.

Having thus, I think, very fairly and clearly stated the case, and as much as possibly could be done to your advantage: let us calmly and deliberately argue it out. In the doing of which, for method sake, I shall proceed in this order.

First, I shall produce your own, and your friend's Concessions on behalf of the Doctor.

Then I shall compare your Concessions with your Assertions, and from thence raise some just and reasonable Exceptions, deeply affecting the whole body of your proofs. Which being, in the last place, applied to the particular instances, I shall think this controversy at an end.

But this one thing I must observe to you before I go any farther, that hitherto I am but upon the defensive, nor as yet any farther concerned in the Doctor's interests, than barely to discharge him of the accusation you bring against him; so that I am willing to stand upon the very lowest terms with you, and shall be content to take up with that *indifferent* account of the Doctor, which you and your friends are pleased to give me, and make the best I can of it.

To begin therefore with your Concessions. And here I am forced to subpoena in two or three witnesses for the Doctor, whose testimonies will be of so much the greater weight in this cause, by how much the less they can be suspected of partiality in his favour. As for that Honourable Gentleman, whose name I must somewhat often make use of upon this occasion, considering how necessary his evidence is to me, and how ill I could have spared it, I hope he will the more readily pardon my presumption in producing it.

#### CONCESSION I.

Dr. Bentley is a person of singular industry.

Witness 1. The Honourable Charles Boyle, Esquire, Examination of Dr. Bentley, p. 285.

*Dr. Bentley, relating to Callimachus's Fragments. 353*

And to give my opinion, what he (sc. Dr. Bentley) is fit for, I think that the collecting of Greek Fragments and Proverbs would be a proper employment for him.

And presently after, I am the rather apt to think, that such works as these might thrive in his hands, because the well-executing them depends chiefly on two qualities, which he must be allowed to possess; application and a willingness to be employed in such sorts of studies, as only load the memory without improving the understanding.

Witness 2. *Honest Vindicator*, p. 42. 'Notwithstanding his (sc. Dr. Bentley's) Accuracy and great diligence in searching after the Fragments of Callimachus.'

Witness 3. The author of the Postscript to the *Honest Vindication* of Tho. Stanley, Esquire, lin. antepenult. 'I am neither afraid, nor ashamed to declare that I have a great esteem for Dr. Bentley's learning and industry.'

Next to Industry, in order to the carrying on any great design is required Leisure, and the opportunities of pursuing it. And that I think 'tis well known the Doctor's circumstances have happily afforded him. But since we have an express testimony for it, I'll make that

CONCESSION II.

Dr. Bentley is a person who hath enjoyed leisure and the other opportunities of pursuing his studies.

Witness Mr. Boyle, *Pref.* p. 3. where these words lin. 5. 'The person, who by the help of leisure and lexicons shall set up for a critic,' are manifestly designed as part of the Doctor's character, vide & p. 187, 189. But how was this industry and leisure employed? Why, which makes concession the third.

CONCESSION III.

Dr. Bentley is a person well read in dictionary-learning.

In turning over Greek Vocabularies, Onomasticons, Etymologicons, Lexicons, Glossaries, Nomenclators and Scholia.

Witness 1. Mr. Boyle, *loco jam dicto*, *Concess.* 2. and the places referred to as follows. (p. 197, & 208, 213, 223, 286, &c.) But two of these Lexicographers are singled out from the rest, and therefore well deserve it, to have a particular mark set upon them, sc. Suidas and Hesychius.

1. With Suidas the Doctor is very conversant, p. 197, and

2. Hesychius is one of the great store-houses of his alphabetical-learning, p. 183.

Witness 2. *Honest Vindicator*, p. 9. 'A volume as big as the lexicons he designs to publish.'

And if he designs to publish them surely he must very thoroughly have read them. Confer cum Mr. B. p. 223.

*Idem iterum*, p. 33. 'Dr. Bentley is the man who hath sifted the lexicographers and scholiasts, both printed and in MS.'

Witness 3. One A. Alsop late Bachelor of Arts of Christ-Church College in the University of Oxford, *Prefat.* to his *Fabularum Æsopicarum Delectus* Gr. Lat. à Theatro Sheldoniano, 1698, lin. 3, 4.



'Richardum quendam Bentleium, virum in volvendis lexicis satis diligentem,' i. e. 'One Richard Bentley, a man diligent enough at turning over lexicons.' For this Sir Alsop's Richardum quendam Bentleium, I take to be the very self same person, whom Mr. Boyle, p. 195, more respectively styles, 'Richard Bentley, Doctor of Divinity, and Chaplain in Ordinary to his Majesty:' and that R. Bentley, D. D. is most certainly Mr. Grævius's 'Richardus Bentleius Potentissimo Regi Gulielmo à Bibliothecâ, novum sed splendidissimum Britannicæ lumen,' i. e. 'Richard Bentley, that new but brightest star of Britain, Keeper of the Library to the most potent King William.'

## CONCESSION IV.

Dr. Bentley is well versed in the indexes of books.

Witness 1. Mr. Boyle in the places referred to as follows (p. 68, 145, 165.) and more especially that quotation out of Quintilian, as applied to Dr. Bentley. 'Nec sanè quisquam est tam procul à cognitione eorum remotus, ut non indicem certè ex Bibliothecâ suntum transferre in Libros suos possit:' which words it was designed, I suppose, we should understand to this purpose. 'No man can be so great a dunce, but that by turning to indexes in a library he may collect authorities in abundance,' (p. 220.) p. 68. confer cum Dr. B.'s Answer, p. 421.

Witness 2. Honest Vindicator, p. 83.—'Harduin, whose indexes directed Dr. Bentley to those quotations, sc. out of Pliny.'

## CONCESSION V.

Quotation was once thought the Doctor's peculiar province; and particularly the quoting things lying out of the common way of reading.

And if once so, I see no reason why his after performances should sink his reputation upon that account.

Witness Mr. Boyle. 'I thought quotation had been the Doctor's peculiar province,' p. 29. Confer cum Dr. B.'s Answer, p. 5, & 13.

Idem, p. 45. 'As much out of the way as the Doctor loves to read;' and p. 226. 'The Doctor is one that distinguishes himself, by finding out hints in the odd corners of books, where 'tis probable no body else would look for them.'

## CONCESSION VI.

Dr. Bentley consults the several editions of books.

Witness Mr. Boyle, 'to consult the several editions, to collate the MSS. to turn over dictionaries,' p. 223. 'This is spoken of Dr. Bentley.

## CONCESSION VII.

Dr. Bentley is presumed to have read all authors in criticism.

Witness 1. Honest Vindicator, p. 38, in the words now named.

Witness 2. Mr. Boyle. 'A man of the Doctor's polymathy, and great reading,' p. 101, 22, & al.

## CONCESSION VIII.

In reading the ancients, Dr. Bentley digests his observations and collections into the method of common-place.

Witness Mr. Boyle. For so I suppose he would have us understand him, when p. 27, he joins Stobæus and Suidas together, the one an eminent common-placer, the other a no less eminent dictionary-writer, as the two sorts of men for whom the Doctor hath a particular regard, q. d. the Doctor hath no less a talent at common placing than he hath at dictionary-making. «Confer cum p. 223.

CONCESSION IX.

Dr. Bentley had long since formed a design of collecting the fragments of all the Greek poets. •

How long since to a point of time we cannot tell. That he had not only formed the design, but made considerable progress in it before the year 91, is certain.

Witness 1. Mr. Boyle, p. 194, where he quotes, and by building an argument upon it, subscribes to the following passage out of the Doctor's letter to Dr. Mill, printed at the end of Malela, Anno 1691, p. 20. 'Nam in his rebus verba mihi dari laud facile patior; qui, ut scis, fragmenta omnium poetarum Græcorum cum emendationibus ac notis, grande opus, edere constitueram.' In which words (as Mr. Boyle truly and fairly represents the meaning of them) the Doctor boldly declares his opinion of himself that he thought he could not easily be deceived in knowing whether a Greek verse were ascribed to its proper author, and that because he once had it in his intentions to have published the fragments of all the Greek poets, with emendations and notes upon them; which, should he have finished it, would have made a large work.

Nor had he formed the design only, but made considerable progress in it. Witness the many pregnant instances of it in the fore named Epist. ad fin. Malel. and more particularly the specimen there given upon the Tragic poet Ion, p. 50, & seqq. and Mr. Boyle's own Confession, p. 285. 'In one of these (sc. the collecting of Greek fragments) he hath succeeded well.'

Witness 2. Honest Vindicator, who, p. 94, calls the collecting Greek fragments the Doctor's old beloved studies.

CONCESSION X.

Dr. Bentley hath been critically exact in correcting the fragments of Callimachus.

Witness Honest Vindicator, p. 42. 'Notwithstanding his accuracy, his great diligence in searching after the fragments of Callimachus, and strictness in correcting the failures of others.'

CONCESSION XI.

Dr. Bentley hath made some additions of his own to Mr. Stanley's MS.

Witness Honest Vindicator in the place just now referred to, p. 42. 'It ought to be confest that Dr. Bentley hath made some additions of his own, to what was collected to his hands so readily.' And p. 33, 'It ought to be acknowledged that Dr. Bentley hath made some additions to Mr. Stanley's Collections; and it must have been a prodigy, if a man, who has sifted the old lexicographers and scholiasts both

printed and in MS. should not have found out some passages, which had escaped the diligence of that learned gentleman; of whose notes it must be observed, that they are an imperfect draught of a more complete work.'

Mr. Stanley's MS. being but an imperfect draught of a more complete work; from a man who had sifted the lexicographers and scholiasts both printed and in MS. and sifted them with a design of collecting the fragments of all the Greek Poets, one might reasonably have expected Additions deserving a better title than that diminutive epithet *some*; *some* Additions, sc. some few inconsiderable ones, here and there an old quotation. So cautiously do you express yourself. But as I am as yet upon the receiving hand, I must content myself with what you are pleased to give me; only desiring of you, that what you here not over liberally grant, you would not elsewhere retract, but still allow these *some* additions to be the Doctor's *own*.

I shall make bold to borrow of you yet one Concession more, in which, though the Doctor be not immediately concerned, yet it will be of some use to me in the managing of his cause. And that is this:

#### CONCESSION XII.

That besides what had been formerly printed upon this author, the illustrious Spanhelfm hath done some service to Callimachus both in his Collection of Fragments, and in an entire Volume of learned Annotations upon that Poet: hand in hand with whose Collection Dr. Bentley's Collection appears, and in multiplied instances concurs.

Witness Honest Vindicator, p. 32. in the words here expressed.

' Thus have I gained of you a competent number of Concessions, with which I am got up to the very throat of the cause, and have little more to do now, than to sum up the evidence and apply it to the matter in hand. And if you do not by this time apprehend the danger which threatens all your *undexables*, you are a person of that happy constitution, which renders a man secure and fearless.

Dr. Bentley is a person of singular industry and application, and by the very make of his nature particularly addicted to these sorts of studies, upon which he is now called into question (V. *supra* the several Concessions, and the places there referred to.): hath met with the most encouraging opportunities of pursuing them: is extremely well-versed in the old lexicographers; nor less familiar with the scholiasts: knows, no man better, how to make his advantage of an index: quotation is his peculiar province: when he reads an ancient author, Greek or Latin, is for consulting the several editions of him, and collating the MSS: is a man of vast polymathy, and presumed to have read all authors in criticism: digests his lectures and observations into the method of common-place: had long since formed the design of collecting the fragments of all the Greek poets: hath been critically exact in correcting those of Callimachus in particular: hath made *some* additions of his *own* to Mr. Stanley's collection: was in this work of collecting the fragments of Callimachus, as preceded by Vulcanius and Dacier, so

accompanied with his Excellency Spanhemius; hand in hand with whose collection the Doctor's collection appears, and in multiplied instances concurs. All which, notwithstanding, after all this industry and leisure, so employed as is before described, and upon a design so long since formed: this self same Dr. Bentley is a notorious plagiarist. But how so? why, because Mr. Stanley also had fallen upon the same design of collecting the fragments of Callimachus, and had made some little beginnings in the work, an imperfect draught of which is still preserved: and this imperfect draught of Mr. Stanley's collections, the Doctor had the misfortune to have put into his hands; and in this imperfect draught there are (in a considerable number of instances) the same quotations, and (in some very few) the same corrections as are in the Doctor's more finished piece. Building upon this, you conclude your work is done, and to place the matter beyond dispute, invite the reader to Mr. Bennet's shop, in St. Paul's Church-yard, (p. 32.) where he will see the self same words and syllables in Mr. Stanley's manuscript, as in Dr. Bentley's printed collection. (p. 76.) This seems so fair an appeal that the unwary reader is presently taken with it. For what farther satisfaction would one desire in such a case than ocular demonstration? What fuller conviction than so apparent matter of fact? All which notwithstanding, I shall not scruple to pronounce that reader very thoughtless upon whom this way of arguing shall pass for demonstration. For both Mr. Stanley and the Doctor having fallen upon the same thought of collecting the fragments of Callimachus, that there should be some of the same quotations in the one as in the other is so far from being a convictive evidence of the latter having transcribed them from the former, that the nature of the thing renders it impossible to have been otherwise: unless we must suppose some strange chance so to have divided the course of their reading, that they should not so much as have dipped into the same books. For if they both read the same authors, and both with a design of collecting the same fragments; it is impossible but that so far as from the time of their having entered upon that design, they kept pace with each other in the course of the reading, they must also (allowing for here and there an oversight) have transferred into their collections the same quotations. And had Mr. Stanley carried on his work farther, Dr. Bentley's collection must also of necessity, without his ever having seen Mr. Stanley's, have fallen in with it: either than, now it doth, and his some additions, as you call them, have been proportionably fewer than they now are. So that (to remind you of the state of the question) to make good your accusation of plagiarism against Dr. Bentley upon the account of Mr. Stanley's MS. one of these two points ought to have been more particularly insisted upon; either that Mr. Stanley's collection was a very complete one, those some additions of the Doctor's being but few and inconsiderable in comparison of what he is supposed to have found readily collected to his hands by Mr. Stanley; the direct contrary to which is the truth: or the case: Or else, that those other some quotations, which you charge upon him as borrow'd from Mr. Stanley, were such chosen pieces, and lying so much out of the way of the Doctor's reading, that

he would certainly have missed of them, had he not found them in your MS. of which I say the same as of the former; the citations of Mr. Stanley's MS. being the most easily come at of any in the whole set; and lying so full in the Doctor's daily walks, that he could not but have stumbled upon them, even whether he would or no. And yet you run on from the beginning to the end upon your wild and groundless supposition, which you take for granted, without offering one syllable in proof of it, (Sup. p. 5.) that the Doctor had never met with those citations any where else, or never observed them till he lit upon them in your MS. This is that grand supposition which supports all your proofs: which therefore, when upon a review of the Concessions before laid down, you shall see so miserably betrayed, you will find cause to blame your own incircumspection, and wish you had been more sparing of your compliments.

And now, Sir, as for the promise which I made you of a comparison between your Concessions and your Assertions; I think I may save myself that labour, and leave it to the reader, from what hath been already said to collect how far those liberal encomiums bestowed upon the Doctor for his industry, and the several other peculiarities of his character, so happily qualifying him for undertakings of this nature, will go to discharge him of the foul imputation of plagiarism; and how inconsistent the one part of the character you give us of him is with the other part of it.

'Tis not for that the necessity of the cause requires this precaution and exactness, that I am thus grave, and (if I may so say) mathematical in making my approaches to the argument, but out of the respect I bear to your person, whom, being altogether unknown to me, I would not willingly affront; which construction might be made of it, should I answer your suggestions in so slight and superficial a manner, as if they did not deserve a more thorough consideration. And besides, those so emphatic terms in which you press on your accusation upon the Doctor, will plead my excuse, if I be at more pains than otherwise could have been judged necessary to bestow upon it so serious and operose a reply. Undeniable proof, ocular demonstration, matter of fact, manifest conviction: these, sure, are too weighty things to be passed over with a loose harangue. The nature of your evidence in general, I think, hath been already sufficiently considered. I proceed now in due form and manner to lay in (which was the next thing proposed) my Exceptions against your Proofs in particular. All your allegations therefore against the Doctor I admit to pass for good evidence, or (if you will have it so) undeniable Proofs; those only which fall under these Exceptions following, excepted.

#### EXCEPTION 1.

The several passages taken out of the old lexicographers and scholars (Supr. p. 8. & seq.): with whom the Doctor being so familiarly acquainted, cannot be supposed to have overlooked those quotations with which those authors must needs have supply'd him.

#### EXCEPTION 2.

The passages marked out in the indexes of books. For the Doctor

being presumed to be so well versed in indexes, cannot be presumed, when he was upon collecting the fragments of Callimachus, to have been at a loss for such of them, as those indexes would most readily have directed him to.

EXCEPTION 3.

The several fragments or testimonia relating to Callimachus extant in Vulcanius and Dacier's editions of that author. (Autw. 1584, 12mo. Paris, 1675, 4to.) For the passages there extant the Doctor, whose practice it is to consult the several editions of books, must needs have seen: which yet make up a considerable part of the instances you produce against him, as proofs of his plagiarism from your MS.

EXCEPTION 4.

Those Quotations which the Doctor had actually printed before ever he saw your MS. (In Ep. ad fin. Mael.) or which are taken from authors with whom it plainly appears he was before then very familiarly acquainted.

EXCEPTION 5.

Those citations or corrections in which Mr. Stanley's Collection, Mr. Spanheim's, and the Doctor's concur. For if Mr. Spanheim could without the help of your MS. light upon many of the same things which are in your MS. why might not Dr. Bentley do the like? unless we must suppose the Doctor to have been less diligent in searching after the fragments of Callimachus, or less curious in correcting the failures of others: which both your own words, and the plain matter of fact (as will appear to any one that shall compare the Doctor's collection with any of the other collections printed together with his) manifestly confute.

EXCEPTION 6.

Such passages which are not to be met with in any book whatsoever, whether printed or MS. save only in Mr. Stanley's collection. For the Doctor taking such delight in quotation, having been so long upon this collecting design, treasuring up his collections into common-place, being presumed to have read all authors in critic, spending his time in turning over old MSS. and fetching his quotations out of the odd corners of books, where scarce any body else would look for them: I cannot imagine what one of all your proofs may be presumed to have escaped so diligent a search; unless produced out of some such books, whether printed or MS. which the Doctor never had the possibility of seeing.

EXCEPTION 7.

And lastly, I except also out of the number of proofs those few corrections in which Mr. Stanley's manuscript collection, and the Doctor's printed one concur, though not to be shewn in any book in the world, saying in those two. For the Doctor having been so critically exact in correcting the fragments of Callimachus, and having proved the exactness of his judgment upon so many difficult places untouch'd by Mr. Stanley, he cannot reasonably be presumed to have

overlooked those other so manifestly corrupt lexicons which no man that understood any thing belonging to Callimachus, could have passed by unobserved (as that of *Λικάλλη* for *Ἐκάλλη*, p. 52. v. Spanhemii fragm. p. 278.); nay, which any schoolboy that had but grammar enough to scan a Greek verse, would have rectified (as that of *δένδρον* for *δένδερον*, n. 49.). And of this kind are most (if not all) of those corrections, which you charge upon him as stolen from Mr. Stanley. Though both Mr. Stanley's and Dr. Bentley's talent at these sort of studies being well known, it had been no such strange jumping of wits, if they had in more instances of this kind hit upon the same conjectures: which yet they have so rarely done (and then only in places of the most obvious emendation) that there was no need of laying in this *carrot*.

And thus much for the Exceptions I had to make against your Proofs, all of them founded upon your own Concessions; which you cannot in honour retract: though indeed you have given little more than what I might honestly have assumed for the Doctor without becoming your debtor. But since you were so over and above obliging, I was willing to close in with you upon your own terms. Especially most of those things being delivered with such a peculiar gracefulness and decency of style, which my unpractised pen could never have attained to. Nor can you now say, that I have any-where abused or misrepresented you, having all along recited your own words and syllables, put no forc'd interpretation upon them; nor charged them with consequences which they do not naturally bear. And 'tis but agreeable to the law of arms, if one can make ones self master of the enemy's artillery, to turn it upon themselves: and if your testimonies for the Doctor must be of no weight, 'tis a most unequitable demand that your testimonies against him should be of greater. So that till you can produce some such proofs as will not fall under some or other of these Exceptions, the Doctor may still be, for all his having seen your MS. as free from the crime of plagiarism as the man that never saw it.

There are some sorts of transactions, wherein the preliminaries rightly adjusted, the whole affair is soon brought to a conclusion: of which kind I take to be our present controversy. The reader, who understands any thing of the nature of the subject we are upon, cannot but by this time begin to perceive how the case stands between the Doctor and your MS. and where things are like to end. I must however, were it only for form sake, enter into the detail of particulars, which I shall do in this method.

First, I shall take some decads of your proofs just in order as they lie, and try them by the rules before given, subjoining to them at convenient distances, some proper remarks, which added to those general observations already made, you will have no cause to think yourself neglected, or complain that I have done my work but by halves. And by that I shall have taken this course with three or four decads of your proofs (for they are a great number of them in all) I shall presume upon it, that both you and my reader will be well enough content I should hold my hand, and dispatch the rest of them by wholesale. To place

things under an easy view to the eye, I must make use of two of the letters of the alphabet, the one to represent (as as it were) the Plaintiff, and head the Allegations, the other to represent the Defendant, and father the replications. The former shall be V. standing for Vindicator, the other from its order in the alphabet, W.

*The first Decad of Proofs.*

V. The citation out of Harpocraton, Ἀκτις ἀγών καὶ τὰ ἐξ—as in Dr. Bentley, p. 305. n. 1. (Proof 1.)

W. And as in Mr. Spanheim, p. 293. n. 11. Exception 5. Harpocraton is a lexicographer. Exception 1. 'Tis marked out in the index to Harpocraton. Exception 2. (L. B. 1683, 410.)

V. The same citation out of Suidas, ibid. (Pr. 2.)

W. With Suidas the Doctor is very conversant. Concession 3. Exception 1.

V. An epigram out of Martial, n. 2. (Pl. 3.)

W. In Dacier's Callimachus inter Testimonia Veterum, Exc. 3.

V. The citation out of Clemens Alexandrinus, n. 2. (Pr. 4.)

W. Index to Clem. Alex. Exc. 2.

V. Another of the same, n. 3. (Pr. 5.)

W. Index again.

V. Two citations out of Didymus upon Homer, n. 5, 6. (Pl. 6, 7.)

W. Not Proofs.

V. A quotation out of Servius upon Virgil, n. 7. (Pr. 8.)

W. Index to Servius upon Virgil, Exc. 2. (Ho. 1618.)

V. Another of the same, n. 8. (Pr. 9.)

W. Index again.

V. A citation out of Stobæus, n. 11. (Pr. 10.)

W. Index again, Exc. 2. in Vulcanius his Callimachus, p. 138. or in Dacier's p. 152. Exc. 3.

AN INQUIRY INTO THE  
VERSIFICATION OF HOMER,

AND

THE USE OF THE DIGAMMA

IN HIS POEMS.

THE subject of the following discussion was undertaken with a view of unfolding the laws of Homer's versification, and of examining the validity of certain theories respecting the use of the Æolic Digamma in his Poems. When my attention was more particularly turned to this subject, in consequence of an examination of the other metres used by the Greeks, I was very much



struck with the looseness and uncertainty that appeared in the writings of all the commentators and editors of Homer that I had an opportunity of consulting. While the laws of Iambic, Trochaic, and Anapaestic verse seemed to be fixed with great precision, particularly by the late Professor Porson, nothing material appeared to me to have been done towards establishing the rules of Hexameter verse since the time of Clarke, whose labors in this department have long been considered as unsatisfactory. The conclusion naturally to be drawn was, either that Homer constructed his verse without any definite rules and principles to guide him, which I could not allow myself to suppose, or that his language had been so altered by ignorant grammarians and critics, as to preclude all attempts at establishing those principles upon which he had founded it. Another impediment also, of a tendency still more adverse, arose from certain theories which several critics of great celebrity had formed, in order to account for some peculiarities which the ordinary laws of verse seemed inadequate to explain. If Homer's poems have been as much corrupted by interpolations and other changes as some ingenious men suppose, then I conceive it would be in vain to attempt any investigation of the principles upon which his versification was founded; because we must be uncertain, at every step of our progress, what is genuine and what spurious, and must come to this conclusion, that the *Iliad* and *Odyssey* are a mere farrago of some original descriptions and sublime passages, with other pieces of far inferior merit, and in a different style. Though interpolations and errors, it cannot be denied, are sometimes to be met with, yet, I imagine, every unprejudiced reader, capable of understanding these poems in the original language, will think with me, that throughout, with some exceptions, they bear the marks and impress of one mind, too much superior to the common race of poets in invention, description, delineation of character, and every distinguishing mark of poetic genius, to be confounded with the humble imitations of ordinary authors. It appeared to me that the whole body of his poems presented, even at this distant period, no very incorrect specimen of what they were in ancient times, and that the language, with some exceptions, was nearly such as came from Homer's lips. Nor am I aware, after having pursued the investigation to a considerable length, that I have been deceived in my opinion. If I am not mistaken, I think that I have discovered certain laws upon which his verse must have been constructed, as they apply, with some exceptions which I shall afterwards notice, to almost every line both in the *Iliad* and *Odyssey*. But before either stating or

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<sup>1</sup> See Dr. Burgess's 'Annotations in Dawesii Miscellanea Critica,' p. 416. and Villosion's 'Prolegomena in Homerum,' p. 6.

supporting them by examples, it will be necessary to inquire a little farther into the validity of those opinions, which represent the language of these poems as having undergone such changes as to require adventitious aid to make the verse, in several instances, complete.

These opinions seem to rest upon the supposition, that the language and dialect, which Homer used, were rude and uncultivated when compared with the same language as it appeared in the works of later writers. If we had possessed, as in our own country, a regular series of authors from the time when the language began to be first cultivated, to enable us to mark the various changes and improvements which it underwent, we could then have formed some judgment how far these opinions were correct. But unfortunately we have no documents of this kind by which to judge of Homer's language. He appears all at once; the first as well as the greatest of poets, as if fortune had determined that he should stand alone, the object of general admiration, and had sunk in the ocean of oblivion every monument that might seem to have helped him to the summit of greatness. But we are not, on this account, to suppose that the literature of his country, whatever it was, had not been cultivated to any extent, that the language was neither refined nor polished, or that poets of considerable eminence had not existed to point out, by their example, the path which he so successfully trod. Though a veil of mystery still hangs over the place of his birth, there can be little doubt that he was either a native of Asia Minor or of one of the Ionian islands, and that the dialect he chiefly used was the Ionian. It is evident, from the testimony of the best informed historians, that the inhabitants of that quarter of Greece, as well as Thessaly and Thrace, were, at a very early period, far superior to those situated more towards the west, in civilization, commerce, the arts, and particularly poetry. The names of *Thamyris*, *Olen*, *Orpheus*, *Musæus*, and *Eumolpus* are recorded as the fathers of Grecian poetry, and even of philosophy and religion; and though some doubt may be entertained whether all of them were prior to Homer, there can be none respecting the first, since he is represented by that poet himself as having contended with the Muses.\* The current of Grecian civilization evidently flowed from Thessaly, Thrace, Lycia, and Phrygia, as well as from Phœnicia and Egypt, and carried with it the knowledge and arts which had been previously established in those countries. But it is evident, from many circumstances which occur in Homer's poems, that none of the arts had kept equal pace with poetry. The praises of the gods and heroes were all celebrated in verse. The laws of the ancient legislators

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\* *Iliad*, 2. 595

were communicated through the same medium. Even maxims of morality, as well as the history of events, were recorded in the poet's song, and recited to the people by a class of men who wandered about from place to place, with the view of instructing and delighting their hospitable entertainers. Was it surprising then that the language of poetry should have been cultivated, even before Homer's time, to an amazing degree in the more enlightened parts of Greece, when the other arts, which have no natural connexion with it, had made far less progress? Great facility was afforded for this purpose by the nature of the Greek language. Its wonderful aptness for combination; its varieties of flexion; its expressive sounds, and peculiar felicity for characterising every object of nature, from the study of which it might be said to have sprung, rendered it peculiarly susceptible of improvement, particularly in that art which was cultivated both with the view to instruct and please, not merely the multitude, but persons of the highest rank. To suppose that either, on the one hand, Homer brought it to that pitch of perfection in which it appears in his poems, or, on the other, that the state in which we now find it is not, with a few exceptions, the same as he employed it, but that it was greatly modernised after his time, seem to be equally destitute of foundation. Its elemental parts must have been combined, modified, and varied in different ways by the elision both of consonants and vowels, particularly the former: its compound terms must have been rendered less rugged when united together, and its character for the uses of poetry, and as adapted to all its rules, must have been previously fixed. That he showed its powers and its endless variety, to a greater extent than any preceding poet, is almost unquestioned; and that he freely employed, what scarcely any other language could have allowed, shades of dialect spoken by contiguous tribes, may perhaps be admitted with some limitations for, as I shall afterwards endeavour to show, there is much less variety of dialect in Homer than is commonly supposed. Still he found the poetical style in a high state of improvement, retaining, however, in a few instances, vestiges of the rude state from which it had sprung.<sup>1</sup> But I think it may be asserted with truth, that the Ionian dialect, which he chiefly used, had been refined as much as possible by the elision of consonants and the bringing together as many vowels as were consistent with the structure of the component parts of words and the harmony of sound. This practice, which is common in every language, was carried to a far greater extent in that of the Greeks than in those of barbarous nations, where a multiplicity of consonants are to be found unfavorable for combination, and where the constituent parts of many

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<sup>1</sup> I mean the terminations *α, εα, οα* and *ε, and ο*.

words cannot be discovered, in consequence of the numerous elisions that took place. How far such elisions were admitted in the language Homer used, may be a curious and not unprofitable inquiry, but cannot in any shape, I imagine, affect the structure of his verse, as they must all have been made at a period long prior to his time.\*

It has been supposed, however, from certain peculiarities in his versification, that he must have used what was called the *Æolic digamma*, which, though not found in the editions of his poems, nor perhaps in those copies of them formerly circulated among the Athenians, and revised by the Alexandrian grammarians, is essential to the structure of some parts of his verse. That the *Æolians* used such a letter, is evident from the assertion of several ancient authors; but till it can be satisfactorily proved that Homer chiefly used the *Æolic* dialect; that the digamma, if he did use it, was not a vowel sound, but always possessed the power of a consonant, and that it is essentially necessary for his versification, I must be permitted to withhold my assent from such an opinion. I have already said that the dialect which Homer chiefly used was the *Ionian* and not the *Æolian*: of this we can only judge from the character of the two as they are found in inscriptions, on monuments, or in the writings of the ancients. Every scholar knows that there are but few remains of the *Æolic* dialect now to be found; and those specimens of it which still exist, with which we can compare the poems of Homer, bear a very different appearance from his language. I allow, indeed, that some peculiarities

\* Mr. Payne Knight, both in his *Analytical Essay on the Greek Alphabet and Prolomena to Homer*, has, with a great deal of ingenuity and learning, endeavoured to show that Homer's language was not, in many instances, such as we now have it in the editions of his works. In this I partly agree with him, but upon rather different principles. His inquiries, if my opinion be correct, go back to a period of the language prior to Homer's time. To proceed with effect in such an inquiry, I apprehend we must try to discover the elementary parts of the language, not merely the letters on which Mr. K. has thrown a great deal of useful light, but also of the original parts of words: their combinations should be traced, if possible, to their constituent parts. Above all, the terminations both of nouns and verbs\* should be attempted to be discovered, because I am convinced that they were originally separate and independent words with distinct acceptations. To discover the modifications they underwent when brought into combination with other words, and the superadded idea they were calculated to convey, would be both amusing and instructive. To ascertain also the causes why vowels, originally short, and supported only by single consonants, are uniformly long, would likewise be of great utility. It is to such purposes the digamma may be rendered useful, but in no degree, I apprehend, to the language as used in the time of Homer.

\* I have endeavoured to point out the terminations of verbs in a small work, entitled, "*An Analysis of the Formation of the Greek Verb.*" Edinb. 1813

ascribed to the Æolic dialect are to be found in Homer; but the same may be said of the Attic; for at an early period it is evident that all these dialects bore a much nearer affinity to each other than they did afterwards, when spoken by different people who had made greater or less progress in literature and the arts. The decided character of Homer's language appears to me Ionian, if I may be allowed to compare it with that of Herodotus. There are, no doubt, distinctive differences between the two, but not more than may be supposed to have taken place during the long period that intervened from the time of the former to that of the latter, and between the language of poetry and prose. But, it may be said, though it could be proved that Homer used the Ionian dialect, still the digamma appears under another shape, with equal, if not more power; for, according to Dawes, in his *Miscellanea Critica*, pp. 119, &c., the Ionians used the letter *Vau*, with the power of a consonant, instead of the Æolic digamma, which, according to some, had the vowel sound of *ov*, according to others, the power of the consonant *F*. This, I imagine, makes bad worse, for we would thus have the power of a consonant obtruding itself in every place where the metre was supposed to be faulty, whereas the digamma very conveniently sometimes assumed a lighter and more elastic shape. In answer to this, I shall here quote a passage from the Appendix to the same book, which appears to me to convey a correct idea of the original use and subsequent disappearance of any letter of the kind. "Atque," says the Bishop of St. David's, "de hac re verba Francisci Vise proferre liceat. Cum antiqua dialectus paulo emolliret, atque alphabetum elementorum numero augeretur, digamma F negligi cœpit; et antequam in desuetudinem prorsus abierit, forma ejus facta fuit mutila; ita ut superior linea tolleretur, hoc modo, F; vel quando βουτροφῆδον scribebant, sic F. *Utrumque* enim signum *aspirationem* notasse arbitror; et minime mihi persuadere possum nempe posteriorem notam priori contrariam sonuisse; namque nihil erat cur lenis syllaba ita distingueretur." Those marks which are found on ancient inscriptions, and have been supposed to indicate the Æolic Digamma, or, according to Dawes, the Ionic *Vau*, are the indications of that rough breathing, which was at first perhaps wholly guttural, but afterwards softened to the breathing of the letter *H*,<sup>2</sup> and lastly to the spiritus asper which succeeded it. Even the changes which the form of that character underwent, are sufficient proofs of its nature and use. From the form in which I have just represented it, it afterwards assumed a crescent shape €, and, lastly, was

<sup>1</sup> P. 408.

<sup>2</sup> They appear to me to have been used in a similar manner with the Roman H, indicating a certain sound, but possessing no power as a consonant in poetry.

diminished to the small figure of the spiritus asper, '. But even though the digamma, or Ionic *Vau*, had been used by the Greeks, still I assert that it must have disappeared before the time of Homer; because it is evident, as has already been stated, that his language has every mark of high cultivation, and of a systematic endeavour to exclude a multiplicity of consonants. As many vowels appear to have been brought together as the nature of sound and attention to the combination of words would admit; and hence that sweet and flowing tone of the Ionian dialect in Homer and Herodotus. It is altogether at variance with its character to suppose the digamma was ever used but as a vowel sound. To introduce it as a consonant, either with the sound of F or V, would be, in my opinion, to barbarise the language, and instead of representing it in the state which Homer used it, to bring it back to those rude and harsh sounds, which probably characterised it when first introduced into Greece by the wandering Pelasgi from the Scythian deserts.

That the Æolians used such a letter as the digamma, and continued to use it longer than the other Greeks, is not improbable: but before the supporters of this doctrine make any thing of their argument, they must show what was the particular sound of that letter among the Æolians. In this they are not all agreed, some supposing it to be the same as *ou*, as is most probable, others of *f*, or *v*. In support of the former, may be quoted the opinion of Dionysius of Halicarnassus, in his 1st book of the Roman History; he compares it with the sound of the *ou* diphthong in the name of the town *Οὐλία*, commonly written *Velia*. He also shows that the form *F*, and the Latin *V*, were pronounced in the same manner: so that if his account be correct, neither the digamma nor the Latin *V* should have the decided sound of consonants, but rather of the diphthong *ou*.<sup>1</sup> In confirmation of this opinion, we find many of the Greek writers in the reign of the Cæsars, and most of the Byzantine historians, employing this sound in such words as Virgilius, *Οὐβργίλιος*, Valerian, *Οὐαλέριον*, Severus, *Σεούηρος*, &c.—But unless it can be shown, beyond the possibility of a doubt, that Homer used the Æolic dialect alone, it may be asserted with equal confidence, that he used, instead of the digamma, the letter *B*, which was commonly employed, instead of it, by the Lacedæmonians, confessedly of Æolian origin, or the letter *Π*

<sup>1</sup> 'The digamma,' says Mr Knight, *Analytical Essay*, p. 11, 'was certainly pronounced rather as a simple aspirate, than as an aspirated consonant, and differed from the common note of aspiration, in the impulse which caused the forced expiration, being given from the throat rather than from the tongue and palate.'—'It is generally supposed among the learned at present, that the digamma was pronounced like our W, for it corresponded to the Latin V, the sound of which was certainly the same.'

and  $\phi$ , which were used by different people to suit their organs. If we may admit the testimony of Hesychius, the letters  $\beta$  and  $\Gamma$  were frequently employed by different tribes, instead of the digamma; but if we were to insert them in every place where that letter is supposed to have been excluded in Homer's verse, we would render it utterly harsh and unmusical.

I conceive the argument to have very little weight, which rests upon the Latin  $V$  being used instead of the digamma, in several words derived from the Greek. We have no conclusive evidence from history that the Æolians ever sent any colonies into Italy. They rather seem to have been wandering tribes of the ancient Pelasgi,<sup>1</sup> who carried over with them their barbarous pronunciation, and retained it even after their language was incorporated with that of the original inhabitants. Their language was no doubt the same with that spoken by those who remained, but the latter, through some accidental causes, cultivated the arts of life, and carried on commerce with different people, and of consequence improved their language, long before the former emerged from barbarity. Nothing differs so much as the pronunciation and orthography of words from one period to another, when a language is in a progressive state of improvement. The diction of Chaucer, of Gavin Douglas, and others of the same period, is very unlike that which was employed by Shakespeare and Ben Jonson: and theirs again differing from that of Milton, Dryden, and Pope. There can therefore be nothing drawn from the state of any language, when yet in its infancy, to determine certain sounds, far less to supply imaginary defects in the same language, after it has been refined and cultivated to a high degree. This difficulty increases when the language ceases to be spoken, and can only be resolved by a strict analysis of the poetry of the time, and by establishing certain rules drawn from the most careful and most extensive induction of particulars, and not on gratuitous assumptions.

But though the supporters of the digamma fail in showing what it really was, what was its power, and how long it existed in the language, they assert that it is absolutely necessary in Homer's verse, to sustain the metre, and prevent the hiatus of vowels in many places. From the rules which I shall afterwards give, I think it will be evident that the metre does not require it, except in the instance of two words at most,<sup>2</sup> viz.  $\sigma\iota\nu\omicron\varsigma$  and  $\sigma\iota\delta\omega$ , which,

<sup>1</sup> Dionysius *perieg.* p. 147. Plin. b. 7. c. 56.

<sup>2</sup> If the digamma had ever been used as a consonant before particular words, it is fair to conclude that it would always have continued so, and not occasionally. It would also have remained a fixed letter in the language, like any other consonant, in that state of it especially in which it was used by Homer: neither of which has happened. Whereas, supposing it to have

however, either by a different collocation, or a partial change, may be rendered independent of it. To prevent the hiatus in several places, the *v* is added in the same manner as was done by later poets. Had the digamma been originally employed for this purpose, is it likely that a letter so convenient and useful would have entirely disappeared, even in the time of Herodotus, as we find him quoting a line from Homer in which the insertion of the digamma, with the power of a consonant, would have ruined the metre? The line runs thus :

ἐνθ' ἔσαν οἱ πέτλοι παμποίκιλοι ἔργα γυναικῶν. Il. 7. 289.

as *ἔργα* is one of those words which they say always take the digamma, it must here either be omitted, or the verse so formed as to admit of its insertion. Accordingly, Heyne, who never scruples, when he finds a verse intractable, either to alter it to his views, or to pass a summary condemnation upon it as an interpolation of some later poet, proposes to read *παμποίκιλα* instead of *παμποίκιλοι*, to the utter ruin of the sense. Besides, had the digamma been used in the manner asserted, it would undoubtedly have been preserved with as much care as those remains of a more ancient state of the language, the terminations *βα*, *ιν*, *ει*, *ει*, &c. which sometimes occur in the Iliad and Odyssey, and were partly retained by writers of a much later period. But as it never seems to have been intended to prevent the hiatus of vowels, the *v* in all probability was used in some instances, both by Homer and other writers, for this purpose, and was not, as the late Mr. Wakefield very erroneously supposed, inserted by the more modern editors only of Homer's works. But let us consider what is meant by the term hiatus. Upon this subject, I apprehend, critics are not quite agreed. "Vocamus autem hiatus," says Hermann, in his edition of the Orphica, "non eodem modo in Epicis, ut vulgo in Atticis poetis solent. Apud Atticos enim poetas hiatus dicunt quoties cunque vocabulum a vocali desinens ante vocabulum a vocali incipiens collocatur. In Epicis, pariterque in elegorum scriptoribus et lyricis, is tandem censetur hiatus, si vocabuli in vocalem exeuntis ultima syllaba ante vocalem, quo sequens verbum incipit, non est in arsi, neque, si longa est, corripitur. Non ergo hi sunt hiatus :

μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆϊ.  
φαίνεται ἀριπρεπεία, ὅτε τ' ἔπλετο νήμερος αἰθήρ.  
τὸν δ' οὐτ' ἀγ' τε γέφυραι ἐεργμέναι ἰσχανόωσιν."

had the sound of a vowel, or a rough breathing, it might be considered only as a peculiarity in pronunciation, and would be changed, like all other peculiarities of the same kind, when the language became more improved.

<sup>1</sup> See this assertion of Mr. Wakefield's, in his Correspondence with Mr. Fox, disproved in an article of the Monthly Review, upon Pausanias's *Hecuba*, vol. 28.



This account of the hiatus, or rather of the Ictus metricus, appears to me to be altogether erroneous. The arsis, as I shall afterwards endeavour to show, must always be upon the first syllable of every foot in hexameter verse, and therefore Hermann's first example is nothing to the purpose in his view of the matter. The ictus falls upon *ἤεω* as the cæsural syllable, which on that account is not shortened as when it has the thesis in the following example :

Χρυσέω ἀνὰ σκήπτρῳ.

b. l. 15.

In the second line, the *α* in ἀρπυιᾶ is also made long, in consequence of being the cæsural syllable, and therefore taking the arsis. In the third, the diphthongs *αι* in γέουσαι and in ἐεργμέναι, are both short, and have not the arsis but the thesis, as they are not the cæsural syllables. What he means by the expression “neque, si longa est, corripitur,” I confess myself unable to understand, because both these diphthongs, equivalent to long vowels when cæsural syllables, are in this line necessarily short, the one forming the second, the other the last syllable of a dactyl. It is evident, from the whole of his discussion upon the cæsura and hiatus, in his edition of the Orphica, and the little information he has communicated in his book upon the Greek metres, respecting hexameter verse, that he had very indistinct and confused notions of its structure. We must therefore inquire whether Heyne, the last, and, in the opinion of many, the best editor of Homer, has thrown more light upon the subject. For my own part, I must confess that he has grievously disappointed me. Amidst the appearance of great learning, much research, and no small degree of ostentation and dogmatism, it is rare to find a single principle upon which any opinion can rest, or any thing like a regular inquiry into the structure of his author's verse. He has indeed commented, sometimes with more severity than became him, upon the opinions of his predecessors, without adding any thing valuable to their remarks, or clearly exposing their errors, and has left his author much in the same state as he found him, only encumbered with a greater heap of useless illustration. These remarks will, I have no doubt, be thought severe, and perhaps undeserved, by the admirers of this German critic and editor, but I hope to make them good in the course of the following observations.—Heyne's sentiments respecting the hiatus coincide in some measure with Hermann's, and are to the following effect. “Verum constituendum est ante omnia qui sint illi hiatus, de quibus hic quærat. Primum excludendi sunt illi, non recte hiatus appellati, quando diphthongus, vel vocalis longa, quæ et ipsa e binis brevibus constare dicenda est, aliam vocalem seu diphthongum

antecedit in fine vocis. Ea diphthongus modo corripitur, modo producitur, sive tonum habeat ex cæsura, sive eo vacet, sic; ὃν κεν ἔγω δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν. hic altero loco longa syllaba est sine cæsura; ἢ ante ἄλλος; at γω ἢ habet tonum." This indeed is a line which occurs, as quoted by Heyne, in all the editions of Homer that I have seen, but as it is one of those few exceptions to one of the general rules ' which I shall immediately endeavour to establish, I consider it as incorrect. There is, as I shall afterwards show, the elision of an ε after ι, (ις), which, nevertheless, according to Homer's practice, must remain long.<sup>2</sup> The line ought therefore to be,

ὃν κεν ἐ|γω δή|σας ἀ|γά|γω, ἢ| ἄλλος Ἀχαιῶν.

"Ita in ἐκθρόλου Ἀπόλλωνος nullus est hiatus proprie dictus." Why is there no hiatus? the ου in this example is the last syllable of a dactyl, whereas the γω in the former was the first of a spondee, and therefore had the ictus or tone. After some other observations and examples little to the purpose, he goes on to say, "Hiatus proprie dictus habebitur quando vocalis in fine vocabuli aliam vocem a vocali incipientem antecedit nec elisa est; ut, κάθησο ἐμῷ. ἀ. 565." Upon this definition of an hiatus, it would be extremely easy to show, from various examples, that it takes place in a vast number of instances where no digamma was ever thought of: thus, αὐτὰρ ὁ ἔγω. Il. 1. 333. πῖταμιν, ἀτάρ. Il. 791. ἔχχεα δ' ἐρύεντα 5. 568. δειῖνα οὐδέ. 10. 93. ἐξέτιστο ἄρσυνα. Odyss. 9. 438. To these might be added many other examples in which the hiatus is found, that cannot possibly be obviated by the insertion of the digamma, or by any transposition of the words. It seems to be therefore fair to conclude, that the digamma was not judged necessary to prevent the hiatus of vowels, since, if it was not employed universally for this purpose, we can have no evidence whatever that it was used partially.

Having made these observations, I shall now proceed to state the laws on which I conceive the structure of Homer's verse was chiefly founded. They are not dependent upon any theory, but upon a careful and minute examination of the greater part of the Iliad, and can be established by the most copious induction of particulars. At present, I shall content myself with an examination of the 1st book only of the Iliad, as a specimen of the manner in which they may be applied towards the correction of other parts of that immortal poem.

<sup>1</sup> See Rule 1.

<sup>2</sup> See Rules 2 and 3.

## RÛLES.

I. *A long vowel or diphthong at the end of a word, before another vowel or diphthong, is always short, except in cæsural syllables, which must be uniformly long.*

II. *A long vowel or diphthong, in the beginning or middle of a word, before another vowel or diphthong, is always long.*

III. *A long vowel or diphthong, preceding a short vowel in the end of a word, elided in consequence of the next word beginning with a vowel, remains long before that vowel.*

IV. *A vowel naturally short, frequently forms the first syllable of a foot, whether at the beginning of a verse, or in the middle of a word, in consequence of the ictus metricus or swell of the voice upon that syllable.*

V. *A syllable naturally short, when it happens to be the cæsura, is, for the same reason, made long.*

VI. *The conjunction καὶ ought never to be the first syllable of a foot, before a word beginning either with a vowel or a diphthong.*

These rules will, I presume, guide us with as much certainty in correcting Homer's verse, as those that have been established with so much judgment for Iambic Trimeter. If they are well founded, it will appear evident, that instead of being encumbered with double consonants, which in many instances are altogether unnecessary, or of requiring a new one, such as the digamma, to rectify the verse, the language used by Homer was far more simple, and more regular in its structure than has generally been supposed. To make this as clear and satisfactory as possible, I shall state the reasons which led me to the preceding deductions.—Some ingenious critics have imagined, that the long vowels, being composed of double letters, were, in those cases in which the metre requires them to be short, divided in pronunciation, and that the former retained the vowel sound with its original time, while the latter was made to coalesce with the succeeding vowel. Whether this ever took place with the long vowels may be considered a matter of doubt. It is more probable that the diphthongs, which are also compounds, were pronounced in some such way; the prepositive vowel, as it is called, being sounded by itself with its usual quantity, except when it formed the cæsural syllable, and the subjunctive being transferred as a consonant to the succeeding vowel. This often happens in Iambic, and sometimes in Trochaic verse in the middle of a word, but never in Hexameter except at the end. Thus in the *Œdip. Tyr.* of Soph. 140.

καὶ ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι.

In the first book of the Iliad, the following line ought probably to be read in this manner :

Αἰδῖσ[θαί] θ[ε] ἰε[ρ]ῆα, κα' y ἀγλαὰ | δέχθ[α] y ἀποινα. l. 23.

The first rule which I have stated, namely, *that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is uniformly short, except in cæsural syllables*, holds no less than 210 times in the first book of the Iliad, with a few exceptions, not exceeding five or six in number, which, bearing so very small a proportion, may be justly considered as errors requiring emendation. These I shall afterwards notice, and endeavour to correct when I come to the examination of the text. In other books, nearly the same proportion will be found according to their length.—The cæsural syllables of long vowels and diphthongs occur in the same book upwards of 60 times. A few examples will be sufficient to show the nature and extent of the rule, thus :  
Il. l. 80.

ἡμετέρῳ ἐν ὀίκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης. l. 80.

πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδά κούρην. l. 98.

Ἀργείων ἀγέραστος ἦω' ἐπεὶ οὐδὲ ἔοικε. l. 119.

Κλέπτε νόον' ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις. l. 132.

Τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηρ' αἰθεράποντε. l. 321.

In the following line in book 2, both the sense of the passage and the metre will be remedied by the insertion of the particle τε, thus :

Κινήθη δ' ἀγορῇ, ὡς κύματ' μακρὰ θαλάσσης  
Πόντου τ' Ἰκαρίοιο. l. 144.

The common reading is Πόντου Ἰκαρίοιο, obviously incorrect. The poet, I should imagine, did not intend θαλάσσης and Πόντου to signify the same object, namely, the Icarian sea, but two different seas, the *Hellaspont* or the *Ægean*, and the *Icarian*. He commonly employs the term θάλασσα when he speaks of the *Ægean*; thus, in b. l. l. 34, he describes the priest wandering along the shore of the sea :

βῆ δ' ἀκίων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.

There are several other passages, in different books, that offend against this rule, some of which might have been produced. But as one or two will occur in the examination of the first book of the *Iliad*, I thought it unnecessary to multiply examples. The deviations from the second rule in the first book do not amount to more than two or three, chiefly in the word *ἐπει*, in which *ε* is constantly made long before *η*, a license not allowable in Homer's verse. With regard to this word, I conceive it to have been a creation of some ignorant critic, who, not knowing the laws of Homeric verse, thought it necessary to add a syllable to *ἐπεί* for the sake of the metre. I am confident no such word was ever used by Homer, or by any good writer in the Greek language. In both the instances in which it occurs in the first book, the verse will be rendered perfectly correct by restoring the elided vowel, thus : l. 156:

*καρπὸν ἐδηλίσσαντο· ἐπεί μάλα πολλὰ μεταξύ.*

and in l. 169.

*νῦν δ' εἰμι φθιγγὺς· ἐπεί πολὺ φέρτερόν ἐστιν.*

There are only two or three other words, so far as I recollect, that offend against this rule: one of these is *δῆϊος*, another *βέβληαι*; both of which I shall now consider. The former occurs very frequently, and always with the first syllable short, as in b. 2. line 415.

*Αἰθαλόεν, πρῆσαι δὲ πυρὸς δῆϊοιο θύετρα.*

The emendation here is extremely simple. It is only necessary to subscribe the *ι*, or make it with the *η*, an improper diphthong, and the metre is restored; the *η* then being made long.—In every place, except one, where *βέβληαι* occurs, there is no violation of the rule; thus, Il. 5. 284.

*βέβληαι κενεῶνα διαμπερές, &c.* See also b. 13. 251.

But in book 11. l. 380, the *η* in *βέβληαι*, must be made short as it stands in all the common editions; thus,

*βέβληαι, οἷδ' ἄλιον βέλος ἐκφυγεν ὡς ὄφελόν τοι.*

In the Cod. Venet. edited by Villoison, the true reading has been preserved, viz. *βέβληαι*, the second sing. pres. passive, formed from *βέβλημι* of the second conjugation.

There are a very few deviations from the third rule, particularly where the conjunction *ἥ* occurs, which shall be afterwards noticed. The fourth rule requires more illustration than any of the preceding, as from it, if properly established, the most im-

portant emendations will necessarily flow. In the different feet used by the poets, there is always, what is technically called, the *ictus metricus*, or stress of the voice, upon one particular syllable of each foot, according to the nature of the verse. This *ictus* has been called, by Hermann and his followers, the *Arsis*, or rising inflexion of the voice upon that syllable, while the other syllable or syllables have the *thesis*, or falling inflexion. Thus, in the word nature, the *arsis* is upon the first syllable, which is pronounced long with the rising inflexion, while the other syllable has the *thesis* or downward slide, and is not so much lengthened.—In iambic verse, the *ictus* or *arsis* is upon the second syllable of an iambus: the second of a spondee: the last of an anapestus: and, as is usually stated, upon the middle syllable of a tribrachys and dactyl; but, I imagine, with more propriety equally upon the two last, because the first is a resolution of an iambus, and the other of a spondee. In trochaic verse, on the contrary, the *ictus* is upon the first of each foot, or, when the long syllable is resolved into two short, equally upon both, i. e. they have an equal tone. So also in hexameter verse, the *ictus* or *arsis* is always upon the first syllable of the foot. Though we have no other data to guide us in the pronunciation of this species of verse, it appears almost certain that the first syllable of every foot must have been pronounced with the rising inflexion and consequent swell of the voice to give melody to the verse; and that, even though the syllable was naturally short, such an increase of time was thereby given to it as to make it long in the recitation. Upon what other principle can we account for the lengthening of those short cæsural syllables that occur so frequently in Homer? It is not from their occurrence in any particular place, for they are to be found at the commencement of almost every foot. If it be said that it is in consequence of the pause; I must be allowed to ask upon what principle does that pause depend? It is not because they terminate particular

\* One of the causes ascribed by Clarke, in his note in l. 151 of the first book for lengthening cæsural syllables, is, on account of the word following having the aspirate, which, says he, was often pronounced as a consonant, or as the Æolic digamma, thus in the noted line:

Αἰδοῦνός τε μοι ἴσσι, φίλε Ἴκρυι, δῖνός τε. b. 3. 172.

He proposes to pronounce the cæsural syllables φίλερ Ἴκρυι δ' δῖνός, &c.: Heyne echoes nearly the same sentiments. If this can be said to account for the structure of the verse, any thing is admissible. If the aspirate had such a power in words purely Greek, we might reasonably suppose that in those Latin words formed from the Greek, which substituted an H for the aspirate, that letter would have the power of a consonant in supporting short vowels. That this, however, never happens, but that H is merely a vowel sound, and never sustains a vowel or a short syllable, is known to every scholar.

words that they are made long, but because they form the *first syllable* of a foot; which in consequence, whether at the *end*, at the *beginning*, or in the *middle* of a word, must be pronounced equal in length to a syllable naturally long, to preserve the harmony of the verse. With what particular cadence and accent hexameter verse was chaunted or sung, we can never learn: it was certainly not monotonous, but required the sound to be regulated in such a manner as, consistent with the nature of the feet, would make them most agreeable to the ear: and this, I apprehend, could only be done by giving a particular tone or swell to the first syllable. Upon this principle depends the lengthening of all casural syllables, as well vowels and diphthongs as short syllables. Upon it also depends what has, I imagine, hitherto escaped observation, the lengthening of many short syllables both in the beginning and in the middle of words; a circumstance which has perplexed grammarians exceedingly, and obliged them to have recourse to expedients to support the metre, which led to a corruption of the language. To establish this opinion, it will be necessary to adduce some examples.—It is well known to every one conversant with the writings of Homer, that many syllables, naturally short, form the first, both of dactyls and spondees; that wherever the succeeding consonant would admit of being doubled, or the vowel transformed into its diphthong, this method was adopted, while in other words, that would not admit of such an expedient, the syllable was considered *long* by *poetic licence*. Surely it might have been supposed that Homer would not have so far violated the orthography or regular structure of the language as to double consonants, at one time, for the sake of his verse, while, at other times, he left the vowels unsupported by any such props. Poetical licences, and peculiarity of dialect, so constantly in the mouths of his critics and commentators, have vitiated his language, and concealed the principles upon which his verse has been founded. In the first book of the *Iliad*, l. 14, we have an example, and a very strong one, in corroboration of the principle which I have laid down.

στίμματα' ἔχων ἐν χερσὶν ἀκηβόλου Ἀπόλλωνος.

In this line the *λ* in Ἀπόλλωνος is long, as well as in l. 21. and 36,

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<sup>1</sup> I think it extremely probable that the ancients ran the words more into each other than we are accustomed to do in pronunciation, and marked more correctly the different feet and the length of each syllable in every foot. In this manner greater harmony, and a kind of musical cadence, would be given to the verse. A similar modulation of English heroic verse is observed by every good reader and reciter, particularly upon the stage. I need only refer to Mr. Kemble's recitation in confirmation of this remark.

as being the first of the foot. How else could it possibly be long, since it is short in several other examples, such as the following, and is supported only by a single consonant?

ὣς ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων. l. 43. 64. 72. 75. &c.

This word, as Heyne observes, does not appear to have had the *ε* doubled in any manuscript or edition of Homer with which he was acquainted, and must therefore be considered as having the *Α* lengthened when the first syllable of the foot, upon the principle I have laid down, or upon the unsatisfactory dogma of poetical licence. The noted line, which begins with Ἀρεῖ, Ἀρεῖ, βροτολογε, &c. b. β. 455. can be explained on the same principle only. It will not, I presume, be contended that the *ρ* is ever doubled in Ἀρης; or that even in this example it retards the sound; for if it did so in the first, why not in the other? The *Α* in the former is made long, as being the first syllable of the foot, and having the ictus; in the latter, as being the last syllable of the dactyl, and consequently short, as it naturally is. In the following line the *ι* of *υῖα* can have no support from the next word by doubling the consonant, as this never takes place in a proper name:

ὦ *υῖα* Πετῶο, διοτρεφέος βασιλῆος. Il. b. 4. 338.

How comes it that the *ι* in *ἐφίλατο*, b. 5. l. 61. is long, when the same syllable in *φίλος* and *φιλέω* is short? Eustathius, Clarke informs us, derives it from *φίλημι*, but he does not tell us why the antepenult in that word is long. Clarke's own account is just as unsatisfactory as can well be imagined, and depends upon no one principle drawn from the formation of the particular tenses he has specified in his note upon l. 338 of the 1st book. The *ι*, in this verb, whether it may be considered the imperfect middle of *φίλημι*, or the first aorist, by a syncope for *ἐφίλησατο*, is *always* short, except when it forms, as here, the first syllable of the foot. As a farther illustration, I may adduce such words as *ἀθάνατος*, *ἀκάματος*, *ἀπαγέσθαι*, *ἀποδίωμαι*, *Πριαμίδης*, &c. In a note upon line 398 of the first book, Clarke has the following observation. "In vocum quarundam plusquam triyllabarum pede priori apud Græcos, præsertim cum syllabæ primæ vocalis sit *ω* vel *ι* adeo parum in pronuntiando *tribrachyn* inter *dactylum* que interest, ut uterque potuerit legitime usurpari." If there was little difference in the pronunciation of the three first syllables of *ἀθάνατος*, between a *tribrachys* and a *dactyl*, why should Homer not have freely admitted the *tribrachys* into his verse? It was by the pronunciation that the harmony of it was felt, and we may rest assured that no such pronunciation as a *tribrachys* admits could possibly have been al-



lowed. *Ἀθάνατος* occurs very often in almost every book of the *Iliad* with the first syllable long, not by position, it is evident, nor being naturally so, for the privative *α* is always short, but because it is the first syllable of the foot, and requires the swell of the voice. *Πριαμίδης*, and the others, have the first syllable lengthened for the same reason. Why also do we find the *ι* in *διὰ* sometimes made long, for Homer surely could easily have placed such a word in the line so as to preserve the natural quantity of the syllable? b. 3. 357.

διὰ μὲν ἀσπίδος ἦλθε φαιινῆς ὄβριμον ἔγχος,  
καὶ διὰ θώρηκος : —————

The same ignorance has been displayed, in a more egregious manner, respecting a number of words whose penults and antepenults being naturally short, were, by Homer, made long, in consequence of being the first of a foot. These, with others which began with short vowels, have been made long, in numerous instances, by doubling the consonant, if the short vowel preceded one, in others, by changing the vowel into its own diphthong; and in a few, by the arbitrary use of the digamma. In this manner the ancient and correct orthography of the language has been completely changed, and new forms given to words, under the sanction of poetical licence and varieties of dialect, which I firmly believe no poet would have ventured upon, and am confident never existed. They took their origin from an incorrect pronunciation of the words, arising from a total ignorance of the principle of Homer's versification. What I think will put this matter almost beyond a doubt is, that these consonants are seldom doubled except after short vowels, forming the first syllables either of dactyls or spondees. The same observation holds respecting short vowels being changed into their own diphthongs in similar situations. To prove this, it will be necessary to produce a number of examples. The word *Ὀλυμπος*, it is well known, occurs often with the first syllable short, as it naturally is, thus,

εἰμ' αὐτὴ πρὸς Ὀλυμπὸν ἀγάννιφον, αἶ κε πίθηται. b. 1. 420 and 402.

But in lines 425 and 499, the *ο* is changed into its own diphthong to make the syllable long, thus,

Δωδεκάτῃ δέ ται αὖτις ἐλεύσεται Οὐλυμπόνδε.  
Ἀκροτάτῃ κορυφῇ τελευτῆσάδος Οὐλύμπιο.

I have produced no examples of syllables that are said to be lengthened in consequence of the digamma being pronounced with the following word, as in line 70. b. 1, that I might not seem to rest my argument and proofs upon what might be disputed.

In both these lines, and in every other where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot, and must have been made long by the tone given to it in pronunciation without the aid of the diphthong. If we besides consider, that neither the long vowels nor the diphthongs were in existence in the time of Homer, it will be evident beyond a doubt, that in instances of this kind, and others already mentioned, a lengthened tone was merely given to the short vowel.—The same innovation has been made upon the compounds of πολυ: thus we meet with πολυβορέην, Πουλυδάμας; ἰδο Νούτον, and some others. I believe I may assert with perfect truth, that in almost every instance where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot. The same remark holds with οὐλομένην, the first word in the second line of the first book. It ought to be Ὀλομένην, and accordingly I have made it so in the text, with other changes of a similar kind. But the greatest injury to Homer, and I may say to the Greek language, has been occasioned by the doubling of consonants, particularly the σ in the dative plural of nouns, and some of the tenses of verbs. In almost every instance, with a very few exceptions, which require emendation, these consonants, as already stated, have been doubled after syllables forming the first of a foot. Thus in the 4th line of the 1st book,

ἡρώων, αὐτοῦς δὲ ἑλώρια τεύχε κύνεσσιν.

Now I affirm, that the correct reading ought to be κυέτιν, as the syllable ες<sup>2</sup> is the first of the foot. In line 33, the δ in ἔδδισεν is doubled under the same pretext, and with as little reason. In βέλεσσιν also, l. 42, for βέλεσσιν. The instances in verbs are so numerous that I shall only specify a few of them, thus, l. 54.

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς:

The syllable λε, it will be seen, is here the first of the foot. A few more examples will be sufficient at present, as I shall resume the subject afterwards in a note; thus,

ὅς ῥ' ἔδη τά τ' ἔντα, τά τ' ἐσ(τ)όμενα πρό τ' ἔντα. l. 70

καὶ νῆεσ(σ) ἡγήσατ'. 71.

<sup>1</sup> I here adopt Heyne's reading, see note.

<sup>2</sup> It is very doubtful whether the short vowel was pronounced by itself, with the time of a long vowel, or whether it was made to rest on the consonant. It is probable, that the latter mode of pronunciation was common, when they happened to come together in the same word, and hence the practice, when the true principle was lost, of doubling these consonants.

ἐν ἀτάσσ(σ)ῳ ἰσῖσι: 88.

ὅς Χρῶσιν τότε κέν μιν ἱλασσ(σ)άμενοι πεπύθωμαι. 100.

σακηπτῶχοι βασιλῆες· ἐπισ(σ)εύοντο δὲ Κροί. b. 2. 86,

Τρῶας μὲν λίσσασθαι, ἐφέστιοι δσ(σ)οι ἔασιν. 125.

Μηόνις, ἥ ἐ Κάειρα, παρήϊον ἔμ(μ)ενα· Ἰππων. b. 4. 142.

θάρσει, μηδὲ τί πω δειδίσ(σ)εο λαὸν Ἀχαιῶν. 184.

In the following example the  $\sigma$  is doubled in the second syllable of the foot: but a very slight change, common enough in Homer's poetry, will rectify the metre: thus, instead of ἐν μέσσησιν, the line should run thus,

Νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. b. 13. 312.

Without multiplying examples, it will be sufficient at present to observe, that this principle does not hold merely in cæsural syllables, such as Clarke has frequently pointed out in several of his notes upon the Iliad and Odyssey, but in four different ways. I. In *cæsural syllables*, ending with a long vowel, or a diphthong before another vowel or diphthong, which in other cases is *uniformly short*. II. In *cæsural syllables*, naturally short, which are in consequence *made long*. III. In a *short syllable* at the *beginning* of a word, when it happens to be the first of a foot. And IV. In a *short syllable* in the *middle* of a word, when it also is made the first of a foot. The examples I have already given, and an infinite number of others that occur in almost every page of the Iliad and Odyssey, will be sufficient, I should think, to establish the principle.<sup>1</sup>

Although it appears to me from these and other examples which might be produced, that this law holds to the extent I have men-

<sup>1</sup> See note on l. 141.

The same rule holds in a variety of instances, in Latin hexameter verse, where we find syllables naturally short, and unsupported by any consonants made long by forming the first of a foot. That they do not occur so often in Latin as in Greek, is owing to the greater number of consonants in the former. The following examples will serve to illustrate the general principle.

Muneribus; tibi pampinco gravidus autumnus. Virg. Geo. 2. 15.

Ille, latus niveum molli fultus Hyacintho. Ecl. 6. 53.

Omnia vincit amor: et nos cedamus amori. Ecl. 10. 69.

Dona dehinc, auro gravia, sectoque elephanto. Æn. b. 3. 464.

tioned, yet when I perceive the emendations<sup>on</sup> that must of consequence flow from it, I feel a considerable degree of anxiety respecting the reception they may meet with from those who have already formed theories, or are not much conversant with such investigations. If it shall be shown, upon clear and positive evidence, that either the principles I have laid down are wrong, or any of the conclusions drawn from them fallacious, I will most readily give them up. But I shall not consider them in any manner invalidated by a few examples that may be produced against them, because, unless they shall be very numerous, and supported by something more than mere opinion, I shall consider them as errors requiring emendation.

D.

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## HEBREW GRAMMARS.

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**D**URING a course of studies in the Hebrew Language, commenced upwards of twenty years ago, I have been in the habit of taking extracts and notes from various authors that have fallen in my way. Among other matters contained in my manuscript collections, is a List of Hebrew Grammars. Dr. ADAM CLARKE has given lists of Arabic and Persian Grammars, which form interesting articles in his Biographical Miscellany. If the list which I now transmit should be thought suitable for insertion in the *Classical Journal*, it is at your service. Dates, and places where printed, are given to many of the Grammars; but the list cannot be considered as complete, for in some instances the titles not being known, the names of authors only are inserted. Such as it is, it may perhaps be acceptable to some of your readers.

Basingstoke, 23d May, 1814.

J. J.

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*Aaron*, ..... Constantinople, 1581  
*Abendana*, R. Tabula accuratissima exhibens Paradigma verborum Heb.  
*Alphonsus*, de Zamora, Introductiones Artis Grammaticæ Hebraicæ. ;

- Altling, J.* Synopsis Institutioqum Heb. Sam. Chald. Syr. &c. .... Francof. 1730
- Amama, Sixtinus,* Gram. Heb. 8vo. .... Amsterdam, 1625
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 \*.\* First Hebrew book printed at Paris. Sold for six shillings at Marttaire's sale. See Beloe's Anecd. of Lit. Vol. v. p. 154, 419.  
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## SUETONIUS

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## CALIGULA.

cap. 1. ætatis agens: 2. 1.  
 diutino: diuturno  
 2. propter quæ: propter quod  
 3. triumphaleis: triumphalis  
 succedere: succrescere  
 quam ut et: et deest  
 4. e Germania: e deest  
 6. Romæ equidem: Romæ quidem

Sed, ut demum: Et ut demum  
 per festos: pro festos  
 defuncti etiam: defuncti et  
 8. Ambiatino: Ambitavio  
 invenio editum: 2. 1.  
 Tiburi fuerat: Tiburi fuerit  
 quæ sola Actorum: 4. æ. auctæ  
 Antium, omnibus: 2. 1.

recessibus: excessibus

9. loco: loco

obligari: obligari

et in Syriaca: et Syriaca

10. etiam tum pro: etiam pro

transmittens: transmutans

12. Sejano vero tunc suspecto: Sejano  
hoste suspecto

exquirere: inquirere

14. prae se ferens: praeferens

Euphratem: Eufraten

15. Pandatarium: Pandateriam

ferculis: fericulis

adjiceretur: adficerentur

et sorores: et ab eo sorores

relationibus: revelationibus

si qua residua: si quae residua

aures habere: 2. 1.

16. Centesimam: Ducentesimam

adjecit: adfecit

Palilia: Parilia

17. fascias: fasces

18. ipse semper: 2. 1.

generis multifariam: generis ac m.

a mane usque ad: usque deest

quosdam antea: et quosdam

e Gelotiana: lege Lotiana

mœnians: mœnia

19. ad moles: ad deest

passuum ponte: passuum spatium a ponte

citroque: citro

et securi: desunt

20. astycos: Atycos

sed et certamen: sed hic certamen

21. Tiburi: Tiburti

collapsa — Polycratis: desunt

22. Latialem: Latiarem

consulutaverunt: consularunt

iconicum: iconium

comparabat: comparabant

23. Si qui vel: Si quid vel

incesto: incerto

quandam: quadam

Liugonem: Lirgonem

et molestiam — usus esset: desunt

24. avia Antonia: 2. 1.

propalam: prolatam

noctique: noctu

promisso: prolixo *pro emendatione*

prostraverit: prostravit

25. peltaque: paltaque

et juxta: ac juxta

26. ex Selena: ex Selena

magistratum: magistrum

equestria: equestri

rabidis feris: tabidas feras

senioque: seroque *a pr. m.*

notos: notos in bonam partem

populo famem: populo deest

27. qui votum: qui deest

Atellae: Atellania

29. *ἀδάρπιδος*: additur hoc est ver-  
cundiam. Sed qui hunc librum scrip-  
sit, Graeco penitus ignarus fuisse vide-  
tur et proinde spatia reliquisse, quae  
alia manu pariter indocti mala imita-  
tione Graecum litterarum pessime sup-  
plebantur: inde fit ut pars spatii toties  
adhuc vacet.

homini: hominis

sese subegisse: se subegisse

30. Ita feri: Ita fieri

31. sui oblivionem: suo oblivionem

32. repente: ponte

Mirmillonem: Mirmillonem

33. Apellam: Apellem

34. valuerit: potuerit

consulto se: 2. 1.

amoverit: amoveret

35. accessitum: arcessitum

Nemorensi: Nemoressi

subornavit: subornatum

Potio: deest

36. neque lux: desunt

Mnesterem: M. Nesterem

revocas et: se vocasset

37. prodigorum: prodigium

pretiosissimas margaritas liquefactas:

pretiosissima margarita liquefacta

nummos non: nummosam

auctionum: actionum

jure civitatem: jure deest

meridiaret: mediaet

39. litigatorum: ligatorum *subscripto*

*pro emend.* lignatorum

40. imponent: imponenter

Pro edulis: Pro edilibus

meretricium et qui: meretricum quive

41. Hujusmodi: Ejusmodi

pop. Rom.: Rom. deest

expunctur: expeditur

distinctisque: destructisque

feuebris: feunoris

42. Kalend.: ad Kal.

43. cepit: fecit *a pr. m.*

alius iter: alter

44. adduxerant: abduxerant

ad sex nullum: ad sexcentorum mil-  
lium

46. ex Pharo: ex deest

47. et sermonem: sed et sermonem

48. Vocatis: Vocatis

circumsedit: circumdedit

concone: concionem

49. notas et nomina: 3. 2. 1.

50. pallido colore: 2. 1.

et oculis: et deest

efferebat: efferebat

animi neque corporis: 3. 2. 1.

vix posset: vix deest

iusomnia: insomnia

consueverat: consueverat

51. Braberos : Barbaros  
 pontes : fontes  
 53. defensionēs : deest  
 54. deinde repente : dein repente  
 ac si quis : ac si qui  
 55. Prasinæ : Prasinae  
 56. alteraque : et altera  
 57. eodem die facta : eodem facta  
 sortes : fortunæ

vomit ut : vomit (ut omisso)  
 et Æthiopes : Æthiopis (et omisso)  
 58. hora quasi : hora fere  
 nobiles : deest  
 59. crematum : et crematum  
 nullam noctem : 2. 1.  
 terrore : errore  
 erga se hominum : 3. 1. 2

## CLAUDIUS.

cap. 1. sepultum est in Martio campo:  
*sepulturnque est in campo Martio*  
 quandoque restitutum, si posset :  
 quandoque posset restitutum  
 2. Germanici : Germani  
 3. posui : posuit  
 4. esse nobis : 2. 1.  
 posse eam . . . arbitremur : 1. 3. 2.  
 Silani : Silvani  
 prima fronte : 2. 1.  
 Albanum montem : montem deest  
 fratrem suum sequi : 3. 1. 2.  
 Idem tertiis literis : desunt  
 quin post hæc : quid post hæc  
 e parte : ne parte  
 5. Sigillaria : Sigillari  
 6. publica : publicæ  
 a Coss. exposceretur : ab Coss. expo-  
 scerent  
 sestertia : sestertium  
 senatui : ac senatui  
 8. ferula flagrove : ferulæ flagro  
 induci : indui  
 faciem sibi : faciem sibi met  
 9. Postremo etiam : etiam deest  
 10. pependerit : perpenderit  
 agnovit : adcoegnovit  
 servi : sui  
 occuparunt : occupaverant  
 Verum postero : Postero vero  
 militis : multis  
 12. Ac in semet : At in semet  
 natalemque : natalem  
 13. et equestris : et deest  
 denuntiatio : denuntiatio  
 an divinitus : ac divinitus  
 14. tertium autem : tertium aut  
 15. culpæ quis an aliqua necessitate :  
 culpæ quis in aliqua necessitudine  
 præcidendas esse : esse deest  
 contentione : contentatione  
 jussit : ac jussit  
 etiam negotio : 2. 1.  
 Puteolis : putolivit  
 ut genam : uti genam  
 16. demississet : deprehensisset  
 albo judicium : ullo judicium

majestatis crimen : 2. 1.  
 17. principali : principalem  
 confecto : confectos  
 Seruti : Secuta (ab eodem usque ad pal-  
 mata omisia)  
 18. representaturus : representans  
 instratus : infestatus  
 excogitavit : ex eo cogitavit  
 in tempore : in deest  
 commoda constituit. Pro conditione  
 cujusque, civibus : commoda. Con-  
 stituit pro conditione cujusque civis  
 19. Latini : Latino  
 hodieque : hodie  
 21. complura magnificaque : complura  
 et magnifica  
 exhibuit, et : exhibuit. Exhibuit et  
 plurifariam : plurifaria  
 daturus edixerat : daturum se edixerant  
 Avete vos : aut non  
 vellet : vellent  
 22. juratus : juratos a m. correctoris  
 dira avi : dira aut  
 23. acturus in curia : acturus in curia  
 24. lecturum senatorem : lecturum se  
 senatorem  
 equite Rom. : Rom. deest  
 etiam App. : et App.  
 generis . . . censorem : 2. 1.  
 manumitterentur : manu emitterentur  
 gladiatorum munus : gladiatorium mu-  
 nus  
 curam ærarii : cura ærarii  
 communi : communis  
 Chaucius cognomen : 2. 1.  
 25. vocaretur : vocatur  
 qui se : quod se  
 Italiæ oppida : vialæ oppidi  
 fiducia motus : fiducia commotus  
 Druidarum : Driadarum  
 icit : jecit  
 ac vetere : desunt  
 26. et cognomen : 2. 1.  
 virginem adhuc : adhuc deest  
 dote : et dote  
 pellectus : pellatas  
 censeret : caperent

27. Pompeiis impuberem : Pompeium  
puberem  
per spectacula : perspecto *pro v. l.*  
28. Posidem : Possiden  
a studiis : ab studiis  
ornari : honorari  
sit dictum : 2. 1.  
29. immunitates : impunitates  
liberalitates : libertates  
abdicere : abdicare  
ut de nece : ut tum de nece  
nilulo : cum tamen nilulo  
simularentur : simularetur  
31. perprospera : prospera  
32. Convivatus et : Convivatus est et  
flatum crepitumque : et flatum crepi-  
tumque  
33. in proxima : in maxima  
vigilabat : vigilabat  
34. Cum et speculare : *et deest*  
præterque destinatos : prætorque des-  
tinatos
35. pertentatis : prætentatis  
cuius comiti : cuius comiti  
aut graphiaræ : et graphiaræ et  
37. se vidisse : 2. 1.  
pro salute sua : sua *deest*  
38. satisfaciuntibus : satisfaciunt  
scribam quæstorium : scribam quæsto-  
rium  
*ἀνδοτασις : ἱκανοτασις*  
39. moraretur : morarentur  
familia: suæ : suæ *deest*  
40. Theogonijs : Telegonijs  
*λογιώτασις : ἀλλ' καὶ μὴ διγῶνα [in qui-  
bus lectionis a Tumebo propositæ tes-  
tigia]*  
42. veteri . . . alterum : veterum . . . et  
alterum *deest*  
43. ὁ ἴπῳ : ὁ ἱππύγῳ : ὁ πρῶτος πρῶτα-  
ται.  
44. excruciatumque : : excruciatumque  
(*sine puncto*)

## NERO.

- cap. 1. quæ familiæ : duæ familiæ  
ternas : tinas  
rursus sequentes : 2. 1.  
2. ius sacerdotum : iussa (*et pro v. l.*  
jura) sacerdotum  
ac in consulatu : at in consulatu  
inverius : vinctus  
plumbenm : plumbenm esset  
qui id sibi : quod sibi  
4. via . . . coegit . . . honore : . . . co-  
egit . . . honore. (*et via abest*)  
venationesque : que *deest*  
6. Antii post IX. : ante IX.  
neque id ipse : neque ipse  
ne hanc quidem : nec hanc quidem  
fabulæ est : fabulæ et  
7. Amitam etiam : Amitam autem  
exinde : exin  
Latine — Iliensibus : *desunt*  
jurisdictionem. Præfectus urbis sacro  
Latinarum : jurisdictionem præfectis  
urbis atque Latinarum  
8. auspicandi : *deest*  
9. elatum : celatum  
consecravitque : que *deest*  
10. omisit : emisit  
abolevit : aut : aut abolevit, aut  
Divisi . Divisis  
declamavit et : declamavitque  
sed in : sed et in  
11. senes quoque : quoque *deest*  
Inducta est et : est et *desunt*  
12. quadringentos : quadringentos  
confectoresque : confectores quoque  
et ad varia : et varia  
additam : additam
- sorte, sede prætorum : sortes edempto-  
rum  
13. tiara deducta : diariam deductam  
15. sigillatim : singulatim  
honores denegavit : honores *deest*  
De quibusdam : Sed et de quibusdam  
16. tum ipsis : cum ipsis  
17. utque rerum : atque rerum  
18. redegit : redigit  
19. Achaicam : Accithicam  
religione simul . 2. 1.  
Nam circuitis templis cum : 1. 4. 3. 2.  
In Achaia : In Achaia est  
quibus de : *desunt*  
20. accessit : accessit  
nec eorum : neque eorum  
concupivit : concupit  
21. præstitutam : præstitam  
Nioben : Nioban  
Non dubitavit etiam privatis : Dubi-  
tavit etiam in privatis (Non *omisso*)  
Canacem : Chanacien  
Œdipodem : Œdipoden  
22. Prasinum : Prasini  
Commebat secessu : 2. 1.  
rudimento : frumento *pro v. l.*  
artium : *deest*  
hinc maxime : hic maxime  
Instituerant civitates : civitates *deest*  
profectione : affectione  
23. Olympiæ : et Olympiæ  
ne necessaria : nec necessaria  
licitum erat : licitum est.  
nuderet : adderet  
25. diruto : obruto  
26. se publico : 2. 1.

Tribunis: *deest*  
 gestatoria: gestoria  
 ex parte: e parte  
 manus: munus  
 27. palam: *deest*  
 vel Martio: vel a Martio  
 urbis ambubaiarumque: urbis et ambubaiarum  
 aut Baiarum: aut ad Baiarum  
 copas: copos  
 hortantium: orantium  
 absortio: *deest*  
 28. Acten libertam: Ac tenuislibertum  
 conatus est: est *deest*  
 flameo per solenne: flammineo per solemna.  
 29. quatenus feræ: quo feræ  
 30. Spicillum: Speculum  
 Cercopithecum: Cercoplitetum  
 cum Mazacum turba: cimaza cum turba  
 31. alia re: alia re tamen  
 hoc retulisse: hæc retulisse  
 effigie: effigiei  
 fistulis: fistulatis  
 porticibus: porticibusque  
 32. semisse dodrans: semis sed exlans  
 si qui: si *deest*  
 tum ut: tunc ut  
 creditur: dicitur  
 mihi opus sit: mihi sit  
 33. morari: memorari  
 Locusta: Lucusta (*et sic postea*)  
 raptim: raptum  
 34. dicta factaque: facta dictaque  
 ter tentasset: ter *deest*  
 captorum opperies: 2. 1.  
 L. Agernium: Lagerium  
 obiecto: abjecto  
 matremque: que *deest*  
 pro ea: postea  
 imitatione: initiatione  
 Jnnxitque: Jussit  
 35. Poppæam: Poppeliam (*et sic postea*)  
 ante nuptam: antea nuptam  
 interemit ceteros: affinitate: inter ceteros aut affinitate  
 constuprasset: conspurcasset  
 dilectum ab ea: ab ea *desunt*  
 Rufinum: Rufinum  
 Poppæa: Pompeia  
 piscaretur: spicaretur  
 præceptorem: præcepto  
 Burro: Birro  
 partim cibus: *desunt*  
 36. promulgatis: provulgatis  
 Vinician: Vicianiana  
 crimen ultro: 2. 1.  
 37. gentij: gentis  
 admovabat: admonerat a pr. m.  
 vocabat: vocabatur

Elatus inflatusque tandem: Inflatus tandem  
 mentione: intentione  
 38. Planeque ita: Plane itaque  
 vi . . . labefacta: ut . . . labefacta  
 Illi in . . . decantabit: 1. 3. 2.  
 39. qua triginta: quo triginta  
 inter hæc fuit: inter hæc fuerat  
 40. principem: *deest*  
 vox ejus: illa uxor ejus  
 Sposponderunt: sposponderant  
 orientis dominationem: 2. 1.  
 rescribere cuiquam: rescribere cni  
 41. citharædum malum se: 2. 3. 1.  
 inscitia tantopere: inscitia sibi tantopere  
 aliis nuntiis: alios nuntiis  
 Gallum: Galbum  
 42. fracto: facto  
 suum imperium: summum imperium  
 43. exercitibus: exercitus  
 incendere: incedere  
 familiarium: famularum  
 44. aurum ad obrussam: ad obrusam  
 (anum *omisso*)  
 45. lucrantium: lucrantia  
 Traheret: Traderet  
 ascopera: Scopa  
 columnis, Etiam: columnæ, Jam  
 46. a simulacris: ac simulacris  
 circui: circumiri  
 47. Homericos: Homeros  
 quanta maxime: quanto maxima  
 præteritorum: præteritorum peccatorum  
 ac ni: ac nisi  
 Inventus est: est *deest*  
 Scicillum: Speculum  
 48. Nomentanam: Momentanam  
 solum: solis  
 castris: elastris  
 Ecquid: Et quid  
 ad adversum: ad *deest*  
 concederet: conderetur  
 potaturus: poturus  
 Deinde: Dein  
 modicella: modica  
 interim et: et iterum  
 sordidum: sordum  
 49. Phaontis: Phaonti  
 tulerat: extulerat  
 interrompenti: irrumpenti  
 ac magis: aut magis  
 capitis sui: sui *deest*  
 Icelus: Hiceius  
 50. Acte: Actia  
 colle hortorum: collo hortulorum  
 circumstanti: circumstante  
 51. fædo: fetido  
 Achaica: Achaia  
 53. qui Apollinem: quia Apollinem  
 æquiparare: æquiparare

54. proditum : proditorum  
55. induxit : indixit

56. icunculam : acunculam  
57. secundo et trigesimo : 3. 2. 1.

## GALBA.

cap. 1. pangique : que *deest*  
fuitque mos : fuitque mox  
et observatum : ut observatum  
Augustique : Angusti etiam  
2. Pronepotem Q. : Pronepotem se Q.  
3. diurna : diuturna  
\* clavior studiis : clavior studio  
quam brevi . . . quaniquam brevi  
Achaicam : Achaïam (et sic postea)  
pronepotem : proneptem  
Servium : Sergium  
4. supposita : superposita  
sinistrorsum . . . sinistrosis  
Livii : Livia (et pro v. l. Lucia)  
Ocellæ : Ocellare  
Nam et Lucium : Nam Lucium  
ad hoc nihil : ad nos nihil  
sumum . . . responsum est : respon-  
sum est . . . summum  
in parte : in partem  
Quamquam autem : autem *deest*  
5. a matre Lepida . : a matre Lepidæ  
6. Florialium : Florialium  
Statim per : Statimque per  
7. At in jure : At jure  
8. e ministris : omnia ab hoc loco ad de-  
cimavit etiam *hic non leguntur : post*  
*duas vero paginas transposita reperi-*  
*untur*  
9. acer : acerbique  
mensæque ejus affixit : mensæ affixit

supervenerunt Vindiciis : supervenerunt  
et Vindiciis  
ducentque se : se *deest*  
tum virginis : tum *deest*  
10. ex proxima : e proxima  
legatum se senatus : legatumque senatus  
Deinde : Dein  
11. ac liberis : ac liberis quoque  
nillo commodo : 2. 1.  
13. venit is Simas : venitione Simas  
versu : versum  
14. T. Vinus : T. Lanius  
summi . . . gradus : summo . . . gradu  
illius ætatis : illud ætatis  
15. absumto pretio : 2. 1.  
16. rumpere ausi : rumpere ac se  
18. manifestiora . . . manifestiora et tri-  
tiora  
ad ornandum : ad ornandam  
auspicianti : auspicati  
evolasse : avolasse  
19. conspirati : conspiranti  
20. advolavere : advolaverunt  
cupide : cupido  
Patrobii Neroniani : Patrobii Neroni-  
anus  
in patronum : in patronum suum  
21. neque libellos : nec libellos  
22. ejus caro : caro *deest*  
abundantem : abundanti  
23. licitum fuit , : licitum est ,

## OTHO.

cap. 1. M. Salvius Otho . M. Salvius  
Otho  
tamque non : tanquam non  
tulit filios : 2. 1.  
T. Titianum : L. Titianum  
2. potulentum : petulantium  
3. Nero necandæ matri : 2. 3. 1.  
destinaverat : destinavit  
Id satis visum : Et satis visum  
4. ultionis occasio : 2. 1.  
nec eo minus : nec minus  
militem . . . militum  
successione : successionis  
5. referre : refelli  
6. Erat animus ? Tulerat animus  
7. sibi illi : sibi ipsi  
prolapsum : prolapsus  
8. juraverant : jurant

jam ducibus : jamque ducibus  
promerentur : præmerentur  
præpropere : propere  
victimas . . . cæsas : victima . . . cæsa  
ruinæ : ruina  
9. Nec illi : Nec ulli  
Brixilli : Brixelli  
Placentiam — maximoque : *desunt*  
Bebriacum : Bretiam cum  
ne victis quidem : nec victis quidem  
10. Is mox : Iste mox  
civilia arma : civilia bella  
captato : capto  
Sed et ad : Sed ad  
11. Post hæc : Post hoc  
et celeriter : et apud Culiter.  
12. scambusque : calvus capusque *pro*  
v. l.

## VITELLIUS.

cap. 1. adulatores : adulteros  
 diu mansisse : 2. 1.  
 2. praelatus alioqui : praelatus eloquio  
 interfectorem : interfectores  
 3. ut magno . . pater : 1. 3. 2.  
 et mater missum : 2. 1. 3.  
 Capreis : capitis (*et pro v. l. Captus*)  
 spiritiæ : splinterie  
 5. substitutus esset : substitisset.  
 atannum : stagnum  
 6. Galeriam : Galeranam  
 7. factionis suæ : factionis Venæte  
 ejus experi gulam : 3. 1. 2.  
 quosque militum : quoque militum  
 jentasset : lactasset *in contextu ; in mar-*  
*gine* jentasset  
 8. conceptu : concepto  
 9. agmini : agmine  
 lustratisque : lustravitque  
 10. tabum : tabem  
 divisit—pari—insolentia. Lapidem : di-  
 visit. Pari—insolentia—lapidem.

11. Domitio : Domiuico  
 12. deprehendisset : reprehendisset  
 solvit : coluit  
 dilatumque : delatumque  
 13. comissionesque : comessiones-  
 que  
 quadringenis : quadrigenis  
 ei data : 2. 1.  
 adventitia : *deest*  
 a Carpathio : a Parthia  
 Hispaniæ : Hispanisco  
 farra : farris  
 14. cujusque : cujuscunque  
 opinatus : obstinatus ; *et pro v. l. ob-*  
*testatus*  
 15. Syriacus : Syriaticus  
 hinc Bebriacenses : hinc et Betriacen-  
 ses  
 16. gestatoria : gestoria  
 coquo, Aventinum : coquo et A.  
 17. reducto : reducta  
 18. conjecturam : conjectura

## VESPASIANUS.

cap. 1. Petro : Petronius  
 etai quidam eum primipilarem : et qui-  
 dam eum pilarem  
 Vespasium Polionem : Vespasianum P.  
 appellatur Vespasiæ : appellatur Vespasianæ  
 solerent : soleant  
 2. Sabinis : Sannis  
 Phalacrine : Phaerine  
 incunabulorum : cunabulorum  
 toga virili : 2. 1.  
 Tribunatu : Tribunatum  
 3. Sabratensis : Sabiatensis  
 delegatum : delegatam  
 4. Narcissi gratia : Narcissi grati  
 Plautii : Palatini  
 consularis legati : 2. 1.  
 cui latum : qui latum  
 salutatione : satisfactione  
 eventu postea : 2. 1.  
 expertus : experte  
 5. antiqua erat : antiqua, quæ erat  
 bos aratro : bos arator  
 in agro avito : 3. 1. 2.  
 radicitus evulsa : 2. 1.  
 quantumlibet : quamlibet  
 Bebriacensi : Breticensi  
 6. Nec tamen : tamen *deest*  
 adegit : adlegit  
 qui principatus — Julii : *desunt*  
 Vitellium victorem : 2. 1.  
 7. se convertisset : se *deest*  
 sedentem : *deest*

rein ullo modo : 2. 3. 1.  
 8. præmia nonnisi sero : præmia sero  
 calcearii . . excalceatos : calciarii . . .  
 excalciatos  
 Comagenem : Commagenem  
 9. civile fasque : vile fasque  
 10. ætas videbatur : 2. 1.  
 12. tribunitiam . . potestatem : tribu-  
 nitia potestate  
 Salutandes scrutandi : 2. 1.  
 14. dotavitque : dotavit  
 Morboniam : morbo viam  
 haud ultra : non ultra  
 15. reperitur : reperiretur  
 qui reversum : qui et reversus  
 lætatus : *deest*  
 etiam et ingemuit : etiam ingemuit  
 16. quædam tantum : quædam *deest*  
 Quod verisimiliter : Quod et v.  
 17. primus : primo  
 18. coemit : coeuerit  
 19. Terpno : Ptermo  
 Cybiosæten : cibotantem  
 vivi : viri  
 20. nitentis : nitidis  
 21. fere hunc : hunc fere  
 maturus : maturus  
 evigilabat : vigilabat  
 deinde : dein  
 monumenta : momenta  
 22. in quibus et hoc : in quibus et hæc  
 Menstrium : Maestrium  
 amore sui : amore suo

23. Et maxime de : Et de  
dicacitatem . . . affectabat : 2. 1.  
exactaque pecunia : exactamque pecu-  
niam  
litigatori : ligatori

mortis extremo : extremo *deest*  
Caesarum : *deest*  
paruisset : patuisset  
24. Cutylas : cutillas  
annum agens : annum gerens

## TITUS.

cap. 1. nedum : nec dum  
3. ad extemporalitatem usque : *desunt*  
profiteri se maximum : profiteri maxi-  
mum  
4. summa industriae . . . modestiae : sum-  
ma industria . . . modestia et  
apparet : apparet et  
Tertullian : Tertullo  
sed praefecto : sed et praefecto  
defunctae : funetae  
Furnillam : Furnillam  
Tarichaeam : Trachias  
validissimas Judaeae : 2. 1.  
contra se : circa se  
5. cum consulaverint : enim *deest*  
descisceret : desciscere  
Apide : api  
id quidem : si quidem  
deinde Puteolos : de Puteolis  
6. ad se : *desunt per rasuram*  
praetorii : praetoris  
vocavit . vocatum  
adverso rumore : adversa re  
7. comissiones : comessiones  
cognitionibus : concionibus  
praemiarumque : primarique : *sed in marg.*  
praemiarumque

ullo vitio : 2. 1.  
sunt usi : sumtam sibi  
celeriter : celebriter  
8. rata : *deest*  
quam si eadem : quasi easdem  
omnium : *deest*  
demitteret : dimitteret  
oporteret : oportere  
Threcum : Thracum  
fantor : fafor  
Vesevi : Bebii  
Vesevo : Vesevio  
publice perfisse testatus : 3. 2. 1.  
omnium : omni  
mandatoresque : amadoresque  
cujusdam : cujusquam  
9. cujusdam : cuiquam  
perditurum : puniturum, *sed a rasura*  
dicens : docens  
si quid : si quod  
desiderent : desiderarent  
filium salvum : 2. 1.  
verum : venturum  
in minore : imminuere  
habere : *deest*  
10. plagulis : paludibus : *et pro v. l. pel-*  
libus

## DOMITIANUS.

cap. 1. vas argenteum : . 1.  
a Nerva : ut a Nerva  
interrumpentibus : irrumptentibus  
Isiaci : Isici  
urbana officia atque : officia urbana aat  
2. magis aetatis : magis et aetatis  
3. praecuto : peracuto  
imperii : autem imperii  
4. atque in : at in  
quaestoriis : quaestoris  
induceret : interduceret  
cur sibi : quid sibi  
Metium : Aetium  
aliquanto : aliquantum  
etiam et : enim et.  
Germanica : Graecanica  
constituerat : insinuerat  
Septimontiali sacro : Septimontialis sa-  
crorum  
genus missilia : genus rerum missilia  
5. capitolio custodia Jovi, et : capito-  
lio : custodivit et

odeum : odium  
6. necessario. Sponte — in Dacos.  
duas : Necessario. Consul duas (*omiss-*  
*us a Sponte ad Dacos.*)  
transiturus : transiturus  
praesagii prius : 2. 1.  
ejus apportatum : 2. 1.  
7. notavit : novavit  
8. ordinem ambiciosas : ordinem. Am-  
bitiosas  
primares : primores  
Scatinia : Catinia  
Ocellatis : oculatis  
virgis : virginis  
etiamnum : etiam tum  
construxerat : extruxerat  
9. apud aerarium : 2. 1.  
vox ejus : vox *deest*  
10. tum maxime : cum maxime  
occidit : item : item *deest*  
moltores : motores  
abductam : adductam



eum . . . consularium : eorum . . . consularibus  
 notioribus . . . tribunum : remotioribus  
 . . . tribunos  
 11. Aretinum : Arrecinum  
 virum : unum  
 experturum : experiturum  
 difficulter : difficiliter  
 intelligunt : intelligetis  
 interfuisse : infuisse  
 12. militum numerum : 2. 1.  
 cum obnoxium : cum et obnoxium  
 oneribus omniibus hæretet : oneribus  
 hære  
 quolibet et accusatore et crimine : quo-  
 libet et accusati et accusatores cri-  
 mine  
 adversum : adversus  
 existente uno : 2. 1.  
 veluti : velut in  
 tum verbis : cum verbis

οὐκ ἀγαθὴν πολυκαιρανίην : *venunt*  
 13. revocatum : vocatum  
 epulari : epuli  
 sic fieri : hoc fieri  
 plures : plerosque  
 14. Tempore quoque : Tempore vero  
 in manu : in manum  
 15. commendanti : *deest*  
 eandemque : eandem  
 negantem : negantemque  
 16. de strato : ex strato  
 17. cubitali : cubilis  
 omnia clausa : 2. 1.  
 correpto : arrecto  
 conatum : conatur.  
 19. dextræ : *derst*  
 21. prandebatque : prandebat se  
 commissaretur : commossaretur  
 secreto solus : 2. 1.  
 22. ultro corrumpit : 2. 1.  
 23. duces : vires.

*In fine Codicis Dunelmensis subiiciuntur Sidonii versus de Cæsariis, de longitudine regni eorum, et de eorum finibus [mortibus]. Verso folio hi sequuntur.*

Ille ego, Pannoniis quondam notissimus oris,  
 Inter mille viros primus fortisque Batavos,  
 Adriano potui qui iudice vasta profundi  
 Æquora Danubii cunctis tranare sub armis,  
 Emissumque arcu dum pendet in aere telum  
 Ac redit, ex alia fixi fregique sagitta.  
 Quem non Romanus potuit, non Barbarus unquam  
 Non jaculo miles, non arcu vincere Parthus.  
 Hic situs, hoc memori saxo<sup>1</sup> mea fata reliqui.  
 Exemplo mihi sum, primus qui talia gessi.  
 Viderit anne aliquis post me mea facta sequatur.

M. D. B.

<sup>1</sup> Pro v. l. superscriptum mea facta sacraui.

ON THE  
INTEGRITY OF THE HEBREW SCRIPTURES.

No. II.

HAVING before proved that Christ and the Apostles quoted the ancient Scriptures agreeably to the Hebrew and not the Septuagint, I shall now show the nature, utility, and absolute necessity of attending to the vowels and accents, in order to gain a true understanding of the Scriptures, and without which, error, contradiction, and uncertainty, must necessarily be the result of our endeavour to obtain a true translation of the original Hebrew.

I hope it is understood that by the vowels, I do not mean any of the letters of the Hebrew alphabet, as is the case in all the western languages; but such as are called *points*, of which there are *five long, five short, and three very short, making thirteen vowels*. These are the true oriental vowels, which are placed with their respective letters, and without which the consonants could not be pronounced; so that they give them voice, and vary the meaning and application of words.

They, who are advocates for reading Hebrew without these vowels, follow the practice of the Greek Christians, who, after the dispersion of the Jews, being ignorant of the Hebrew language, adopted the custom observed in the western languages, by selecting five letters from the Hebrew alphabet, viz. *א ו י ה ו* which they called vowels, and altogether rejected the true ancient vowels, not recollecting that the *matres lectiones* do not occur in succession in any one word in the original, so as to enable them to pronounce the syllables; the consonants being dead letters, and cannot be articulated without a vowel. These letters, then, they substitute for vowels at pleasure, wherever they do not occur in the body of the language. Now it must appear evident that as the change of vowel alters the sense of a word as well as its application in all languages, so by this mode of varying the orthography at pleasure, the true sense and application can never be had, and this will in a great measure account for the serious blunders which were made by the first translators, and which are still retained in the European translations.

Those who have contended against the vowel points, have always brought forward what they think an unanswerable argument against them, that the copies kept in the synagogues have been and are at this day without the vowel points. But those who bring this forward as an argument against them, are altogether unacquainted with the reason why the vowel points are not used in the copy kept in the syna-

gogues. I have shown in a former number, that the sacred language, both as to consonants and vowels, descended complete as it was given by God to the first race of men, down to the time of the Babylonish captivity, and that their perfect temple copies were taken with them to Babylon, where the Jews founded colleges, and were permitted to worship God in their usual way. I have also shown that at their return from Babylon, the perfect temple copy, the סֵפֶר יִשְׂרָאֵל, *book of Jasher*, was brought with them, out of which Ezra taught them the true meaning of the pure Hebrew; for as their vernacular tongue was a little tinctured with the Babylonish pronunciation, lest the temple copies should be corrupted by this foreign pronunciation, it became necessary that the scribes and readers should be perfectly instructed in the ancient reading; and thus restore the purity of the pronunciation. But the reason why the copies in the synagogues were not pointed after the return from the captivity was, that none but learned men well instructed in the language might be admitted as readers of the law; which Maimonides<sup>1</sup> has fully explained from ancient authority. It is therefore to prevent improper persons from being introduced into the office of reader, that the copies in the synagogues have from that period to the present day been unpointed: for the reader is obliged to be perfectly qualified, by reading the service in a pointed copy, that he may be prepared to read without an erroneous pronunciation before the congregation.

A learned Jewish writer says, "one of the first and most considerable of those who introduced the novel doctrine of the *late institution of the vowel points*, was ר' אליהו ברוך *Rabbi Eyleyahu Bachur*, known by the name of Elias Levita, a German Jew, who lived in the sixteenth century. He asserted that they were invented by the men of Tiberias, contrary to the opinion of his whole nation." But no credit can be given to a man who, a thousand years after these men lived, takes the liberty of declaring without any authority, that the vowel points were never known till the time of the Tiberian Masorites in the fifth century. All this, as has been justly observed,<sup>2</sup> is not true, for the universities and schools in Judea were wholly dissipated and suppressed, and no learned men were left there of sufficient ability for so great a work. For the very flourishing university of the Jews being at Babylon, at the very time of this pretended invention, it is too extravagant to suppose that this was undertaken without their knowledge, advice, or assistance, and that it should be universally received at once.

It must appear evident that before the captivity all their copies were written with the vowels. Ezra, ch. viii. 8. *so they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.* But it was not possible to give the sense, and cause them to understand the reading, without the vowel points. Let any one try the experiment, and he will soon be con-

<sup>1</sup> In Hilchoth Tephilâ, ch. viii.

<sup>2</sup> See *Lingua Sacra*.

vinced that if a language is written without vowels, the naked consonants alone, which are dead in themselves and incapable of being pronounced, cannot, as I observed, be articulated. How are such words as these to be pronounced? דבר *dbr*—חבר *hbr*—בלל *bl*—כל *kl*—רחב *rhb*—ברך *brk*—צלם *tslm*—צמד *tsmd*. Surely there needs no argument to prove the absurdity of putting in vowels at random, as there then would be no certainty in the application of any word in the language.

The learned Jews, however, before and since the coming of Christ, were of a different opinion.

The Jerusalem Talmud was written about the year of Christ 230. Rabbi Jochanan, president; and the Babylonish before the year 500. Both these Talmuds quote the Masorites. Hieros. Megill. c. 4.—Nodarin. c. 4. fol. 37.—Kidduschim, c. 1. fol. 30. Hence it is evident that a reference is made to the first Masorites, or men of the great synagogue, over whom Ezra presided; what little information those writers must have acquired concerning the origin of the vowels, who have contended that they were not known before the fifth, and some before the tenth century.

Moses says, Deut. xxvii. 8. *And thou shalt write upon the stones, all the words of this law, PLAINLY.* But if the vowel points are not attended to, it would not be possible to understand the law. For example, שמו, *shamo*, 'his name,' but the same letters with a change of the vowel are שמו *shommu*, 'astonished.' Jer. ii. 12. קדש, *holy*—but by a variation of the vowels, the same consonants signify *unclean*. Deut. xxiii. 17. כבוד *kabeed*, 'means 'honor,' Gen. xx. 12; but the same word by a change of vowel כָּבֵד *kaabeed*, means 'grievous.' Gen. xii. 10. כָּבֵד *kebad*, 'slow.' Exod. iv. 10. כָּבֵד *kebed*, 'laden.' Isaiah i. 4. כָּבֵד *kobed*, 'heavy.' Exod. xvii. 12. כָּבוֹד *kaubod*, 'glory.' Nah. xi. 9. בָּרַךְ *baareek*, 'bless.'—בָּרַךְ *bercke*, 'the knee.'—בִּשַׁר *bisar*, 'tidings.'—בָּשָׂר *baasaar*, 'flesh,'—&c. &c. &c.

It has frequently been said, that the Hebrew language is an uncertain language, because the same word, we are told, has a number of meanings. This objection is made only by those who know too little of the language to form a proper judgment of it: or who have attempted to understand Hebrew by the bare consonants without attending either to *vowels* or *accents*; it has prevented many of the clergy from attempting the study of the original from which Christ and the Apostles preached, and to which they constantly referred, to enforce the truths of the christian religion. I have the production of one of these objectors before me, who speaking concerning the נָחָשׁ *Nachash*, 'Serpent,' Gen. ch. iii. 1. says, "Nachash, and נָחָשׁ, are likely to mean at once a *snake*, a *crocodile*, a *hippopotamus*, *fornication*, a

<sup>1</sup> Which hath six significations.

*chain, a pair of fetters, a piece of brass, a piece of steel, and a conjuror.*" Were this true, it would afford us a lamentable proof of the uncertain meaning and application of the Hebrew language: such objectors perhaps are not aware that they are not only contradicting the plain declarations of the scriptures which say, that they are so plain, that *a way-faring man shall not err therein*, but, that they are at the same time setting up their own wisdom in opposition to the wisdom of God: it is in plain terms declaring that God has given the Scriptures in an uncertain language, concerning which no conclusions can be drawn, on account of the uncertainty of its meaning and application. Were this true, it would annihilate the faith of both Jew and Christian, in the divine record. Such writers take but a part of the language, the *consonants*, and reject the vowels and accents, for with a change of vowel נחש *Naachaash*, which always means a *serpent*, is written נחש נאכרש *Nachersh*, 'to divine.' Gen. xlv. 5. and this orthographical variation is always made by the sacred writers for the words, *steel, fetters, brass, fornication, &c.* the same word therefore, written with the same vowels, never has different meanings in any part of scripture, which incontestably proves that no language whatever is so certain, as to meaning and application, as the Hebrew language. But had the Hebrew been an uncertain language, which admitted double or sevenfold meanings, the Jews who no doubt understood the language, as well as the Apostles, would have told them so, they would have said, that there was no certainty in the language, and that their references to the Hebrew scriptures were not to be depended on. This, however, was not the fact, for notwithstanding all the groundless insinuations which are made against the integrity of the original Hebrew text, we find that Christ and the Apostles referred them to these very Hebrew scriptures, saying, *search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.* We find also that Christ frequently read and taught in the temple, from the books of Moses, the Psalms, and the Prophets, all things which were written concerning himself.

Thus it appears that the very same words having the same *radix*, or the same *consonants*, can neither be pronounced, nor applied without their vowels; for as these words occur in the same form of consonants, were there not a difference in the vowel-points to apply them, some having five, six, and eight meanings, there could be no certainty in any word in the language, all the words having different meanings according to their orthographical arrangement, as must be the case in all languages. No language could be read with consonants only, how would *hr* be known to mean *hare, hair, here, hire, heir, hoar?* or *br, bare, bear, birr, beer, bosc, boar?* or *pr, pare, pair, pear, pier, pore, or pure, &c.*

In order to prove that we are not left to the *uncertainty* of tracing the meaning as well as we can from the sense of the passage, which many, who have understood a little of the language, have ventured to assert: I shall proceed to show that the Hebrew language is as certain as to its meaning and application, as any other language, and that

without the use of the vowel-points, the ancient Hebrews could not have known the distinction between *verbs active* and *passive*, the different *modes*, *tenses*, *persons*, *imperatives*, *infinitives*, and *participles active* and *passive* in all the conjugations, unless they had known the use of the vowels, which must have been *coeval* with the language, and consequently must have formed a part of it. This must appear conclusive to every learned man, without supposing, what no one will admit, that God gave to man a language like that of the brutes, a language in which it was impossible for him to converse; which must have been the case if the *vowel-points* had not originally formed a part of the language.

How is the verb in all its various meanings to be understood and applied, if it were not by the use of the vowel-points? for example, in the conjugations *kal*, *phiel*, *phual*, *imperative*, *infinitive*, and *participle benoni*.

*Kal* פָּקַד *he visited.*

*Phiel* פָּקַד *he visited frequently.*

*Phual* פָּקַד *he has been visited frequently.*

*Imperative* פָּקַד *visit thou.*

*Phiel infinitive* פָּקַד *to visit often.*

*Phual infinitive* פָּקַד *to be visited often.*

*Particip. Benoni* פָּקַד *visiting.*

It has been shown that no word can be pronounced without vowels, and here is a word written with the same consonants, PKD, which has eight different meanings and applications; now as no vowels are ever written in the body of the word in Hebrew, unless the vowel was written to every syllable, not a word could either be pronounced or applied, as must be obvious from what follows, even to those who are ignorant of the language. Suppose *pkd* written with consonants only, it cannot be pronounced; and as the vowels in all languages always give the meaning and application as well as the power of pronouncing, it cannot be applied; if its radical meaning was remembered, it could never be applied with any certainty in any of its particular meanings and applications: *he visited*, would be mistaken for *visit thou*, *visiting*, *has been visited*, *visited often*, *visit often*, thus nothing but uncertainty would occur, the scriptures could never be understood. Attempts at correction would be as common as when Drs. Kennicott and De Rossi proposed their alterations of the original Hebrew scriptures.

If the vowels had not been coeval with the language, it would not have been possible for the first race of men to distinguish the same person in the different conjugations, which they must have known, otherwise they could not have understood each other: as for example, in the first person singular future of *KAL*, *NIPHAL*, *PHIEL*, *PHUAL*, and *HOPIHAL*.

*Kal.* אֶפְקֹד *I will visit.*

Niphal. אֶפְקֹד ephakeed. *I will be visited.*

Phiel. אֶפְקֹד ephakeed. *I will visit often.*

Phual. אֶפְקֹד aphuccad. *I will be visited often.*

Hophal. אֶפְקֹד Aaphkad. *I shall be caused to visit.*

Again, the first persons singular preter.—the second persons feminine— the second persons masculine—the third persons feminine—the first persons plural—the second persons feminine plural—the second persons masculine plural—the third persons plural in KAL, PHIEL, and PHUAL; the second person feminine plural future, the third person masculine plural future, in Kal, Nippal, Phiel, Phual, and Hophiel; and the imperatives, masculine singular, feminine singular, masculine plural, and feminine plural; are each respectively written with the same consonants.

Thus it appears that the true vowels must have been coeval with the language, as there is no method by which a single consonant can be pronounced without its accompanying vowel; the true meaning and application of a word cannot be given without attending to orthographical arrangement, as is the case in all languages.

Having said enough to convince any one who is acquainted with the Hebrew Scriptures, that the vowel-points must have formed a part of the language, and that unless this had been the case, the ancient nations before the commencement of the Babylonish monarchy when *all the earth was of one language*, which was the Hebrew language, could not have communicated their thoughts to each other, I proceed to make some remarks on another branch of Hebrew learning which should be known by the Hebrew critic, and without which a true understanding of a great part of the scriptures cannot be acquired.

It is known to those who are well acquainted with Hebrew, that a knowledge of the *accents* is as necessary as the *vowels* in order to understand the scriptures. If the English language were not a national language, and if a learner were not to attend to the few points we have, it would not be possible for him to read so as to understand a great part of the language. Even among the native public orators, on account of bad accentuation, we find that the idea of the speaker is often misunderstood; and even among our best writers, the true doctrine of points and accents is altogether uncertain or arbitrary: and this great want of points, and inattention to accentuation in all the European languages, renders them rude and barbarous when compared with the original perfect language, the Hebrew.

In the modern languages we have but *four* points for varying the time in reading, and but *two* which signify a change of passion, or intention in the mind of the writer and speaker, the point of *admiration*, and the point of *interrogation*. We have no points to determine the various changes of the passions and affections of the mind in the writer and speaker; such as *joy, grief, fear, anger, love, hate, envy, malice, hypocrisy, haste*, &c. and the degree of emphasis which the importance of the subject requires. But in the Hebrew, all

this is so admirably pointed out by the accents, that the young graduate may read with as much propriety as the learned Rabbi.

Some imperfect idea may be had of the necessity of reading with the accents as well as the vowel-points, from the following example in the English language, which accordingly as the accents are varied will have a different application. *Will you walk with me to St. Paul's to-day?* if the accent be upon the word *you*, the answer may be, *no, some other person may*—if on *walk*, the answer may be, *no, I will ride*—if on *with me*, *no, I will ride with your brother*—if on *St. Paul's*, *no, I will go to St. Peter's*—if on *to-day*, *no, I will go to-morrow*. Now as by varying the accents in the English language, passages will have a very different application, so by varying the accent on the same word, it will have a different meaning and application. For example, *retort*, a keen reply—*rértort*, a chemical vessel; *présent*, a gift—*présent*, to exhibit; *próduce*, profit—*prodúce*, offer to notice; *projéct*, to jut out—*príject*, contrivance; *récord*, a register—*recórd*, to celebrate, &c. &c.

But the Hebrew accents are of far greater consequence and utility, as they not only enable us to separate every verse into its major and minor propositions, which cannot be done without this knowledge; but also to distinguish between those which are of greater moment as to quantity or quality, pointing out the rhetorical climax, and noting the formation of the adjective in its different stages; and also those conjunctive propositions which contain a number of subjects; those which are not absolute, and those which are incapable of being joined with the antecedent, or with the subsequent ones. I may further observe, that those which have the power of transposition, are of great importance; by these passages which are not only contradictory in the translations, but which appear to be contradictory in the original also, are found to be not so; hence the necessity of attending to this branch of learning, and a sufficient proof that the accents by which those passages can only be reconciled, were coeval with the language.

Thus it will be found that the accent varies the application, even where the same vowels occur, and by not attending to this important branch of Hebrew learning, many writers have committed great errors, in translating the text; this we shall find will account for many inconsistencies in the authorised translations.

In pursuing this subject, I shall proceed to lay before the learned reader such proofs as will convince him that a true translation cannot be had without a due attention to the *accents* as well as to the *vowel-points*.

I have no occasion to inform those who have rightly studied the Hebrew language, what is meant by accents; but for the information of those, who, so far from having acquainted themselves with the accents, have totally neglected the vowels, I would say, that by the accents are not meant those points which affect the sound and vary the application of the word, as שׁוּר *shur*, 'a wall,' and שׁוֹר *shor*, 'an ox,' but they are points or stops, which not only regulate the reading, but which also frequently determine the sense, and change the common acceptation and application of sentences, and yet still



preserve the true meaning of every word. The most learned grammarians among the Jews are of the same opinion, and Buxtorf says, "the *points and accents* are called *מַעַם*, i. e. *judgment, reason, sense*. They bear this name, because by right pronunciation they give a right sense and meaning to the words, and by true distinction in reading, they give the sense of the passage." I now offer a few instances to show the necessity of attending to the *accents* as well as the *vowels*.

I. In the 10th Psalm, v. 15th, it is said, *שִׁבְרֵה זְרוֹעַ רָשָׁע וְזָרַע תִּבְרָא*. *Break thou the arm of the wicked, and the evil man: set out his wickedness till thou find none*. This is not intelligible; it is inconsistent, not only with the original, but with the common meaning of words. This verse contains two propositions, the first is, *שִׁבְרֵה זְרוֹעַ רָשָׁע*. *break the arm of the wicked*. But the translators have erred in ending the first proposition thus, *break thou the arm of the wicked, and the evil man*; whereas the proposition ends at *רָשָׁע* *rashang*, 'wicked.' There was no authority, nor even necessity, for crowding in the words, *and the evil man*; no word for *man* occurs in the Hebrew; *זָרַע* *varang*, belongs to the second proposition, and there is not any difference between a *wicked man* and an *evil man*. Neither can *man* be understood, but *mischief*, occasioned by wicked men, for this is the meaning of *זָרַע* *varang*; therefore the passage is altogether out of order, as it stands in the translation. But when the accents are attended to, the verse will truly read agreeably to the original, and without a subjunctive, as some have attempted to render it; as it does not exist in the language. *Break thou the arm of the wicked; then thou shalt search out his wickedness, but mischief thou shalt not find*.

II. Judges, vi. 24. *And Gideon built there an altar unto the Lord, וְיָחִיד לוֹ יְהוָה שְׁלוֹם* and he called it *Jehovah-Shalom*. These words cannot be applied to the altar; whoever attends to the accents will find that they have a very different application. Indeed the translators by connecting *יְהוָה* *Jehovah*, with *שְׁלוֹם* *shalom*, could not make sense, therefore they left the words without translating them, giving only the Hebrew pronunciation in English. No Hebraist can make sense if he translates these two words, and connects and applies them as they are applied in the translation; for such a term as *Jehovah-peace*, cannot be applied to the altar. Those who understand the accents will know that *יְהוָה* *Jehovah*, cannot be joined with *שְׁלוֹם* *shalom*, and on this account it is that the translators have made this error; for instead of Gideon calling the altar *Jehovah-shalom*, it is *יְהוָה* *Jehovah* who pronounces *שְׁלוֹם* *shalom*, or *peace* to Gideon.

The accent shows that the noun cannot be so connected, and this is also consistent with the former verse, where it is said, *וַיֹּאמֶר לוֹ יְהוָה שְׁלוֹם לָךְ* *And the Lord said unto him, peace be unto thee*. In this verse, the same word *שְׁלוֹם* *shalom*, is translated *peace*,

and the word לו *lo*, is truly translated, *to him*; but in the following verse, instead of using the masculine pronoun singular in the same word, as they connected יהוה *Jehovah*, with שלום *shalom*, and applied it to the altar; they were under the necessity of using the neuter pronoun, though there is not a neuter in the language. So that the same word לו *lo*, with the same construction, which in the preceding verse is translated *to him*, is translated *to it*, which should have been translated *to him*. This verse then, corrected by the accents, is perfectly consistent with the preceding, consequently with the intention of the sacred writer; it truly reads thus: *Then Gideon built an altar there unto the Lord, and the Lord called to him, Peace.*

III. Isaiah, xlix. 5. *Though Israel be not gathered, but it is expressly said in contradiction to this, that Israel shall be gathered.*—And Job. xiii. 15. *Though he slay me, yet will I trust in him.*—The first of these admits לו *lo*, which, as it is translated without attending to the accents, is contrary to truth.—The second reads consistently with the sense of the text, but the translators have altogether rejected לו *lo*, from the text; for which there is no necessity, it reads with greater effect, because it is far more expressive by retaining it. Therefore the learned will allow that the translators have done wrong by rejecting לו *lo*, from these, and many other parts of Scripture, while other writers by not attending to the accentual reading, and at the same time retaining the word, have introduced these inconsistencies, and contradictory passages. For the learned Hebraist is aware that it is not possible to know the *propositions* in a verse, whether one, two, or more, nor is it possible to know when that illustrative part of language occurs, a *parenthesis*, without the accents.

The reader, by turning to my article on the *absolute integrity of the Hebrew text*, in No. XVI. will be convinced of the errors committed by those who have, in contradiction to obvious facts there stated, so injudiciously declared, that the  *vowels* were of a late date, not more ancient than the later Masorites 500 years after Christ. But the accents (without which it is evident the Scriptures in general cannot be truly translated) have very rarely been attended to in modern times. The ancient Hebrews, however, acknowledge their great importance. Jonathan, the paraphrast, who lived 40 years before Christ, says, “the accents are to the letters what the soul is to the body.” Rabbi Judah on the Mishna says, “It is not lawful to make any alterations in the passages which were not made by Moses, if all the prophets were equal to Moses, they had no power to alter a letter, or point of the law.”—And the ancient Rabbies who wrote the Zohar, about 100 years after Christ, say on that passage, *the wise shall shine*, “the wise are the letters, the lustre are the accents, like the soul in the body, for the accents of the law, are like a crown on the heads of the letters.”

The Talmud in Megilla, c. 4. on Ezra viii. 8. *They gave the sense*, says, “they placed the accents and made them understand the reading by them.”—And Aben Ezra, “the spirit of the Lord rested upon the men of the great synagogue, and they taught their posterity the sense

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of every word by the vowels and accents." Three of the men of the great synagogue mentioned by Aben Ezra and the Rabbies, were the prophets Haggai, and Zachariah, and Ezra the scribe, who taught the people the true reading by the vowel points, and the accents. See Megil. c. i. fol. 3.; Kiddeschim, c. i. fol. 30.; Nedarim, c. 4. fol. 37. And the Talmuds, which were written at the beginning of the third century, speaking on this subject, say, it "gives the sense of the law."

I have given sufficient quotations from the ancient writings of the Rabbies, to prove that the accents were in use before the Babylonish captivity, as it will appear to the learned in the language, from the above passages, that this must have been the case. The inspired writers do not, as they are made to do in the translations, contradict each other, by saying in one part, *though Israel be not gathered*, while in other parts they have said, *Israel shall be gathered; thou hast multiplied the nation and not increased the joy*, while the same verse says expressly, that God had increased the joy, *according to the joy in harvest, and as men rejoice when they divide the spoil*.

They never could have been inspired to write words for which there was no necessity, words suppressed in the translation, but necessary to be translated, in order to give a true understanding of the Scripture, to silence the futile objections of deists, which derive their origin either from ignorance, or from a total inattention to the *vowels* and *accents*.

As the accents were most scrupulously attended to by the ancient Hebrews, and neither *letter*, *vowel*, nor *accent*, were ever altered by them, it is evident that the *accents* were not only known and in use when the law was given on Sinai; but as the Hebrew was the language of the most learned and scientific nations, the Egyptians, Chaldeans, Phœnicians, &c. it would show a want of discernment, to suppose that the language in which God gave his laws, laws which required an unequivocal declaration of his will, should be so framed as to admit of a *double meaning*, which must have been the case, if it had been deficient in the *vowels* that fix the meaning of words, or in the *accents* which determine the sense of the passage.

If the ancient Hebrews, in order to understand their own language, always read according to the *vowel-points*, and the *accents*, (as is shown above from the ancient writings of their learned men, and also in No. XVI. where it is proved from the books of the New Testament, that the apostles quote the Hebrew in Greek, and strictly adhere to the *vowels* and the *accents*): it will also be allowed, that there is no possibility of accounting for the manifest inconsistencies in all the European translations, but by attributing them to ignorance in the first translators, respecting these branches of Hebrew learning; the knowledge, and the use of the *vowels* and *accents*.

In this state has Hebrew remained among Christians from the dispersion of the Jews to the present day, and although some learned men have endeavoured to show the absolute necessity of attending to the *vowels* and *accents*, to obtain a true understanding of the Scriptures, so far has this knowledge sunk into oblivion, without attending

to *vowel* or *accent*, that, we see translation after translation, and quotation after quotation, sent forth with all the appearance of deep research, and profound knowledge of the original. I refer the reader to the translations of the book of *Job* and the *Canticles*, which have lately made their appearance.

I shall now say a few words to those who are, undoubtedly, anxious for the welfare of the Christian cause, but who have supposed that, on account of the contradictions in the translation, there is a necessity for the Hebrew Scriptures to be corrected, in order to reconcile those passages. These persons, in general, have harnessed themselves in the trappings of Drs. Kennicott, De Rossi, and others, who, as they could not reconcile the contradictions in the European translations, concluded that errors must have been committed by the translators, or by the transcribers in the earlier ages, and have left behind them voluminous collections of supposed necessary corrections. I would advise them not to be guided by such unfounded assertions, but to examine the original Hebrew; lay aside all commentators as authorities, and suffer the Scriptures in their own native meaning to be *their own* interpreters. I have shown in a former number of the *Journal*, what dependence is to be placed on their knowledge of Hebrew. They have supposed that the novel doctrine of the points, as they were pleased to call it, was introduced at a very late period after the dispersion, and thus they have followed the opinion of Elias Levita, a German Jew, who lived in the 16th century, and had the confidence to assert, contrary to the opinion of his whole nation, that they were invented by the men of Tiberias. But, at that period, 500 years after Christ, "there were no universities, no schools in Judea, they were all suppressed and dispersed; no learned men were left there, capable of so great a work." But had this been the work of men, it would have required ages to accomplish it; and during this long period, from the creation to the time of the men of Tiberias, are we to suppose, as no word can be articulated without vowels, and as the *matres lectiones* do not occur in succession in any word in the Hebrew, that they put in vowels at random, or interpreted their inarticulate consonants, by looks and motions? This was done, according to Elias Levita, "without the knowledge, advice, or assistance, of the most learned Jews at the flourishing university at Babylon, and universally received every where." It might be asked of Drs. Kennicott and De Rossi, how they could suppose it possible to make their proposed alterations without the knowledge of the Jews in any of the nations on the continent? Would not such a proceeding be immediately detected? And if it be not possible at this remote period of their dispersion, it would surely apply with greater effect at that early date. But so particular have the Jews been, in all ages, since the time of Moses, that they would never suffer one *iota* or *tittle* to be altered. No man, who thinks rationally on the subject, can suppose that the congregated body of the fathers, or elders, *who overlived Joshua*, would alter any part of the sacred autograph, but that they delivered it pure to their children's children, who, according to divine appointment, have most scrupulously preserved the *letters, vowels*, and

*accents*, to the present day. One of your correspondents has asked, "what peculiar circumstances have preserved the Jewish Scriptures from the ordinary casualties of copyists and the corrosions of time?" No peculiar circumstances were necessary except the circumstance of the divine appointment of a whole nation, ordained to be the guardian of the sacred *letter, vowel, and accent*, for ever. I might ask, as I have in another place, "what peculiar circumstances have preserved the" writings of *Hesiod, Homer, and Euclid*, for 3000 years? are they not the same how as they were in the time of those writers? "the casualties of copyists, and the corrosions of time," have not affected them! there has not been any alteration in the original text of these writers. Nor was it possible, because the eye of the learned world was upon them in all ages, which would soon have detected any attempt of the kind, and would have ruined the character of the interpolator. On this ground alone, we are certain that the present original Scriptures are pure and uncorrupted, because a whole nation has been appointed the guardian of the letter from the time it was given to this day. It is not possible for any reflecting Christian, who believes in the particular providence of God, to doubt that he has preserved the original, not only from, "the casualties of copyists, and the corrosions of time," but also from the universal efforts of all the Pagan nations, the *Babylonians, Persians, Grecians, and Romans*, who strove with the whole power of their empires to destroy the sacred records. What, but a peculiar assemblage of providential circumstances, could effect it?

These nations, in order to destroy those records which condemned their idolatrous practices, destroyed the government of the Jews, carried them into captivity, subjected them to the oppression of the heathen, and finally drove them from their own country, and dispersed them among all the nations, as had been foretold in the divine record for 1500 years. On this account it is that the Scriptures are justly called SACRED, because, neither the "casualties of copyists, the corrosions of time," nor the most energetic exertions of Pagans and Deists, have been able to destroy them. The original Hebrew Scriptures have always been in their possession, have been daily read in their synagogues, and in their families, and as they were commanded, they have taught them to their children to this day: and notwithstanding that their powerful enemies, the *Babylonians, Persians, Grecians, and Romans*, are sunk in eternal oblivion, they remain a distinct people, agreeably to the divine declaration. Hence they have preserved their language, their religious laws, and ordinances to this day; no alteration could take place in their language, it has always been a living language.

But when we seriously consider that the Bible is the word of God, who governs the most minute concerns of this world by his providence, can we doubt, that he, who gave the Scripture for a rule of life to ~~many~~ who commanded his followers to search this very Scripture, ~~from which~~ he himself taught, and preached, has preserved it pure to this day? To suppose the contrary, would be to conclude that the Bible is not the word of God, and that God does not govern

the concerns, of man by his providence. It would be asserting, in plain terms, that the Scriptures have been mutilated by "the casualties of copyists, and the corrosions of time," which, if admitted, would render the words of Christ of no effect; because those Scriptures which he commanded to be searched, would become the work of man; and liable to similar objections in every age and nation till, perhaps, not a vestige of the original Scripture was to be found. What good can such writers propose to the present generation and to posterity, by inculcating doubts in the minds of the public as to the purity of the sacred original? Did they consider, how they expose the religion of the Bible by such a conduct, they would not so incautiously lay open the Christian cause to the attacks of Freethinkers, who will readily join them in their attempts to weaken, or destroy the genuineness, or authenticity of the original Hebrew scriptures.

It has been often asked, how have we various readings? The reason is obvious; after the dispersion of the Jews, Christians in the early ages of the church began to produce copies of the Hebrew Scriptures, and not being acquainted with the Hebrew language, as appears in their writings, produced spurious copies. This accounts for the different readings resorted to by those who bring this forward as an objection. Hence the translations of the *Septuagint*, *Arabic*, *Coptic*, *Ethiopic*, *Syriac*, and the *Vulgate*, (which does not deserve to be called a translation) wherever they differ from the original Hebrew, are spurious, and ought to be rejected. Let objectors examine the authorised copies in use among the Jews, which have been handed down to them from the time of their dispersion, and they will find that they all agree; there are no different readings, consequently they must be the same as the autograph of Moses.

It has been the custom of some of your learned correspondents to quote the objections made by Dr. Kennicott, where he has supposed that there was a necessity to correct the original Hebrew Scriptures, and thus they have been led into serious errors. I have had occasion to make some remarks on this attempt to *improve the word of God* by the inventions of man, and will again refer the learned and unprejudiced reader to some of the Doctor's proposed *mendings* Exod. xv. 2. *יְהוָה חֲמַתִּי וְיְהוָה חֲמַתִּי* *my strength and my song is the Lord*. He says that *חֲמַתִּי* *vezimrath* "being irregular, should probably be *חֲמַרְתִּי*. Agreeably to the Chaldee, Arabic, and Vulgate versions, the *yod* is necessary to *חֲמַרְתִּי*, four of the six valuable MSS. agree in reading it so." But this is a weak argument in support of the authority of these MSS. If a hundred MSS. or a hundred translations were found to agree in reading it thus, are we to ruin the sense of the passage on that account? The English translation is consistent with the original, except in the transposition of the word *יְהוָה* *jah*, and the possessive pronoun improperly added, which does not occur in *חֲמַרְתִּי* *vezimrath*. The true translation of this passage evidently shows that we have no occasion to adopt such corrections as Dr. Kennicott has proposed. The literal translation is; *My strength*,

and song, is JAH. If Dr. Kennicott and his followers had been competently skilled in the language, they would have known that the possessive pronoun 'yod, was not at all necessary to זִמְרָת *vezimrath*, for as it occurs in נָזִי *nazi*, 'my strength,' and as the ו *van*, conjunctive is prefixed to the following noun זִמְרָת *zimrath*, it connects the pronoun, in sense, therewith. Who would suppose, when the clause is translated as it literally stands in the Hebrew, *my strength and song is Jah*, that *my song* is not understood, as well as *my strength*? It is far more elegant and expressive, there is no tautology in the Hebrew Scriptures: but Dr. Kennicott has been induced to give what he calls, a necessary revision of the *Hebrew Scripture* from the English translation of this clause. The accents on נָזִי *nazi*, and יָהּ *jah*, confirm this reading; to which I refer the Hebraist.

By the same objector, and others who have copied from him, we are told that "בְּיוֹם in the SEVENTH day, in the present Hebrew copy, is *probably* corrupted from בְּיוֹם in the SIXTH day, as the Samaritan, Greek, and Syriac versions." But Dr. Kennicott, and your correspondents who have supported him, ought to have known that the clause is not בְּיוֹם in the SEVENTH day, that is, with the numeral written with the seventh letter of the alphabet, ז *zain*; but that the ordinal numbers are used, as they always have been, in the Hebrew Bible, that is, they were always written at full length to avoid error, thus, בְּיוֹם הַשְּׁבִיעִי in the SEVENTH day, בְּיוֹם הַשִּׁשִּׁי in the SIXTH day.

The learned and the intelligent, whether they understand Hebrew or not, must readily grant, that such mistakes as these, made by those who boldly write, and declare that there is a necessity for the correction of the Hebrew Scriptures, cannot easily justify their assertions. Thus, by erroneously concluding that irregularities and inconsistencies have been "foisted" into the original, they have presumed to find fault with the pure Hebrew, and have labored to corrupt the word of God, by substituting the bold additions of the Greek, Arabic, Samaritan, and Syriac translators, whose versions were made after the dispersion of the Jews, when the Hebrew language was but little known among Christians.

Before I conclude, I may be allowed to say, that in this day of Biblical inquiry, an attempt to reconcile those numerous contradictory parts of the translation, which have been brought forward to invalidate the truths of revelation, will, I trust, be very acceptable to all ranks of Christians. It will give no small degree of pleasure to the admirers of the divine records, when they know that there are no contradictions in the original Hebrew, though they are to be met with in the translations, and that when such passages are truly translated, they are perfectly consistent with reason and the intention of the sacred writer.

J. BELLAMY.

## ON BENTLEY'S CALLIMACHUS.

To the EDITOR of the CLASSICAL JOURNAL.

How must petulance and ill-manners abound, when they overflow without the smallest provocation! In your tenth No. (p. 287.) I wrote a short article to suggest that a certain edition of Callimachus, &c. called Bentley's, was not the work of the great Bentley. It turns out that I was so far right; and, by the help of the worthy Nichols's very useful collection of literary facts, it is now ascertained that the real editor was the Rev. Thomas Bentley, one of the nephews of the great critic. (See Nichols's *Literary Anecdotes*, Vol. iv. p. 491, note.) So far is very well; and we might mutually rejoice that a common error has been refuted.

But your correspondent, S. S. I., chose to give himself the air of ridiculing my reasons; though they were, in fact, very good; and his own objections very foolish. I argued,—

1. That Bentley was not likely to publish a classic author anonymously, at the very close of his life.

2. That he was not likely so to praise himself as he is praised in that edition.

3. That he was never at Rome, as that editor declares he had been.

Now, S. S. I. not being able to perceive the difference between publishing a classical book, and such a work as the *Philelutherus Lipsiensis*, cannot see the first improbability; and thinks that the two other circumstances may be accounted for by the desire of concealment. Really, if a man cannot see why an author of established fame should not wish to conceal the very circumstance which would stamp the chief value on his book, it is hardly worth while to tell him. Or if, assigning no probable reason for such concealment, he can suppose that such a man would invent false insinuations for the sake of making it effectual;—nothing can be seen in such a supposition, but the strange perverseness of the supposer's mind. Why Bentley wished to conceal, at first, his being the author of the *Phil. Lips.* we all know, except perhaps S. S. I.

On my conjecture about Dr. Warren, I laid no stress; and any one who was not determined to misunderstand, might have sup-



posed that I spoke of the similar appearance of the two books; not the resemblance of the title-pages, which, as belonging to different works, must announce different things. Now, if S. S. I. does not know that a resemblance in the form and typography of a book is more evidence of a particular editor, than a vellum binding, he has very common things to learn relative to books, notwithstanding his conceit. That the matter of the edition in question is unworthy of the great Bentley; I thought as well as he; but I hoped to rest the fact upon reasons less likely to be misapprehended by perverseness. Here, I own, I was mistaken. T. Bentley's edition of *Cicero de Finibus* I had not seen; otherwise I might possibly have thought of him as editor. This conjecture certainly accounted best for the name of Bentley being always currently attached to the edition.

But your learned correspondent cannot finish the subject without falling into another mistake. Speaking of Dr. T. Bentley's editions of *De Finibus*, *Cæsar*, and *Callimachus*, he adds: "these, unless we mistake, are the *only* classical works published by the Doctor's nephew." Then, what is the meaning of these words of his informant, J. Nichols, in the very note from which he drew his other facts? "May 21, 1713, was advertised, in a neat pocket volume, the most correct and beautiful edition ever yet printed of Q. Horatius Flaccus, ad nuperam Ricardi Bentleii editionem accuratè expressus. Notas addidit Thomas Bentleius, A. B. Coll. S. Trinitatis apud Cantabrigienses alumnus. Cantab. typis Academicis, impensis C. Crownfield?" S. S. I. will say, perhaps, because he is a disputer, that this edition, though advertised, was never published: but, as the edition stands fully recorded in catalogues, this subterfuge will not help him. The fact, then, is that Thomas Bentley published four, not three, classical books.

After all, what provocation could my former communication have given? I will venture to say that there was no arrogance in it; nothing that affected to be *elaborate*, as your correspondent sneeringly calls it. I had observed a common error, and I wished to correct it. I gave my reasons. If your correspondent did not like them, (as a distorted mind will seldom like right reasons) he might have given what he thought better: but why should he attack me, whom he knew not, and with whom he agreed on the main question?—I will tell you why: because he fancied he perceived an occasion for vain triumph over an unknown writer, and could not resist the temptation. This is the truth, let him disguise it as he will. N.

June, 1814.









